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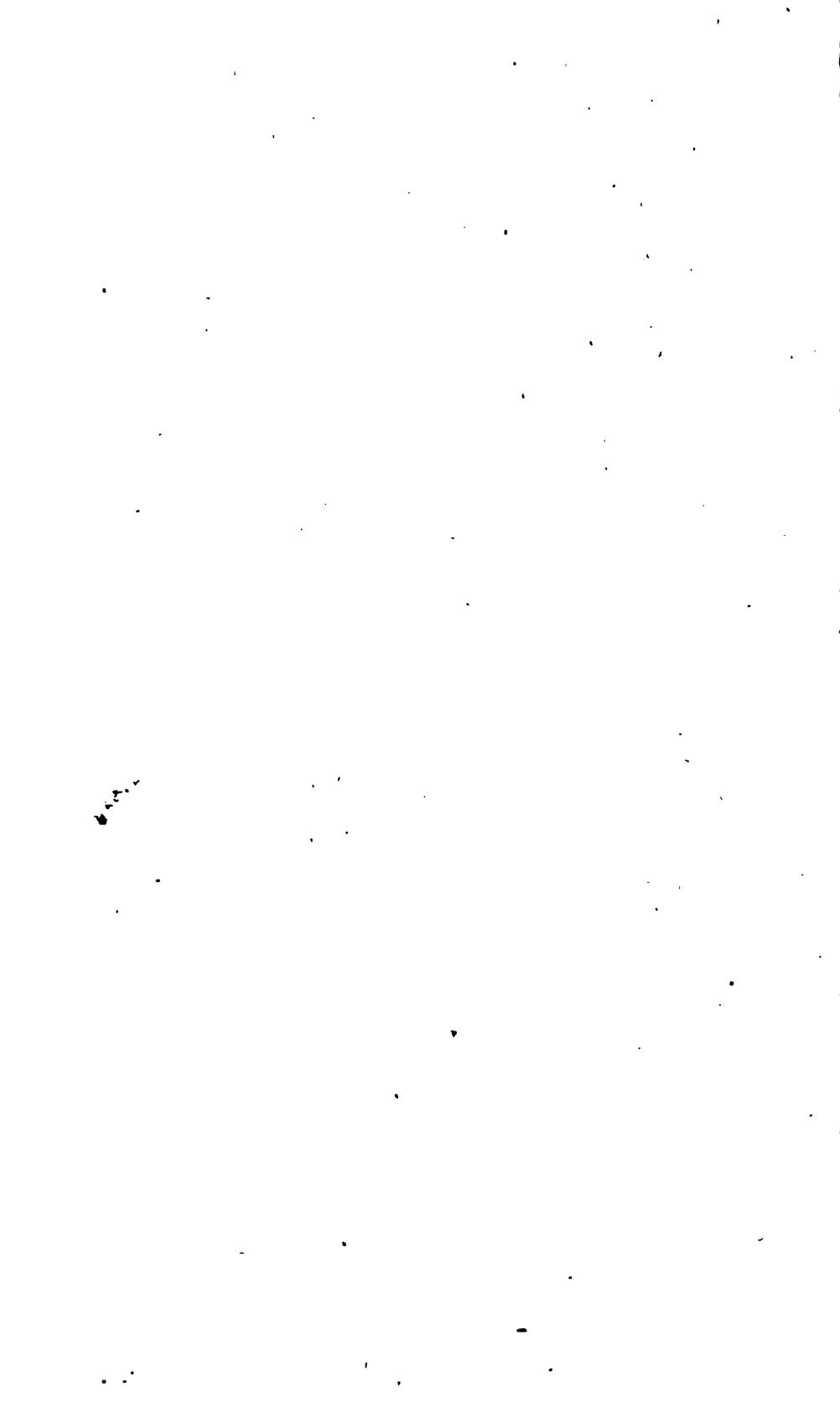
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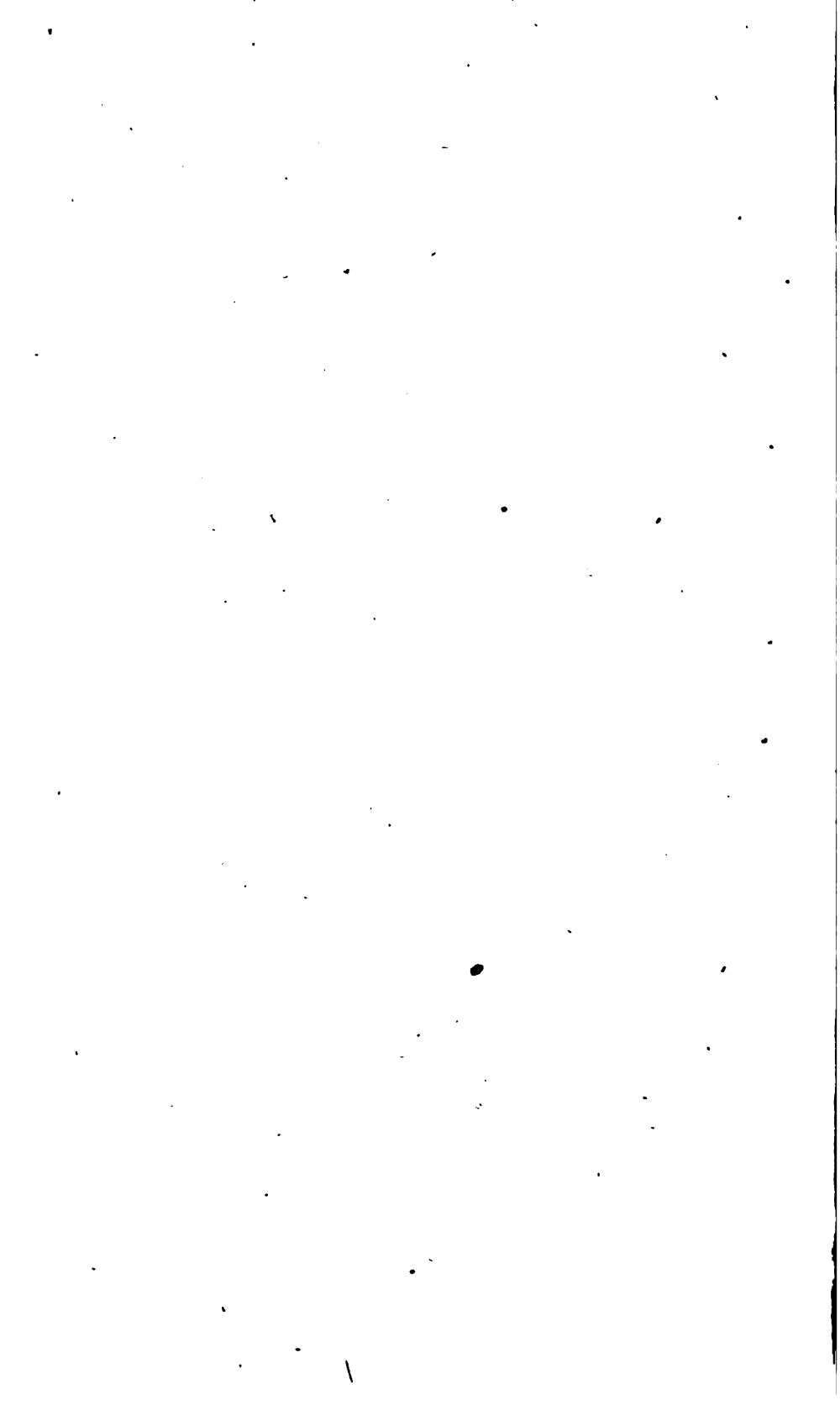
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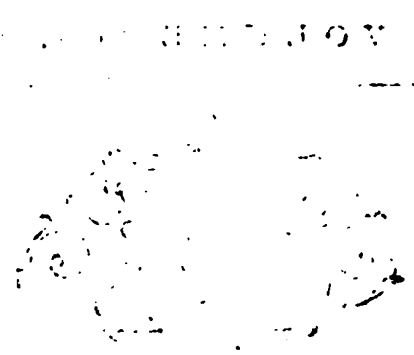
WITH
AN APPENDIX
Containing the FOREIGN LITERATURE.
By SEVERAL HANDS.

VOLUME XLIX.



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FOR THE
SOLICITOR GENERAL
OF THE DISTRICT OF COLUMBIA

T A B L E

T O T H E

**TITLES, AUTHORS NAMES, &c. of the BOOKS
and PAMPHLETS contained in this Volume.**

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MONTHLY REVIEW,

For J U L Y, 1773.



ART. I. *Conclusion of the Account of Sir John Dalrymple's Memoirs,*
Vol. II. See Review for May last.

THE papers in this collection, which relate to Lord Ruffel and Algernon Sidney, and which have been thought to make a discovery of improper connexions between these celebrated patriots and the French court, have excited so general an attention and alarm, that we shall undoubtedly be expected to lay them before our Readers.

To begin with Lord Ruffel, the account of his intercourse with the agent of France is given from three memorials or letters of Monsr. Barillon to Louis the Fourteenth, *viz.*

March 14, 1678.

“ Mr. de Rouvigny has seen Lord Ruffel and Lord Hollis, who were fully satisfied with the assurance he gave them, that the King (i. e. of France) is convinced it is not his interest to make the King of England absolute master in his kingdom; and that his Majesty (i. e. of France) would contribute his endeavours to bring about the dissolution of this parliament, as soon as the time should appear favourable: Lord Ruffel told him he would engage Lord Shaftesbury in this affair, and that he should be the only man to whom he would speak of it explicitly; and that they would work under hand to hinder an augmentation of the sum which has been offered for carrying on the war: and would cause to be added to the offer of the million sterling, such disagreeable conditions to the King of England, as they hoped would rather make him wish to re-unite himself with France than to consent to them. He gave Mr. de Rouvigny to understand, that he suspected your Majesty approved of the King of England's declaring war against you, only to give him an opportunity of obtaining money, and under a promise that, as soon as he had got the money, he would conclude a peace. Mr. de Rouvigny told him, that to shew him clearly the contrary, I was ready to distribute a considerable sum in the parliament to prevail with it to

refuse any money for the war, and solicited him to name the persons who might be gained. Lord Russel replied, that he should be very sorry to have any commerce with persons capable of being gained by money : but he appeared pleased to see by this proposal that there is no private understanding between your Majesty and the King of England, to hurt their constitution : he told Mr. de Rouvigny that he and all his friends wanted nothing further than the dissolution of parliament ; that they knew it could only come from the help of France ; that since he assured them it was the design of your Majesty to assist in it, they would trust him, and would do all in their power to oblige the King of England to ask your friendship once more, and by this means put your Majesty in a state to contribute to their satisfaction : this he assured him would be Lord Shaftesbury's sentiments, who was one of these days to see Mr. de Rouvigny at Lord Russel's. Lord Hollis appeared more reserved than Lord Russel ; he appears, like him, to be very glad of your Majesty's good intentions, but he thinks the peace is so difficult to be made, that he is afraid it will be a long time before your Majesty can be in a condition to give them satisfaction by getting the parliament dissolved. Mr. de Rouvigny found him so embittered against the court and the ministry, that he did not dare to say any thing to him of the desire which the King of England shews for peace, lest he should bring his cabal, from his desire to oppose all the designs of the court, to be partizans for the war. And he believes that he only started difficulties about the peace, to engage him to tell what the King of England had said upon that head. Lord Hollis does not believe they are going to accuse the High Treasurer in the House of Commons ; but Lord Russel told Mr. de Rouvigny that he had taken the resolution to support the affair against the Treasurer, and even attack the Duke of York and all the Catholics. The House of Lords will in all likelihood oppose the House of Commons in this, because the Lords pretend that no one can be excluded from the upper house, without being tried in form. The design of getting the parliament dissolved cannot be kept too secret, because, though it be a thing wished by all England, yet if those who are at present the members knew that it was thought of, they would do all the King of England could wish to hinder the execution of the design."——

March 24, 1678.

" I have seen the persons with whom I have commerce, and Mr. de Rouvigny has seen Lord Hollis and Lord Russel : both these and those speak the same language, and say they never pretended to oppose openly the giving money to the King of England ; that this would be a means of drawing upon themselves the hatred of the people, and the reproach of all that might hereafter happen ; that the lower house had added to this act clauses so contrary to the privileges and authority of his Britannic Majesty, that they had hoped neither the Prince nor his ministers would have consented to them, or at least that they would have permitted difficulties to be thrown in the way ; but that the avidity for money, and the desire of having troops on foot, which they thought they might dispose of, had made the ministers pass the act without any consideration for the true interests

terests of his Britannic Majesty: that this redoubles their fears of the designs of the court, with which they are much alarmed: even although they are at this minute persuaded that your Majesty and the King of England act in concert, they are still under apprehension lest the war should serve only to bring them under subjection. They see the danger to which they are exposed, but don't know a remedy to save them from it. However, this cabal is not absolutely discouraged, and though the Lord High Treasurer strengthens himself every day, the others have always for their aim to hinder the parliament granting any more money. They are resolved to seek for every thing that can give the court vexation, to the end that it may soon dismiss them, and that the King of England may have no other money than what may arise from this tax, which will not amount, according to the common opinion, to more than 600 thousand pounds sterling. It will be seen in two days what the House of Commons will do; for the cabal opposed to the court, knows well the necessity of not losing time, and care is taken to shew them the importance of it. There is, however, much appearance that the parliament will give the rest of the million which was promised, and they are working continually to find out a fund for it. I beg your Majesty to believe that I omit nothing which appears to me to be proper to fortify the party that is opposed to the court in parliament. It is not easy to succeed when the King of England conforms himself to all that his subjects prescribe to him, even though the most contrary to his interest. I am persuaded the High Treasurer believes he may find opportunities, either in peace or war, to put the authority of the King his master on a better foot, and that at present he thinks it best to let himself be driven with the torrent."

April 11, 1678.

"The heads of the cabal, to wit, the Duke of Buckingham, Lord Shaftesbury, Lord Russel, and Lord Hollis, have given me to understand that there is nothing so dangerous for them as to leave matters any longer in their present incertainty; that the levies are going on, and when there is a sufficient number on foot, the court will attempt every thing that is agreeable to its interest; that by arresting the principal persons, they will put it out of the power of the others to resist, or oppose themselves to the designs of the court; that when England shall be subjected at home, the court will carry on a foreign war with the greater facility, and the whole nation being in one way of thinking, the supplies of men and money for Flanders will be great; that nothing is more proper to prevent this, than to press the declaration of war, and oblige his Britannic Majesty to determine before measures are taken to support it. That your Majesty might acquire merit with the whole nation, if you declared that this state of incertainty is not agreeable to you, and that you desire to know whether you are to have peace or war: that in all appearance this step will not oblige his Britannic Majesty to declare war if he has not resolved upon it already; and that those with whom it is concerted, will by this means know, and make known to their party, that your Majesty not only has no connection with the King of England to oppress them, but that you will not suffer him under the pretence of an imaginary war to find means to bring them into subjection. I did not

controvert this way of reasoning, and have been in some degree obliged to enter into the sentiments of the Duke of Buckingham, and to pretend to him that I did not think it, impossible your Majesty might order me to speak as he wished. Lord Russel proposed the same thing to Mr. de Rouvigny. I believe, Sir, that their chief motive in this is, to clear up a suspicion which still remains with some of them, that your Majesty and the King of England act in concert. Another end they aim at is, to force the court to declare war, and thereby shelter themselves from the danger, lest the army, which is now raising, should be employed to change the form of government in England. They have also a view of procuring for the future your Majesty's protection if they are attacked. But I don't yet find them disposed to enter into formal and immediate engagements, except the Duke of Buckingham, who is more bold than the others, and who believes their real safety depends on what your Majesty will do in their favour. If I durst express my thoughts to your Majesty, I should think it would not be amiss to say something on your part to his Britannic Majesty, that might show him you don't intend to remain long in an uncertainty as to peace or war. It is easy to soften the language in speaking to him, and not force him to declare himself against his inclination; however, enough might be said to satisfy those who are under apprehensions that the court only intends their oppression. I ought to inform your Majesty that all these leaders of party will not be averse to peace, if they believe that your Majesty will enter into no engagements against their liberty; on this head I give them all the assurances I can; and the most sensible amongst them know well it is not the interest of France that a King of England should be absolute master, and be able to dispose according to his will of all the power of the nation."

Sir John Dalrymple tells us, in his preface, that when he found, in the French dispatches, Lord Russel intriguing with the court of Versailles, and Algernon Sidney taking money from it, he felt very near the same shock as if he had seen a son turn his back in the day of battle. But, notwithstanding the good Baronet was so deeply affected, it appears to us that there is nothing in the view here given of Lord Russel's conduct which can justly be regarded as injurious to his character. Let us consider the state of things at that time, which was in the spring of the year 1678. Louis the Fourteenth, being disgusted at the marriage of the Prince of Orange with the Princess Mary, the eldest daughter of the Duke of York, had withdrawn Charles the Second's pension. Charles, upon this, was so enraged, that he seemed really desirous of entering into measures against the court of France, and of obtaining, from his parliament, a large supply and a large army for that purpose. The French monarch took, therefore, the alarm, and used his utmost endeavours to prevent the accomplishment of the King of England's apparent designs. The English patriots, for very different reasons, were equally solicitous to obstruct the views of their

their sovereign. They knew the iniquity of Charles's schemes; they knew that there could be no dependence upon the sincerity of his professions, with regard to opposing the power of France; they knew that he could not be trusted with an army; and that, if he obtained one, he would apply it, if possible, to the total ruin of the civil and religious liberties of this country. Accordingly they acted a wise and honest part in doing their utmost to hinder the King from gaining the command of a powerful army, and they had a right to take the methods which were the most likely to render their attempts successful. As, therefore, there happened to be a temporary coalition of interests between them and the court of Versailles, they were justified in endeavouring to convert this coalition to the most valuable purposes. It appears, from every circumstance in these dispatches of Barillon, that the view of Lord Russel and his friends, in negotiating with France, was not to betray, but to save the nation. With regard to Lord Russel in particular, we find his honour was such, that he would have no commerce with persons capable of being gained by money. Thus, if we were to make the worst of these papers, his integrity stands unimpeached. Neither do we consider him as guilty of that indiscretion which Sir John Dalrymple seems willing to fasten upon him. He did not even go so far as to converse with Barillon, though he might honourably and prudently have done it, for the benefit of his country. His sole intercourse was with Rouvigny, who was his intimate friend, a near relation of Lady Russel, a worthy man, and a strict Protestant. With such a person Lord Russel might enter into a more free correspondence than he would probably do with Barillon. It ought to be remembered, that Barillon's account, if any part of it should, after all, be thought disadvantageous to Lord Russel's memory, is not derived from his own personal knowledge; and he may, very naturally, be supposed to have represented the matter in the way that would be most agreeable to his private views and interests. The excellency of Lord Russel's character stands upon such undeniable proofs; it was so nobly confirmed by the tenor of his life and his death; that no testimony of a corrupt French ambassador can in the least shake his reputation.

What we have here advanced will proportionably apply to the other noblemen mentioned by Barillon, and especially to Lord Holles and Lord Shaftesbury.

We shall next lay before our Readers some extracts from the letters in which Barillon gives an account of the connections he had with Algernon Sidney, and other English patriots, together with the state of the sums of money which they are said to have received.

December 14, 1679.

" I sometimes see Lord Hollis, but, not to give suspicion by too frequent visits, we have correspondence together by the Sieur Beber; he is a man who has great credit with Lord Hollis, and who is greatly considered amongst the Presbyterians; he has been very useful to me on many occasions, and it is through him I have been informed in time of what passes in the different cabals. I have had, through the same person, a strict connexion with M. Lyttleton, who is one of the most considerable in the house of commons, and whose opinions have always been the most followed. I have also kept a particular correspondence with Mr. Powle. He was put into the council when the persons who opposed the court were put there. He has so conducted himself since that time, that he will always be useful when the parliament shall meet: he is a man fit to fill one of the first posts in England; he is very eloquent and very able; our first correspondence came through Mr. Montagu's means; but I have since kept it by my own, and very secretly.

" Mr. Harbord is another of those whom I have made use of, and who bore an active part in the affair of the Treasurer and the disbanding the troops; but it would be difficult to employ him at present. He has considerable credit amongst people in the country; he would be more fit if a minister was to be attacked, than he will be to speak in parliament against an alliance which the court would make, and the other party hinder.

" These four have touched what was promised them, when the disbanding the troops should be finished, and the high Treasurer removed from affairs.

" I send a memorial apart, by which your Majesty will see what has been given for this, and some other expences laid out by your orders.

" Mr. Sidney has been of great use to me on many occasions. He is a man who was in the first wars, and who is naturally an enemy to the court. He has for some time been suspected of being gained by Lord Sunderland; but he always appeared to me to have the same sentiments, and not to have changed maxims. He has a great deal of credit amongst the independants, and is also intimate with those who are the most opposite to the court in parliament. He was elected for the present one. I gave him only what your Majesty permitted me. He would willingly have had more, and if a new gratification was given him, it would be easy to engage him entirely. However he is very favourably disposed to what your Majesty may desire; and is not willing that England and the States General should make a league. He is upon bad terms with his brother, who is in Holland, and laughs at the court's making use of him as a negociator. I believe he is a man who would be very useful if the affairs of England should be brought to extremities." —

December 5, 1680.

" The Sieur Algernoon Sidney is a man of great views and very high designs, which tend to the establishment of a republic. He is in the party of the Independants and other sectaries; and this party were masters during the last troubles: they are not at present very powerful

powerful in parliament, but they are strong in London; and it is through the intrigues of the *Sieur Algernoon Sidney* that one of the two *Sheriff's*, named *Bethel*, has been elected. The Duke of Buckingham is of the same party, and believes himself at the head; he is so in effect as to the appearance, but at the bottom it is Doctor *Owen* who is the patriarch of the sectaries, and Mr. *Pen*, who is the chief of the Quakers. This last is a man of great parts, son of a Vice-admiral of England, and very rich: he is certainly at the head of a very great party, although he does not appear in public assemblies, from which his sect are excluded. The moderating of the penal laws, with regard to them, is at present upon the carpet; it is the most important thing that can be agitated with regard to the domestic affairs of England, and leads to the entire destruction of episcopacy and of the English religion.

"The service which I may draw from Mr. *Sidney* does not appear, for his connections are with obscure and concealed persons; but he is intimate with the *Sieur Jones*, who is a man of the greatest knowledge in the laws of England, and will be Chancellor if the party opposed to the court shall gain the superiority, and the Earl of Shaftesbury be contented with any other employment.

"Mr. *Harbord* is the same whom I engaged in the affair of the High Treasurer; he is a friend of Mr. *Montagu's*, but has not the same connections with the Duke of Monmouth; on the contrary, he appears to be in the Prince of Orange's interest: through him I have engaged many persons of great credit in parliament, and in London. He is an active vigilant man, from whom I have very good informations, and who has a great desire to make his fortune by means of France. Mr. *Montagu* knows only a part of the connexions which we have.

"The Chevalier *Beber* is he through whom I have a connexion with the Presbyterians. He is a rich man, and afraid of troubles; at the bottom he is attached to the Duke of York. I see plainly that the pains he has taken have not been useless, for the Presbyterians are entirely against the Prince of Orange, and I believe it will be very difficult to set to rights what has been done against him."

September 30, 1680.

"There are some who have applied themselves for some time to make me understand that it is an old error to believe that it is against the interest of France to suffer England to become a republic; they endeavour to prove, by good reasons and the example of the past, that the re-union of England, under a Protestant King, authorized as the Prince of Orange would be, is much less conformable to the true interest of France than a republic, which would be more occupied with trade than any other thing, and would believe, as *Cromwell* did, that it should gain rather at the expence of Spain than of France: they add, that the interest of England as a republic, and that of Holland governed as it is, could not easily agree; whereas the Prince of Orange can re-unite in his person the power of the States General and of England together. In fine, they establish for a fundamental principle that the house of Stuart and that of Orange are inseparately united; that their common interest engages them to augment their power in England and in Holland, and that it is the

interest of France to maintain the liberties and privileges of both nations, and to endeavour rather at the ruin of those who would oppress them: they even believe that the safety of the Catholic religion might be established in England, if people were not afraid that a Catholic Prince would be in a condition to change the government and laws; and they observe by the example of Holland, how much the condition of the Catholics in Holland is better than in England. Your Majesty knows better than any body what solidity there is in these reflections, and can give me your orders for my conduct in the occasions which may present. I shall confine myself to what appears to me to be for your service at present, without carrying my views further; but it does not appear useless to shew your Majesty how far affairs may be carried in England. Mr. Sidney is one of those who talks to me with the most force and the most openness on this matter."—

State of the Money employed by Mr. Barillon, Ambassador from Louis the Fourteenth in England, since the 22d of December, 1678.

"By the memorial which I sent to court the 22d December, 1678, I had remaining in bills of exchange and ready money the sum of 21,915 l. 16 s. 7 d. sterling, which makes in French money 292211 l.

"Since the said 22d December to this day the 14th December, 1679, I have given, to wit, to the Duke of Buckingham 1000 guineas, which makes 1087 l. 10 s. sterling.

"To Mr. Sidney 500 guineas, which makes 543 l. 15 s. sterling.

"For the support of the Sieur Bulstrode in his employment at Brussels 400 guineas, which makes 435 l. sterling.

"To the Sieur Beber 500 guineas, which makes 543 l. 15 s. sterling.

"To the Sieur Lyttelton 500 guineas, which makes 543 l. 15 s. sterling.

"To the Sieur Powle 500 guineas, which makes 543 l. 15 s. sterling.

"To the Sieur Harbord 500 guineas, which makes 543 l. 15 s. sterling.

"Total of the expence made to this day 14th December, 1679, 4241 l. 5 s. sterling, which makes in French money 56550 l.

"The 22d December, 1678, I had remaining 21915 l. 16 s. 7 d. sterling, which makes in French money 292211 l.

"Since the said 22d December I have given 4241 l. 5 s. which makes in French money 56550.

"Thus I have remaining this 14th December, 1679, only the sum of 17674 l. 11 s. 7 d. sterling, which makes in French money 245661 l. of which sum I have in ready money 2674 l. 11 s. 7 d. sterling, which makes in French money 35661 l. The remainder, which is 15,000 l. sterling, or 200,000 livres French money, is in bills of exchange which have not been negotiated.

"The last account consists of the following articles:

William Harbord. Barillon describes him thus: "Qui à beaucoup contribué à la ruine de Comte de Danby."	Guineas,
"Who contributed greatly to the ruin of Lord Danby,"	- 500
Mr. Hamden,	- 500
	Colonel

	Guineas.
Colonel Titus, - - - - -	500
Hermstrand: This must have been Sir Thomas Armstrong, because when Barillon gives afterwards an account of Armstrong's execution for the Rye-house plot, he calls him Chevalier Thomas Hermstrand, - - - - -	500
Bennet. Barillon describes him to have been formerly secretary to Prince Rupert, and now to Lord Shaftesbury, - - - - -	300
Hodam. This must have been Hotham, for Barillon describes him, "Fil de Chevalier Hodam qui étoit gouverneur de Hull."—"Son of the Chevalier Hotham who was governor of Hull," - - - - -	300
Hicdal, - - - - -	300
Garoway, - - - - -	300
Francland, - - - - -	300
Compton, - - - - -	300
Harlie. This must have been Sir Edward Harley, because Barillon describes him, "Ci devant gouverneur du Dunkerque."—"Formerly governor of Dunkirk," - - - - -	300
Sacheverel, - - - - -	300
Foley, - - - - -	300
Bide. He describes him thus: "Fort riche et accredité."—"Very rich and in great credit," - - - - -	300
Algernoon Sidney, - - - - -	500
Herbert, - - - - -	500
Baber. This must have been the famous Sir John Baber. Barillon describes him thus: "Qui n'est pas du parlement, mais qui a beaucoup des liaisons avec les membres de la chambre basse, et qui avoit fait ma liaison avec milord Hollis."—"Who is not in this parliament, but who has many connections in the lower house, and who formed my connection with Lord Hollis," - - - - -	500
Hil. This was probably Sir Roger Hill. Barillon says he was formerly one of Cromwell's officers, - - - - -	500
Bokawen, - - - - -	500
Du Crofs. This was the de Crofs, envoy from the Duke of Holstein, mentioned by Sir William Temple, - - - - -	150
Le Pin. Barillon calls him one of Lord Sunderland's clerks, - - - - -	150

Though the transactions here mentioned did not happen precisely at the same time in which Lord Russel and his friends are represented as having connections with the French court, yet the situation of things was similar. Whenever, therefore, the political interests of Louis the Fourteenth and of the English patriots coincided, the latter might think themselves entirely vindicable in applying the help of France to the preservation of the liberties of their country. With regard to Algernon Sidney, it is evident, from these very papers, as well as from the whole course of his life, that he was a most determined republican; that he had high designs, and great views; and that he was resolved upon opposing, to the utmost, the pernicious

pernicious and arbitrary schemes of Charles the Second. If even the court of Versailles could be rendered subservient to that purpose, it would have been ridiculous to have scrupled receiving its assistance. Should the remedy be deemed extraordinary, let it be considered that the situation was extraordinary likewise. Uncommon situations admit of and require uncommon remedies. Neither ought we to be surprized that Sidney and his friends should seem fearful of too close a connection between the King of England and the Prince of Orange. The Prince of Orange's character was not then sufficiently known and established. He had, not long before, married the niece of Charles, and the daughter of the Duke of York. He might be suspected of entering into the designs of his uncle and his father-in-law; and the patriots would imagine themselves to be justified in their jealousies concerning him, from the several attempts which had been made by the house of Orange to subvert the freedom of the United Provinces.

The charge against Algernon Sidney of being bribed by the French court is of a more serious nature, and, if true, may be thought to cast a real imputation on his memory. If, however, the fact were true, it might justly be alleged, that Sidney was a man who could never receive the money on his own account. If he did receive it at all, it could only be with a view of distributing it to others, in such a way as he might judge necessary to promote the cause of liberty. But the testimony of Barillon can by no means be regarded as a sufficient proof of the fact. If there ever existed a man who maintained an inflexible integrity through life, and through death, and who invariably displayed his integrity on the most trying occasions, that man was Algernon Sidney. Is the character, then, of such a man to be lightly run down? Is it to give way to the unsupported allegation of a French ambassador, who had long been versed in fraud and iniquity? It is infinitely more probable that Barillon should relate a falsehood, than that Algernon Sidney should be corrupt.

Beside, Barillon could not possibly be detected, if he related a falsehood. No receipts could be given for the sums of money with which he was entrusted, in order to bribe the popular party. The account of the distribution of these sums must rest on his own credit. If, therefore, he put part of the money into his pocket, he might do it with perfect safety; and he might, with equal safety, encrease his importance with his sovereign by setting down Sidney's name among the persons he had gained, at a time when Sidney's political conduct happened to coincide with the views of France. Madame Sevigne, in one of her letters, mentions Barillon as having returned rich from England. This is a very unusual circumstance in a French ambassador,

ambassador, and cannot well be accounted for, but upon the supposition that Barillon considered himself in the disposal of his master's money.

How far this reasoning will tend to exculpate any other of the persons who are described as having had corrupt connections with the court of Versailles, can only be determined by a particular enquiry into their respective situations and characters. The subject is worthy of being discussed by a candid and judicious enquirer.

The representation and discussion of the charges against Ruffel and Sidney have necessarily taken up so much room, that we cannot enter into a farther account of Sir John Dalrymple's collection. Many of the remaining papers are curious and important, and throw considerable light on the characters and transactions of the times. In the letters of King James the Second there is a disagreeable uniformity; and it manifestly appears from them, that he had a narrow understanding, and an unfeeling heart. Those of Queen Mary exhibit her character in a very advantageous point of view, both with respect to wisdom and goodness. She was certainly one of the most affectionate and obedient wives that ever existed. It is plain, too, from some things in the present publication, that the charge which the late Dutchess of Marlborough brought against her, of being insensible with regard to her father's distress, is totally groundless. It is evident, likewise, from all the circumstances here recorded concerning King William, that he stands justly entitled to the esteem and veneration in which he hath ever been held by the friends of the revolution.

Sir John Dalrymple acknowledges, that some of the papers now published contradict facts contained in the first volume. The same candour and justice, which induced him to make this general acknowledgment, should have engaged him to mention the particular instances wherein he hath been mistaken. He has connected the letters by short historical narrations and remarks. His observations are sometimes very hasty and injudicious. In short, his principal merit is that of a collector, not of an historian.

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AR. II. *A new and faithful Translation of Letters from Mr. L. Abbé . . . , Hebrew Professor in the University of . . . , to the Rev. Dr. Benjamin Kennicott.* With an introductory Preface, in Answer to a Pamphlet published with a View to vindicate Dr. Kennicott from the Arguments and Facts alledged against him in the *French Letters*. And an Appendix containing some short Remarks on Dr. Kennicott's Proposals for printing by Subscription a new Edition of the *Hebrew Bible*. 8vo. 2s 6d Robinson, &c. 1773.

THE great Work in which Dr. Kennicott is engaged, is, no doubt, attended with disadvantages, and difficulties, unobserved by spectators in general, which may expose the under-
taker

taker to unmerited censure. Nevertheless, after making all the allowance that candour can require, we must acknowledge that we find some material objections in the publication before us, which it is incumbent on Dr. Kennicott to obviate, from a regard to his own reputation and to the credit of his Performance. The Editor calls this a *new* translation, from whence it must be inferred, that one has been already made; but in his preface, he intimates that such a design was formed, and had been dropped. A translation however did appear, some time ago; but it was a very poor one; for which reason perhaps, it was not much noticed: some account of it was given in one of our former Reviews*.

‘A thing was published, says the present Translator, called *A Letter to a Friend*†, pretending to give an account of the *French* letters; but no better idea could be formed of them from that, than of the man’s house from the brick which he carried in his pocket by way of sample. And, indeed, there is great reason to suppose, that the Author’s intention was to put a stop to any farther enquiry; for his letter seemed purposely calculated to flist the evidence of the *French* letters, instead of fairly stating the charges they contained against the Doctor. This gave occasion to the present translation, the Author of it being desirous, that the learned in general might be acquainted with the real merit of the *French* letters; that the person to whom the English letter was written, might see how his friend had imposed on him, and that the Doctor himself, (who it seems, says he, is not at all affected by the abuse, as he calls it of the *French* letters, because he does not understand the language) might be able to judge of the truth of what is urged against him, and be *properly* affected by it. Who is the Author of the *Letter to a Friend*, one cannot absolutely determine; but if one might be allowed to follow that Author’s own rule, and judge from what he calls *internal evidence*, one should conclude it to be the Doctor himself.’

The Translator’s preface is principally employed in answering those accusations of the French writer’s which are contained in the *Letter to a Friend* mentioned above. We shall only take notice of the reply given to one particular charge. The judgment of the French author is called in question by the Letter-writer, for supposing that most of the (Hebrew) manuscripts which we now have, are modern, and were written for sale by mercenary *Jews*, when the curiosity of the learned began to enquire after such commodities; and that this is the reason why Hebrew manuscripts are much more plentiful in this age

* Vid. Vol. xlvii. p. 245.

† For our account of this letter, see Rev. Vol. xli. p. 461.

than at the time when the text of the edition of *Complutum* was settled by Cardinal *Ximenes*: This conjecture, it is observed, the Letter-writer treats with scorn, and avers that nothing he “ever met with before comes up to it for absurdity.” The Translator very properly remarks, ‘When the study of coins came into vogue, mercenary artists took advantage of the public curiosity, and produced spurious coins in great abundance, with such a face of antiquity, that the best Judges might be, and without doubt were, frequently imposed on.—The *Jews*, who are never slack on such occasions, manufactured great numbers of antique *Israelitish* shekels, which Mr. *Wise*, a learned antiquarian of *Oxford*, in his work upon coins, hath treated with the contempt they deserve, pronouncing the generality of them to be modern baubles. Will not the same mercenary spirit, which produced counterfeit coins, produce counterfeit manuscripts? And cannot art add a false date and a false complexion, which shall give a very promising appearance of antiquity?—I had the luck to meet with an *Hebraist* who had carefully inspected many of the manuscripts collated by Dr. Kennicott: he declared they were for the most part wretched beyond conception, and that he suspected them either to have been written by boys, or by ignorant scribblers, to make a penny of them.—I have no more doubt that there have been, and now are, many spurious *Hebrew* manuscripts, than that there are spurious shekels and other coins, things made for sale and no other end; especially as the art was in the hands of the *Jews*, who never were wanting in ingenuity, and have always accounted it one part of their profession to chouse christians of their money by counterfeit wares of every other kind.’

The Translator, having at the close of his appendix offered a number of considerations relative to the Doctor and the conduct of his undertaking, concludes with saying; ‘When I consider these and many other glaring inconsistencies, I am then obliged to conclude, that however pious his subscribers may be in their intentions, they have undesignedly verified what *Potiphar’s* wife falsely pretended against *Joseph*,—*They have brought in an Hebrew unto us, to mock us.*’

Possibly both the *French* authors and their translator are too severe; perhaps, too, there is a degree of envy in their animadversions: but however this may be, certain it is, that the present attack on the Doctor is a very smart one, and by no means undeserving of his notice, or that of the public.

MR.

ART.

ART. III. *An Essay on the Causes of the present high Price of Provisions, as connected with Luxury, Currency, Taxes, and National Debt.* 8vo. 1s. 6d. Dilly. 1773.

AS the increased price of provisions has been an evil severely felt by every person whose income is not affluent, many political pens have been exercised in pointing out the causes of so general a subject of complaint; though few have extended their enquiries beyond the circumstances that attend the raising of, and traffic in, the necessaries of life. The Writer now before us is, however, not content with the short-sighted outcries against monopolizing and forestalling; he has endeavoured to trace the obvious effects up to their latent causes, and to shew that the dearthness of provisions *naturally* results from the present political and moral situation of this much altered country.

He premises, 'that the price of provisions depends upon the following things; the quantity brought to market; the extent of the demand; and the state of our currency, taxes, and national debt.' He considers each of these in their order.

A succession of bad crops, he observes, has been complained of, but when the rates of provisions are altered from this cause, the farmer can ill afford an advance of rent: if then the rise of rents keeps pace with the price of provisions, the advancement in price is not owing to bad crops. As little does it appear to be owing to the indolence of great farmers in laying down arable land into grass fields; rents, he says, have been raised nearly in the same proportion in places where the sizes of farms have not been altered, as in those places where this change has taken place. As to the laying down fields into grass, farmers being influenced by the same motives that actuate other men, they have been induced to it by the advanced price of cattle; and while they find their advantage in this, it is vain to expect them to alter their plan.

From the Author's reasoning on this part of the argument, as well as from some peculiarities of phrase, we gather that he writes from Scotland; and many of his illustrations are drawn from the practice of husbandry there. In Scotland, it seems, they change their lands alternately from grass to tillage, a method by which it produces as much corn as if the whole was always kept in tillage; so that the product of grass is to be looked upon as clear gain; though he admits that where land is kept perpetually in-grass, the old grass raises cattle to a higher and more delicate degree of fatness. It seems indeed from this part of the argument that the consumption of the nation requiring a certain proportion of corn land, and the rest for grazing, if this proportion is altered, it will cause a corresponding alteration in the prices of corn and butcher's meat; the one rising and the other falling, as the alteration takes place; a circumstance that tends to maintain the proper equilibrium be-

tween them, unless a bias is given in favour of grazing, by breeding too great a number of horses,—as injudicious an article of foreign trade as of internal luxury.

He clearly exposes the prejudice that accuses the farmer of keeping his grain by him, till an exorbitant price tempts him to sell it. This the majority of farmers cannot do; nor can any power they have of keeping up their grain, ever be misapplied in a general view. By bringing the corn to market, gradually, they may do good to the country; but it is ridiculous to suppose they can do hurt. ‘By keeping up their corn in years of plenty, they may indeed prevent the price from falling so low, as it would do if the whole of it should be brought to market; but then the consequence of this conduct is, that in times of scarcity, there is a larger quantity of corn brought to market, and thereby the price is prevented from being raised so high as otherwise it would be.’ To this it may be added, that the interest of the farmer and that of the public coincide. Were the farmers to empty their barns into the markets precipitately, the price would fall so low as to ruin them; the corn would be drained out of the nation; and must afterward be brought back again at any price to keep us from starving. Our farmers indeed ill deserve the reproaches cast on them at critical times by minor politicians.

The question then still remains to be settled, why provisions rise in their prices? We shall derive little satisfaction from the resolution. One reason is, that though we are told the number of people decreases, we find the consumption of food increases! ‘That the inhabitants of this kingdom have of late years changed their way of living in a very remarkable manner, and greatly increased in luxury, is a truth of which every person, who has lived any time in it, must be sensible. Let us compare the way of living at present with what persons not very old may remember, and we must observe a remarkable difference. If we take a view of our markets for butcher-meat, &c. we will find, that, in the course of twenty or thirty years, the quantities in some places have been doubled, in others tripled, without any decrease in the places that have gone most to decay. If we enquire into the nature of the dishes placed upon the tables of our great people, we will find, that of the meat which some time ago appeared in its natural form, nothing is now presented but its essence, in soups, sauces, and gravies, while the meat itself is thrown into the kennel. If we take a view of the tables of the principal inhabitants in our cities and towns, we find a proportional waste of provision; and if we attend to the manner of living amongst the lower class, we find many families living now chiefly upon animal food, that formerly seldom tasted it except on holy-days.

• There

‘There is as great a change in the equipages as in the tables of men. In stations in which men commonly walked a-foot, many now keep riding horses, some carriages, and even some both of these. Besides what an additional number of horses is used for chaises, and the other machines, every where now employed for the conveniency of travellers; and what an additional number is used for carriages to our additional buildings and other works, the effects of luxury and taste. Every person is sensible of these things, but every person does not consider the effect that all of them must have upon the price of provisions.’ To this our Author adds,—‘The gentlemen therefore in cities and towns, need not look into the country among the land-holders and farmers for the cause of the present high price of provisions. Let them attend to the change in their own way of living, from that of persons in their stations formerly, and they will not find it a difficult matter to account for the change, of which they so loudly complain. Perhaps these gentlemen may say, that they are more considerable merchants and manufacturers than their fathers: that they deal to a greater extent, and that therefore, from their additional incomes, they can afford to live better than they. This may be a very good reason for their behaviour, but it is nothing to the present purpose; for, if there is an additional consumption, and in consequence of this, an additional demand, it is no matter whether or not the persons that make this demand have a just title to do it; the effect is the same, by it the price of provisions must be raised.’

The Writer next enquires into the state of our currency, and the operation of banks, not only in affording easy access to money, but in augmenting the nominal currency of the nation, the circulation of their bills extending in proportion to our national debt and taxes: on which account he accuses them of aiding the progress of luxury, and, in course, of enhancing the price of provisions. This is a curious part of the pamphlet, and well worthy of attention.

Taxes, as connected with our currency, are also connected with the prices of commodities. ‘In the payment of taxes, says our Author, no man is a patriot; every man endeavours to evade them, or to oblige others to reimburse him what he pays.’ Hence ‘prices are raised in rotation, and at last come to the manufacturer where the rise began; who in consequence of this, if it is in his power, begins another rise, which every person will endeavour to push round in the same manner: so that a heavy tax naturally raises the price of commodities gradually, till they are fixed in such a state as to make all persons concerned bear a just proportion of it.’ After attending to the operation of these clearly stated facts, can any one be at a loss to assign a reason why all necessaries are still advancing in price?

In

In treating on the subject of taxation, the Writer points out a circumstance of *reformation* and of considerable *resource*, to which government may be *driven*, but to which it will never recur, till urged by irresistible necessity;—‘ But there is another thing in our taxes by which they raise the price of provisions, that ought not to be over-looked, because it is certain that it may be removed, while at the same time it is evident that no bad consequences can follow. This is the money spent by the tax-gatherers, who not only raise the price of provisions by their luxury, but also by the great amount of their salaries occasion heavy taxes to be laid upon the people. It cannot but appear trifling, that as taxes are multiplied, and debt increased, posts and pensions should likewise be multiplied, and salaries increased. Let us look into the public offices, and observe by whom business is done. It is not done by principals who have the extravagant salaries, in some cases not even by deputies, but by the clerks and deputies of deputies. These are the persons who do the business for trifling salaries, while the principals never think of it, and indeed are commonly incapable of it. Surely those persons are lost to all sense of shame, who, rich and idle, can behold the poor and industrious taxed to support their luxury and extravagance, and who, instead of bestowing any blessing upon the laborious hands that feed them, are always ready upon every occasion to squeeze and to oppress them. Is it possible to imagine, that the collecting the public revenues costs so monstrous a sum as three millions? and yet there cannot be less, if we join to this all pensions, and the salaries of all finance offices. Many are the schemes that have been proposed for paying the national debt, and easing the people of the burthen-some taxes laid upon them; but surely of all these, the most natural is the saving one or two millions annually in the article of posts and pensions.’

Whether the enormous salaries here hinted at, are over or under-rated, the management of a private business may teach government, that to maintain extravagant uselefs hands, is the high road to ruin. But where so many glaring truths are continually published, on our want of domestic œconomy, one truth is clear,—that the sins of our governors, *are not sins of ignorance*.

When luxury has contaminated a whole nation, the first question will relate to the probability of remedying our political evils by easy courses and regulations. But if it is criminal to despair of the commonwealth, we ought at all events to struggle for its welfare to the last. This however will not be effected by rendering an intricate system still more complicated by *partial* regulations, which are merely the patch-work of reformation. If a building has been raised too high and overloaded, until the superstructure is found too heavy for the foundation, it must be

surveyed, lightened, and reduced to suitable dimensions: and a good hint for the commencement of this indispensable work has been quoted above. Our Author proposes some other wholesome regulations; but for these we must refer to the Pamphlet, which is one of the most pertinent and comprehensive that hath appeared on this interesting subject, since that which was published some years ago, by Mr. Soame Jennings*.

If there is not, on every point, a perfect coincidence of sentiment between this Writer and Mr. Arbuthnot, where is the wonder? On what speculative subject do the various judgments of men entirely accord?

ART. IV. *The History of the British Dominions in North America:* From the first Discovery of that vast Continent by Sebastian Cabot in 1497; to its present glorious Establishment, as confirmed by the Treaty of Peace in 1763. 4to. 1L 1s. Becket. 1773.

*written by
Polk.*

HISTORY, in its different branches, has always been esteemed one of the most rational, improving, and entertaining parts of learning; and there never was a period in which there has appeared a greater avidity for publications of this kind, than the present. We will not detain our Readers by enquiring whether this eager desire of historical knowledge arises from a solicitude for real improvement, or is chiefly the effect of mere curiosity and fondness for a present amusement, in which latter case the reading of history cannot be expected to prove solidly beneficial. However this is, it is very evident that writers and bookfellers have attended to the taste of the times in this respect, and have been very diligent in furnishing matter for its gratification.

The continent and islands of America have supplied large contributions for writings of this kind; which have been sedulously improved; though there still no doubt remain a variety of materials which might properly employ the pens of ingenious men. Our own plantations, especially since the additions made to them by the late war, are objects well worthy attention in this view, and have, accordingly, often set the press to work.

The present Author, who does not seem to regard his work as worthy of his name, has thought that an addition might seasonably be made to the publications of preceding writers on the same subject; and his volume is merely to be considered as a compilation from the several historians who have gone before him in the same walk: for there is no reason to think that the Writer has himself ever travelled in North America. What merit therefore his performance may be supposed to claim, must arise from a judicious selection and arrangement of those rela-

* See Rev. vol, xxxvii. p. 470.

tions which have been given by others ; and in this respect its superiority to some other complements of the same sort must be acknowledged. The Work contains a concise account of the several provinces ; but the Editor, being merely a collector, cannot be supposed to enter into his subject with the spirit and life of an original historian.

The first book is introductory to the history of each province : it briefly treats of the origin of the British and French settlements ; and proceeds to take notice of encroachments, treaties, infractions of treaties, &c. until the time of the last war, and the definitive treaty of peace in which that war terminated, in the year 1763 : by which it is well known, considerable territories were ceded to the British government.

The account of the state of the Indians at the time of our first discoveries and settlements in this country, is agreeably written, and summed up in the following terms :

‘ These barbarous Indians were a lively image of human nature, without the improvements of art and industry ; for though they had inhabited the country many ages, they were still uncultivated when the Europeans arrived there.—It is surprizing that in such a length of time, no active spirit should rise up among them to introduce and promote a greater degree of knowledge and civilization.—They lived in a country full of iron and copper mines, yet were never owners of so much as a knife until the English came there, and their name for an Englishman was a knife man ; nor were they acquainted with the use of salt until the English brought it among them.—Nature had given them a tolerable complexion, but they spoiled it by daubing themselves with oils and juices which made them tawny. A bow and an arrow headed with the bone of fish, were all their weapons ; the skin of a beast was their clothing, and the flesh of it their food. Their principal diversion consisted in extravagant dancings, hoopings, and howlings.—They were swift of foot, and capable of enduring great hardship and fatigue. All their ambition was to be valiant, which chiefly gave a man reputation among them, and this is still their character.’

We agree with our historian in considering it as somewhat surprizing that these Indians should not have made a farther progress towards the comforts and conveniences of life : as to their spoiling their complexions with oils and juices, we cannot so much wonder at it, because we see somewhat of the same kind practised with paints and washes in the most civilized nations. The valour of the Indians is often spoken of, as in the above passage, yet that seems hardly reconcilable with what is said by this and other writers, of their great sloth and supineness ; but there are circumstances and occasions that will

rouze the most inactive, and sometimes, when so animated, they become the most fierce and desperate.

The following short passages are extracted from the account here given of the government, climate, produce, &c. of New-England, or rather of Massachusetts Bay :

‘The plantations and farms in the old townships near Boston, are generally become small, occasioned by a provincial act of assembly, which divides the real as well as the personal estate of intestates, among all the children or collaterals. The people there are much bigotted to this province law, and frequently die intestate : but this humour is attended with some advantages ; as where a farm thus becomes small, the possessor cannot live by it, and is obliged to sell it to the proprietor of some adjoining farm, and move farther inland, where he can purchase waste land in great quantities at an easy rate, to the enlargement of the country improvements. Thus in the townships which now compose the county of Worcester, about half a century ago, there were not above two hundred families ; whereas, in the valuation in 1742, there were found in that county about three thousand two hundred taxable white male persons, though the number has been since diminished by the late wars on that continent.’

—‘The farmers in New England, by sowing their seed early, the ground being prepared in ridges to throw off the rains and melting snows, raise winter wheat and rye with good success ; but their great discouragement has been *the blast*. Sir Henry Frankland, several years ago, imported from Lisbon the seed of summer-wheat, which has been less subject to blast than any other ; and it ripens about six weeks from the sowing, in the Massachusetts colony. It has been generally remarked, that between the first and tenth of July, the honey-dew falling upon the wheat, causes the rust or blast, if the following morning is hot and calm ; but ordinarily, if the wheat be sown early, it will be so forward that the grain will not suffer by it in that time. An idle opinion prevailed among the populace, that since the execution of the Quakers, wheat has always been blasted ; but this folly was equal to that cruelty.

—‘Land of a tolerable quality, where English grass, a name given to all imported grasses, has been mowed, they now find by experience will afford after-feed until the severe frosts wither the grass. It has been made a question, whether the seed of the white clover is not in the earth in all parts of the country ? The New England farmers affirm, and there is no doubt of the fact, that if they break up new ground in the woods where no dung has ever been spread and lay it down the next or the same year, and give it a thin coat of ashes, the white-honey-suckle comes in as thick as if the seed had been

sown: but some are of opinion, that the plant and the flower differ from the English honey-suckle.'

The second chapter of the second book concludes with the following passage; extracted, we suppose, from some former writer on New England:

'It has been recently said, that Great Britain is a country of manufactures without materials; a trading nation without commodities to trade upon; and a maritime power without either naval stores or materials for ship-building. That it is in this situation, which renders both trade and plantations so essentially necessary, for the support of Great Britain, as well as agriculture, whereby as many people are perhaps maintained in Britain, as by the produce of the lands. When the colonies make such commodities as are wanted in the mother-country, of which there are many, they must depend upon her for the vent of such products, on which they rely for their daily subsistence; and as Great Britain is the best market in the world for such commodities, that makes their dependence their interest, and interest rules the world.'

Mr. Cotton Mather's account of the inhabitants of Rhode Island in 1695 is well known to many of our Readers; to some it may be new and amusing: He asserts 'that Rhode Island colony was a colluvies of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters, and every thing but Roman Catholics, and true Christians; *bona terra, mala gens.*' He should have added, some Brownists, Independents, and Congregationalists, but not formed into societies. Afterwards there was a meeting-house or two upon the island, which gave hopes of a farther reformation.'

In the history of New York some description is naturally given, from different writers, of the Indians generally known to us under the denomination of the Five Nations, by the French called Iroquois; of whom among other particulars, the following passage is taken from Colden;

'There is one custom their men constantly observe, which I must not forget to mention: that if they be sent with any message, though it demand the greatest dispatch, or though they bring intelligence of any imminent danger, they never tell it at the first approach; but sit down for a minute or two, at least, in silence, to recollect themselves before they speak; that they may not shew any degree of fear or surprize by an indecent expression. Every sudden repartee, in a public treaty, leaves with them an impression of a light inconsiderate mind: but in private conversation they use, and are as delighted with, brisk witty answers as we can be. By this they shew the great difference they place between the conversation of man and man,

and of nation and nation; in which, and a thousand other things, they might well be an example to European nations.'

To the credit of this Writer, we must observe, that he discovers nothing of a party-spirit; for, although he has drawn his materials from different writers he speaks with decency of every denomination of christians. The disputes which have arisen in later years between the colonies and the mother-country, do not come under review in this volume, which only brings the history down to the conclusion of the last peace.

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ART. V. *A Tour through Sicily and Malta*. In a Series of Letters to William Beckford, Esq; of Somerly in Suffolk, from P. Brydone, F.R.S. 8vo. 2 Vols. 12s. Cadell. 1773.

WITHIN a few years past the public hath been favoured with various relations of the travels of men of sense and observation, which are always acceptable communications: they never fail to prove extremely entertaining, and they will generally be found to be as useful as they are agreeable.

Of this happy cast are the travels of Captain Brydone; whose letters prove him at once the gentleman, the scholar, and the man of science: a rational observer, a philosophical enquirer, and a polite and pleasing companion. His style is natural and easy, his language free and flowing (though not always correct *) and his manner cheerful and lively; yet properly varied to

* There are some North British or Irish idioms, which are a little offensive to an English ear: for instance, vol. I. p. 27, '*so soon* as the stones, thrown into the air, by the explosions of Strombolo, have fallen down, the light is extinguished:—an Englishman would have written, '*as soon as*, &c.' The same fault occurs in many places; as, in p. 41, '*so soon* as he discovered the straits, he repented, &c.' Again, p. 44, '*so soon* as our ship entered the current, we were carried along with incredible velocity.' Again, vol. II. p. 73, 'the lady promised him an interview, *so soon* as the court should go to Portici.' In vol. I. p. 55. l. ult. we have, 'we shall leave this (instead of *we shall leave this place*) as soon as possible:' this phrase is elsewhere repeated. In the same volume are many little slips of grammar, which the Author will, no doubt, correct in the second edition: such as, p. 30, 'It is probable that Strombolo, as well as all the rest of the Lipari islands, *are* originally the work of subterranean fire.' Again, p. 133, the *collection* of medals, cameos, and intaglios, *are* very princely: and, p. 194, 'the whole course of these rivers, *are* seen at once,' &c. In p. 137 we have, 'the church belonging to this convent, *were* it finished, *will be* one of the finest in Europe;' instead of *when finished*, or, *if finished*, *would be*, &c. Turning back to p. 49, we find that the harbour of Messina is 'one of the *most* commodious and *safest* in the world, after ships have got in.' Certain phrases, current in common conversation, but not allowable in

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to suit the several subjects, whether gay or serious, as they occur in the course of the Traveller's adventures.

The Author, as we collect from one or two very slight intimations, *en passant*, in certain parts of the Tour, has travelled in the character of governor to some young man of fashion; whose friends seem to have made a happy choice in the person whom they entrusted with so important a charge as that of guarding the morals and forming the manners of youth, in the most delicate and difficult situations and circumstances. The detail of the Tour commences at Naples; from whence the first letter is dated, on the 14th of May, 1770.

We have often heard great encomiums on the air of Naples; with which our Author's account of that climate does not well correspond; but we are inclined to credit Mr. B. who can have no motive to conceal or disguise the truth; and who, residing there in full health himself, could not be under the influence, or capricious power, of Fancy: to whose dominion the valetudinary traveller is generally subject.

'I am persuaded, says Mr. B. that our medical people are under great mistakes with regard to this climate. - It is certainly one of the warmest in Italy; but it is as certainly one of the most inconstant; and from what we have observed, generally disagrees with the greatest

in works prepared for the press (beside one which we have noticed above) are frequently met with in these Letters. P. 82, 'Some of the churches are *very well*, and there are a few tolerable paintings:' should a foreigner, in translating this work, inform his readers that the churches in Messina were *beauty*, his mistake would not be unpardonable. P. 208, 'It is *the mountain I have ever seen* that would be the easiest to measure.' In p. 255, we meet with the cousin-german to the last Hibernicism (as we take it to be) *viz.* 'I think it evident that the volcano [Ætna] did not burn during the age of Homer,—otherwise it is not possible that he would have said so much of Sicily, without taking notice of so great and capital an object: *the one in the world* that the daring and sublime imagination of Homer would have been the most eager to grasp at.' And here comes another of the same family: vol. II. p. 53, 'I shall speak of one, *the like of which* certainly never did exist on the face of the earth.' We shall mention but one other *faux pas* of this kind, whose birth, parentage, and country, we are more at a loss to guess at, *viz.* 'We are determined to put no more confidence in that element [the sea] happy beyond measure to find ourselves *without reach* of it,' &c.

We have noticed these *minutiae*, not with a view to cavil at the little escapes of a pen which seems happily adapted to the ease and simplicity of epistolary writing, but merely to remind Mr. B. that although, in private letters, never intended for the public eye, correctness is not required, yet, with respect to whatever is addressed to the world, scarce any excuse can be admitted for debasing the language in which the address is conveyed.

part of our valetudinarians; but more particularly with the gouty people, who all found themselves better at Rome; which though much colder in winter, is, I believe, a healthier climate. Naples to be sure is more eligible in summer, as the air is constantly refreshed by the sea breeze, when Rome is often scorched by the most insupportable heat. Last summer, Farenheit's thermometer never rose higher at Naples than 76. At Rome it was at 89. The difference is often still more considerable. In winter it is not less remarkable. Here, our greatest degree of cold was in the end of January; the thermometer stood at 36; at Rome it fell to 27; so that the difference of the two extremes of heat and cold last year at Naples, was only 40 degrees; whereas at Rome it was no less than 62. Yet, by all accounts, their winter was much more agreeable and healthy than ours: for they had clear frosty weather, whilst we were deluged with perpetual rains, accompanied with exceeding high wind. The people here assure us, that in some seasons it has rained constantly every day for six or seven weeks. But the most disagreeable part of the Neapolitan climate is the *sirocco* or south-east wind, which is very common at this season of the year: it is infinitely more relaxing, and gives the vapours in a much stronger degree, than the worst of our rainy Novembers. It has now blown for these seven days without intermission; and has indeed blown away all our gaiety and spirits; and if it continues much longer, I do not know what may be the consequence. It gives a degree of lassitude, both to the body and mind, that renders them absolutely incapable of performing their usual functions. It is not very surprizing, that it should produce these effects on a phlegmatic English constitution; but we have just now an instance, that all the mercury of France must sink under the load of this horrid, leaden atmosphere. A smart Parisian Marquis came here about ten days ago: he was so full of animal spirits that the people thought him mad. He never remained a moment in the same place; but, at their grave conversations, he used to skip about from room to room with such amazing elasticity, that the Italians swore he had got springs in his shoes. I met him this morning, walking with the step of a philosopher; a smelling bottle in his hand, and all his vivacity extinguished. I asked what was the matter? "Ah! mon ami, said he, je m'ennui à la mort;—moi, qui n'ai jamais scu l'ennui. Mais cet execrable vent m'accable; et deux jours de plus, et je me pend."

The natives themselves do not suffer less than strangers; and all nature seems to languish during this abominable wind. A Neapolitan lover avoids his mistress with the utmost care in the time of the *sirocco*, and the indolence it inspires, is almost sufficient to extinguish every passion. All works of genius are laid aside, during its continuance;—and when any thing very flat or insipid is produced, the strongest phrase of disapprobation they can bestow is, "*Era scritto in tempo del sirocco*;" that it was writ in the time of the *sirocco*.

In vain did our ingenious Traveller endeavour, by enquiry, to obtain some account of the nature and cause of this very singular wind;—the people here, says he, never think of accounting

counting for any thing.' He applied to a celebrated physician; but the physician was as ignorant of the matter as his neighbours.

In the second volume we meet with a farther description of the sirocco, with which our Author happened to renew his acquaintance at Palermo, in Sicily; where he found its violence prodigiously increased, but its duration was much shorter: for in Sicily it seldom lasts above 40 hours. Here he again endeavoured to learn the cause and source of this scorching phenomenon; and he seems to have been a little, though very little, more successful than he was at Naples. He met, at Palermo, with an old man who had written upon the subject, and who maintained it to be the same wind that is so dreadful in Africa, where it sometimes proves mortal in the space of half an hour: and, indeed, the vicinity of this island to the coast of Barbary, is sufficient to countenance the old man's assertion.

A reflecting mind, like Mr. Brydone's, could not but be struck with the melancholy change which this fine part of Italy hath experienced since the times of its ancient splendor and happiness.

'The whole coast that furrounds the beautiful bay of Naples, particularly that near Puzzoli, Cuma, Micenum, and Baia, he observes, is covered over with innumerable monuments of Roman magnificence. But, alas! how are the mighty fallen! This delightful coast, that was once the garden of all Italy, and inhabited only by the rich, the gay, and luxurious, is now abandoned to the poorest and most miserable of mortals. Perhaps, there is no spot on the globe, that has undergone so perfect a change; or that can exhibit so striking a picture of the vanity of human grandeur. Those very walls that once lodged a Cæsar, a Lucullus, an Anthony, the richest and most voluptuous of mankind; are now occupied by the very meanest and most indigent wretches on earth, who are actually starving for want in those very apartments that were the scenes of the most unheard-of luxury; where we are told that suppers were frequently given, that cost fifty thousand pounds; and some, that even amounted to double that sum: a degree of magnificence that we have *now difficulty* to form any idea of. The luxury indeed of Baia was so great, that it became a proverb, even amongst the luxuriant Romans themselves. And, at Rome, we often find them upbraiding with effeminacy and epicurism, those who spent much of their time in this scene of delights;—Clodius throws it in Cicero's teeth more than once: and that orator's having purchased a villa here, hurt him not a little in the opinion of the graver and more austere part of the senate.' The walls of these palaces still remain; and the poor peasants, in some places, have built up their miserable huts within them; but, at present, there is not one gentleman or man of fashion that resides in any part of this country; the former state of which, compared with the present, certainly makes the most striking contrast imaginable. —

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'The bay is of a circular figure; in most places upwards of 20 miles in diameter; so that including all its breaks and inequalities, the circumference is considerably more than 60 miles. The whole of this space is so wonderfully diversified, by all the riches both of art and nature, that there is scarce an object wanting to render the scene compleat; and it is hard to say, whether the view is more pleasing from the singularity of many of these objects, or from the incredible variety of the whole. You see an amazing mixture of the antient and modern; some rising to fame, and some sinking to ruin.—Palaces reared over the tops of other palaces, and antient magnificence trampled under foot—by modern folly.—Mountains and islands, that were celebrated for their fertility, changed into barren wastes; and barren wastes into fertile fields and rich vineyards. Mountains sunk into plains, and plains swelled into mountains. Lakes drunk up by volcanos, and extinguished volcanos turned into lakes. The earth still smoaking in many places; and in others throwing out flame.—In short, nature seems to have formed this coast in her most capricious mood; for every object is a *lusus nature*. She never seems to have gone seriously to work; but has devoted this spot to the most unlimited indulgence of caprice and frolick.'

The picture here drawn of the beautiful scenery which presents itself to the eye of an observer, from the middle of this celebrated bay, is quite enchanting.—The vessel in which our Author had set sail, in order to depart for Sicily, was fortunately becalmed, in the midst of all these delightful objects; as though the wind had courteously fallen back on purpose to give the passengers time for contemplating the beauties around them.

'The bay is shut out from the Mediterranean by the island of Caprè, so famous for the abode of Augustus; and afterwards so infamous for that of Tiberius. A little to the west lie those of Ischia, Procida, and Nisida; the celebrated promontory of Micenum, where *Æneas* landed; the classic fields of Baia, Cuma, and Puzzoli; with all the variety of scenery that formed both the Tartarus and Elysium of the antients; the Campi Phlegæi, or burning plains where Jupiter overcame the giants; the Monte Novo, formed of late years by fire; the Monte Barbara; the picturesque city of Puzzoli, with the Solfaterra smoaking above it;—the beautiful promontory of Paullippe, exhibiting the finest scenery that can be imagined; the great and opulent city of Naples, with its three castles, its harbour full of ships from every nation, its palaces, churches, and convents innumerable. The rich country from thence to Portici, covered with noble houses and gardens, and appearing only a continuation of the city. The palace of the king, with many others surrounding it, all built over the roofs of those of Herculaneum, buried near a hundred feet, by the eruptions of Vesuvius. The black fields of lava that have run from that mountain, intermixed with gardens, vineyards, and orchards. Vesuvius itself, in the back ground of the scene, discharging volumes of fire and smok, and forming a broad track in the air over our heads, extending without being broken or dissipated to the utmost verge of the horizon. A variety of beautiful towns

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and villages, round the base of the mountain, thoughtless of the impending rain that daily threatens them. Some of these are reared over the very roofs of Pompeia and Stabia, where Pliny perished; and with their foundations have pierced through the sacred abodes of the anti-ent Romans;—thousands of whom lie buried here, the victims of this inexorable mountain. Next follows the extensive and romantic coast of Castello Mare, Sorrentum, and Mola; diversified with every picturesque object in nature. It was the study of this wild and beautiful country that formed our greatest landscape-painters. This was the school of Poussin and Salvator Rosa, but most particularly of the last, who composed many of his most celebrated pieces from the bold craggy rocks that surround this coast; and no doubt it was from the daily contemplation of these romantic objects, that they stored their minds with that variety of ideas they have communicated to the world with such elegance in their paintings.

‘ Now, should I tell you that this immense coast, this prodigious variety of mountains, vallies, promontories and islands, covered over with an everlasting verdure, and loaded with the richest fruits, is all the produce of subterraneous fire; it would require, I am afraid, too great a stretch of faith to believe me; yet the fact is certain, and can only be doubted by those who have wanted time or curiosity to examine it. It is strange, you will say, that nature should make use of the same agent to create as to destroy; and that what has only been looked upon as the consumer of countries, is in fact the very power that produces them.—Indeed, this part of our earth seems already to have undergone the sentence pronounced upon the whole of it: but, like the phoenix, has risen again from its own ashes, in much greater beauty and splendor than before it was consumed. The traces of these dreadful conflagrations are still conspicuous in every corner; they have been violent in their operations, but in the end have proved salutary in their effects. The fire in many places is not yet extinguished, but Vesuvius is now the only spot where it rages with any degree of activity.’

In describing his journey up Mount Ætna, our curious Traveller has many remarkable observations on the eruptions of that most ancient and venerable chief of volcanos. He takes particular notice of one vast stream of lava, six or seven miles broad, and of an enormous depth, which had flowed into the sea, driven its waves back for upwards of a mile, and had formed a large, black, high promontory, where before it was deep water. This lava, our Author imagined, from its barrenness, (for it is, as yet, he says, covered with a very scanty soil) had run from the mountain but a few years ago; but he was surprized when Signor Recupero, an ingenious ecclesiastic of Catania (who is writing the Natural History of Ætna) informed him that this very lava is mentioned by Diodorus Siculus to have burst from the volcano in the time of the second Punic war, when Syracuse was besieged by the Romans.

‘ A detachment was sent from Taurominum to the relief of the besieged. They were stopped on their march by this stream of lava, which

which had reached the sea before their arrival at the foot of the mountain, and entirely cut off their passage; and obliged them to return by the back of *Ætna*, upwards of 100 miles about. His authority for this, he tells me, was taken from inscriptions on Roman monuments found on this lava, and that it was likewise well ascertained by many of the old Sicilian authors. Now as this is about 2000 years ago, one would have imagined, if lavas have a regular progress in becoming fertile fields, that this must long ago have become at least arable: this however is not the case, and it is as yet only covered with a very scanty vegetation, being incapable either of producing corn or vines. There are indeed pretty large trees growing in the crevices, which are full of a very rich earth: but in all probability it will be some hundred years yet, before there is enough of this to render it of any use to the proprietors.

‘It is curious to consider, that the surface of this black and barren matter, in process of time becomes, without exception, the most fertile soil upon earth: but what time must it require to bring it to its utmost perfection, when after 2000 years it is still in most places but a barren rock?—Its progress is possibly as follows. The lava being a very porous substance, easily catches the dust that is carried about by the wind; which, at first, I observed, only forms a kind of moss; this, by degrees, increasing the soil, small meagre vegetables are produced, which rotting in their turn, are likewise converted into soil. But this progress, I suppose, is often greatly accelerated by showers of ashes from the mountain, as I have observed in some places the richest soil, to the depth of five or six feet and upwards; and still below that, nothing but rocks of lava. It is in these spots that the trees arrive at such an immense size. Their roots shoot into the crevices of the lava, and lay such hold of it, that there is no instance of the wind’s tearing them up; though there are many, of its breaking off their immense branches.’

This circumstance, added to the inferences that have been drawn from many other appearances in Nature, strongly tends to subvert all our common received notions of chronology, and the age of the world. The Canon *Recupero*, it seems, not having the fear of the inquisition before his eyes, and forgetful of the fate of his philosophical predecessor, poor old *Galileo*, has made use of his observations on the several *strata of lavas*, to prove the vast antiquity of the eruptions of *Ætna*; and thus he reasons:

‘Near to a vault, which is now thirty feet below ground, and has probably been a burial-place, there is a draw-well, where there are several strata of lavas, with earth to a considerable thickness over the surface of each stratum.’—Now, ‘If it requires two thousand years or upwards, to form but a scanty soil on the surface of a lava, there must have been more than that space of time betwixt each of the eruptions that has formed these strata. But what shall we say of a pit they sunk near to *Jaci*, of a great depth. They pierced through seven distinct lavas one over the other, the surfaces of which were parallel, and most of them covered with a thick bed of fine rich earth. Now, says he, the eruption that formed the lowest of these

lavas,

lava, if we may be allowed to reason from analogy, must have flowed from the mountain at least fourteen thousand years ago.'

This inference, however, we find, has, at last, exceedingly embarrassed poor Recupero; who confessed to Mr. Brydone, that, in writing the History of *Ætna*, he found Moses hanging like a *dead weight* upon him, and blunting all his zeal for inquiry: 'for that he really has not the conscience to make his mountain so young as that prophet makes the world.'—And truly this Roman Catholic philosopher has reason to be uneasy, for our Author informs us that 'the Bishop, who is strenuously orthodox—for it is an excellent see—has already warned the Canon to be upon his guard; and not pretend to be a better natural historian than Moses; nor presume to urge any thing that may, in the smallest degree, be deemed contradictory to his sacred authority.'—So, what will become of the book, or of its author, if he dare to publish it, is, to us, matter of *fearful expectation* rather than of *hope*: although we should sincerely rejoice to have an opportunity of reading so curious a disquisition.

Another specimen of this performance, and that a very entertaining one, may be given from Capt. B.'s description of his journey up to the summit of the wonderful mountain above-mentioned.

It was on the 27th of May, at day-break, that the party formed by our Author, his friends, their attendants, and guide, set out* on this laborious yet pleasing expedition.

The whole mountain is divided into three distinct regions, distinguished by the names of the fertile, the woody, and the barren; the first is the lower, the second the middle, and the third forms the upper part. They are as different, both in climate and productions, as the three zones of the earth; and perhaps might (as our Traveller observes) with equal propriety, have been styled the *torrid*, the *temperate*, and the *frigid zone*.

The first region surrounds the foot of the mountain, and forms, on all sides of it, the most fertile country in the world, to the height of about fifteen miles, where the woody region begins. It is composed almost entirely of lava, which, after a great number of ages, is at last converted into the richest of all soils.

When they had travelled about twelve miles up the fertile, or cultivated region, they arrived at the village of Nicolosi, where they found the barometer at 27 : 1 $\frac{1}{2}$. At Catania it stood at 29 : 8 $\frac{1}{2}$. Although the former elevation is not supposed to exceed 3000 feet, yet the climate was totally changed. At Ca-

* From the City of Catania, situated at the foot of the mountain.
tania

tania the harvest was entirely over, and the heat was insupportable : here it was moderate, and the corn yet green. The fruit of this region, which is chequered with vineyards, orchards, and corn-fields, is reckoned the finest in Sicily ; particularly the figs.

In abridging the narrative of this journey up the mountain, it is impossible for us not to injure it irreparably. Our narrow limits will oblige us to pass over a thousand curious particulars ; to omit almost all the Author's ingenious observations relating to the latent fires of this stupendous volcano, and to its various craters and eruptions ; and to hasten, as fast as the nature of so difficult a march will allow, to the tremendous principal crater at the summit.—We must not, however, omit to observe, that this lower region of the great parent mountain, is covered over with a multitude of lesser hills, every one of which is a volcano, and was originally formed by an eruption : our Author thus accounts for them :

‘ As the great crater of *Ætna* itself is raised to such an enormous height above the lower regions of the mountain, it is not possible, that the internal fire raging for a vent, even round the base, and no doubt vastly below it, should be carried to the height of twelve or thirteen thousand feet, for probably so high is the summit of *Ætna*. It has therefore generally happened, that after shaking the mountain and its neighbourhood for some time, it at last bursts open its side, and this is called an eruption. At first it only sends forth a thick smoke and showers of ashes that lay waste the adjacent country : these are soon followed by red hot stones, and rocks of a great size, thrown to an immense height in the air. The fall of these stones, together with the quantities of ashes discharged at the same time, at last form the spherical and conical mountains I have mentioned. Sometimes this process is finished in the course of a few days, sometimes it lasts for months, which was the case in the great eruption 1663. In that case, the mountain formed is of a great size ; some of these are not less than seven or eight miles round, and upwards of one thousand feet in perpendicular height ; others of them are not more than two or three miles round, and three or four hundred feet high.

‘ After this mountain is formed, the lava generally bursts out from the lower side of it ; and bearing every thing before it, is for the most part terminated by the sea. This is the common process of an eruption ; however, it sometimes happens, though rarely, that the lava bursts at once from the side of the mountain, without all these attending circumstances ; and this is commonly the case with the eruptions of *Vesuvius*, where the elevation being so much smaller, the melted matter is generally carried into the crater of the mountain, which then exhibits the phenomena I have described ; discharging showers of stones and ashes from the mouth of the volcano, without forming any new mountain, but only adding considerably to the height of the old one ; till at last the lava, rising near the summit of the mountain, bursts the side of the crater, and the eruption is declared. This has literally been the case with two eruptions I have

have been an attentive witness of in that mountain; but *Ætna* is upon an infinitely greater scale, and one crater is not enough to give vent to such oceans of fire.

One of these young *Ætnas*, known by the name of *Monpelieri*, engaged our Traveller's particular attention, by its singular beauty :

‘ It is rather of a spherical than a conical shape, and does not rise in perpendicular height above three hundred feet, but it is so perfectly regular on every side, and so richly overspread with fruits and flowers, that I could not leave so heavenly a spot, without the greatest regret. Its cup or crater is large in proportion to the mountain, and is as exactly hollowed out as the best made bowl. I walked quite round its outward edge, and think it is somewhat upwards of a mile.’

Monpelieri is of a very old date; and was formed by the eruption which destroyed the beautiful and fertile country near *Hybla*, once so much celebrated for its honey.—The great eruption of 1669, after shaking the whole country around for no less than four months, and forming a very large mountain of stones and ashes, burst out about a mile above *Monpelieri*, and descending, in a mighty torrent, hit exactly against the middle of that mountain, pierced it to a great depth, and then, dividing into two branches, surrounded *Monpelieri*, joined again on the south side, laid waste the whole country all the way to *Catania*, scaled the walls of that city, and from thence poured its flaming torrent into the ocean. In its way it is said to have totally destroyed the possessions of near 30,000 people; it formed several hills where there were formerly vallies, and filled up a large deep lake, of which there is not now the least vestige to be seen.

Our Author says he found a degree of wildness and ferocity in the inhabitants of *Ætna*, which he had not observed any where else. At *Nicolosi*, says he, ‘ the whole village flocked around us, and abused us exceedingly.’ He gives several instances of their rudeness, and inhospitable treatment of strangers; but herein his account differs greatly from that of *Baron Riedesel*, who performed the same tour about three years before Mr. Brydone: and of whose travels we have given an account in our Reviews for March and April last. The Baron says, “ the inhabitants round *Ætna* have not that ferocity of manners, nor are they *horrida aspecta*, as travellers describe them. I found good-natured, civil, and honest people, such as are to be met with in all places where few strangers resort,—and where men live in the original, simple state of Nature.—They are sincere, and willing to oblige; and the traveller finds the most good-natured men in these well-peopled villages.”—How shall we account for this difference of representation? Each of our travellers has, no doubt, spoken of the people as he

he found them; and the difference was, probably, all owing to some accident. The truth is, perhaps, simply this,—the Ætneans are like the inhabitants of other countries, some individuals are more civilized in their manners, and behave better than their neighbours. Baron R. we suppose, met only with decent people, and Capt. B. happened to fall in with a mob.—But it is now time to pursue our journey.

Leaving Nicolosi, after travelling an hour and a half over barren ashes and lava, our travellers arrived at the *Regione Sylvestra*, or the temperate zone. 'So soon as we entered these *delightful forests**, we seemed to have got into another world. The air, which before was sultry and hot, was now cool and refreshing; and every breeze was loaded with a thousand perfumes, the whole ground being covered over with the richest aromatic plants. Many parts of this region are really the most heavenly spots upon earth; and if Ætna resembles hell within, it may with equal justice be said to resemble paradise without.

'It is indeed a curious consideration, that this mountain should reunite every beauty and every horror; and, in short, all the most opposite and dissimilar objects in nature. Here you observe a gulph, that formerly threw out torrents of fire and smoke, now covered with the most luxuriant vegetation; and from an object of terror, become one of delight. Here you gather the most delicious fruit, rising from what was but lately a black and barren rock. Here the ground is covered with every flower; and we wander over these beauties, and contemplate this wilderness of sweets, without considering that hell, with all its terrors, is immediately under our feet; and that but a few yards separate us from lakes of liquid fire and brimstone.

'But our astonishment still increases, on casting our eyes on the higher regions of the mountain. There we behold, in perpetual union, the two elements that are at perpetual war; an immense gulph of fire, for ever existing in the midst of snows that it has not

* Here, too, Baron Riedesel's account differs from Mr. B's. Speaking of the same forest, the Baron says, 'at the beginning I only found a few ever-green oaks, which were far from fine, or tall; and advancing farther into the forest, I saw nothing but hornbeams, and such like trees, crooked and all bent to the ground—I at last met with some oaks, but they could not be called fine, and were not remarkable for size. This wood surrounds the whole mountain, but is not thick, and consists of poor and inconsiderable trees'—It is to be observed that although the season of the year in which these gentlemen visited Ætna was nearly the same, yet there was the difference of almost a month's time between them; which, in the beginning of summer, might make a great alteration in the appearance of the forest. The Baron was there on the 2d of May; and if, in that year, it happened to be a backward spring, the trees would be seen to much greater disadvantage than on the 27th of May, in (possibly) a forward year. But this, indeed, is all conjecture; and if we have failed in our friendly endeavours, to reconcile the disagreeing parties, we must e'en leave them to settle the dispute themselves.

power

power to melt; and immense fields of snow and ice for ever surrounding this gulph of fire, which they have not power to extinguish.

The woody region of *Ætna* ascends for about eight or nine miles, and forms an exact zone or girdle, of the brightest green, all around the mountain. This night we passed through little more than the half of it; arriving some time before sunset at our lodging, which was no other than a large cave, formed by one of the most antient and venerable lavas. It is called *La Spelonca dal Capriolo*, or the goats cavern, because frequented by these animals; who take refuge there in bad weather.

Here we were delighted by the contemplation of many great and beautiful objects. The prospect on all sides is immense; and we already seem to be lifted up from the earth, and to have got into a new world.

Our cavern is surrounded by the most stately and majestic oaks; of the dry leaves of which, we made very comfortable beds; and with our hatchets, which we had brought on purpose, we cut down great branches, and, in a short time, had a fire large enough to roast an ox. I observed my thermometer, and found, from 71 at Nicotri, it had now fallen below 60. The barometer stood at 24 : 2. In one end of our cave we still found a great quantity of snow, which seemed to be sent there on purpose for us, as there was no water to be found. With this we filled our tea-kettle, as tea and bread and butter was the only supper we had provided; and probably the best one to prevent us from being overcome by sleep or fatigue.

Not a great way from this cavern, there are two of the most beautiful mountains of all that immense number that spring from *Ætna*. I mounted one of our best mules, and with a good deal of difficulty arrived at the summit of the highest of these, just a little before sunset. The prospect of Sicily, with the surrounding sea and all its islands, was wonderfully noble. The whole course of the river *Semetus*, the ruins of *Hybla*, and several other ancient towns; the rich corn-fields and vineyards on the lower region of the mountain, and the amazing quantity of beautiful mountains below, made a delightful scene. The hollow craters of these two mountains are each of them considerably larger than that of *Vesuvius*. They are now filled with stately oaks, and covered to a great depth with the richest soil. I observed that this region of *Ætna*, like the former, is composed of lava; but this is now covered so deep with earth, that it is no where to be seen, but in the beds of the torrents. In many of these it is worn down by the water to the depth of fifty or sixty feet, and in one of them still considerably more.—What an idea does not this give of the amazing antiquity of the eruptions of this mountain!

So soon as it was dark we retired to our cave, and took possession of our bed of leaves.

Here, bidding our weary travellers good night, we leave them to their comfortable repose, at their *half-way house* in the clouds; where we propose to call on them in our next excursion, and to accompany them to the top of their journey.

G.

ART. VI. *Sixty Sermons on plain and practical Subjects.* By the late Rev. Thomas Pyle; many Years Minister of Lynn, in Norfolk, Canon Residentiary of the Church of Sarum, and Author of the Paraphrase on the Acts, Epistles, and Revelation, in the Manner of Dr. Clarke. Published by his Son, Philip Pyle, A. M. 8vo. 2 Vols. 12 s. Robinson. 1773.

THE Author of these discourses has been well known and respected in the learned world, on account of his literary abilities;—in private life he appears to have been held in still higher estimation, for his integrity, piety, and benevolence: and all these accomplishments and virtues are abundantly manifested in the posthumous compositions now before us. These sermons, are not indeed remarkable for elegance of style, or brilliance of sentiment, nor do they abound in speculations or profound and critical researches; but in lieu of these shining parts of pulpit erudition, they are happy in the real beauty of simplicity; they are well adapted to convince mankind of their true interests, and to persuade us to attend, duly and earnestly, to those important subjects, the true knowledge of which is so requisite to ~~their~~ present and future welfare.—We shall give a short specimen or two, for the farther satisfaction of our Readers:

The first sermon in the second volume considers God's sentence on Adam, as it is related, Genesis iii. 19. *In the sweat of thy face shalt thou eat bread, &c.* It is the Author's endeavour to extenuate the seeming rigour of this sentence, and indeed to shew that in fact it contains little or no curse at all. He asks, what ground was it that was cursed? Not, he replies, the whole earth; but the *ground of Paradise*; *that was cursed*; 'implying, says he, no more, than that it was *less blessed* than before.—it was deprived of all its uncommon beauties, and spontaneous fruitfulness—it was levelled with the *common* ground, and laid open to the rest of the earth; but still it retained its *natural* and *general* virtues.' In like manner the words 'in sorrow shalt thou eat of it,' he considers only as denoting that,—'if Adam, or any of his posterity came again to inhabit *that* place, they should find it, in comparison with what it had been, a sorrowful abode.'

It is thus that our Preacher comments on this part of the Old Testament; and on the whole he concludes it to be 'clear in point of Scripture, that neither the pains nor the shortness of human life were the original design of a good Providence, but are the offspring of mens own wilful folly and vice. Labour and industry, he adds, were adapted by almighty God to sweeten and to prolong it.' The Writer's observations and reasonings are ingenious, but his explication does not appear to us to amount to the full force and meaning of the passage in question.

The

The eighth and ninth discourses in this volume are on Prov. xvii. 27. *A man of understanding is of an excellent spirit*; which words are considered as signifying that, 'piety, or the knowledge and practice of religion, is the perfection of the human mind.' The second of the sermons concludes with this exhortation: 'Let us here remark a plain and unerring rule, whereby we may all try ourselves, and learn what progress we have made in religion, and what state we are in. The text teaches you to judge of your mind, as you would of a tree in your garden: 'by its fruits you are to know it.' If you think (as I suppose most men do) that *your* religious profession excels all others; ask and examine what excellencies you yourselves have attained by it. Observe and see, whether it may not perhaps be very good in *itself*, and yet be made worth very little to *you*, by your ill improvement of it. Has it wrought in you the divine and social virtues? Has it formed in you the image of your God and Saviour, in righteousness, meekness, humility, mercy, and all good nature? Has it sweetened your tempers, and softened your spirit into sincere tenderness to all men, out of honour to God whose creatures and children they all are? Or has it not left you still censorious, sour, selfish, and uncharitable? If it has, depend upon it 'God is not to be mocked,' though *you* may deceive *yourselves*.

'If you imagine your hearts to be sanctified by believing at random what you do not understand, or suffering others to believe and to live *for* you;—if you measure your religion by the length of your creed, not by the number of your good works;—or if you calculate your holiness by rounds of devotion, by a circulation of stated prayers, or frequency of sacraments *only*, without the *power* of this godliness along with the *forms* of it;—in all these cases you abuse the good means, and utterly lose the end. You have none of that spirit in you, which is the fruit of *understanding*; but are upon the level with a foolish husbandman, who makes a great boasting of his vineyard, without cultivating any good plants in it: and when autumn comes, he has nothing to do but to go and try whether he can 'gather grapes of thorns, or figs from thistles.'

In the twenty-first sermon this truly christian preacher urges his hearers to a diligent guard against the snares of vice, and an improvement in piety and virtue, from 2 Pet. i. 4. 'There is, says he, no christian, that has any *meaning at all* in professing his religion, but feeds his mind with a prospect of *some* share in the benefits and rewards of it: and it would be deemed a severe lecture, to exclude any one of you from so precious an expectation. But, at the same time, it infinitely concerns you all, to be well assured on what ground you stand. Do you *verily* trust in God, for the blessings of another life? Examine *that* trust of

yours, by the *fruits* it has produced. What good effects has your hope had on you? Has it quickened your endeavours to *merit* the blessings you wish to receive? Has it made you partakers of God's holiness *here*, that you may be so *hereafter*? Has the sense of his truth, justice, goodness and mercy, prevailed with you to 'put on bowels of mercy' to your fellow creatures; to 'speak truth with your neighbours,' and to 'do good even to your enemy?' If *such* be your case, you may *indeed* have hope, and a hope full of immortality! 'But if your faith and confidence be no better than this—that you may get to heaven some way or other, with all your lusts and vices about you; and may be accepted in *Christ*, though you never were a *follower of God*;—be not deceived! For though you may easily delude *yourself*, God cannot possibly *thus* be mocked!

'All your other accomplishments may render you a man of the world, a man of business, or of science: but heaven is the reward of none but the *good* man.—Turn over your Bible as long as you please, you will find no such promise in it, as, 'blessed are the learned, blessed are the ingenious and politic;' nor yet 'blessed are the zealots for the articles of their church, or the formalities of devotion;' no not 'blessed are the very propheciers, nor the workers of miracles in the name of Christ;' but 'blessed are the *merciful*, for they shall obtain mercy: blessed are the *pure in heart*, for they shall see God: blessed are the *peace-makers*, for they shall be the children of God.'—they shall be the children of his kingdom, and the children of the resurrection.'

The foregoing extracts will suffice to give our Readers an idea of Mr. Pyle's manner; and we have only to add, that his sermons have, among other excellencies, the merit of not being long-winded, and tedious: a circumstance which will render them generally preferable to those wordy compositions that seem rather calculated to lull people asleep, than to 'awake them to righteousness.'

H.

ART. VI. *A new History of London; including Westminster and Southwark.* To which is added, a general survey of the Whole; describing the public Buildings, late Improvements, &c. Illustrated with Copper-plates. By John Noorthouck. 4to. 11. 11s. 6d. bound. Baldwin. 1773.

AN Englishman would probably be charged with partiality, and might incur the censure of the jealous foreigner, should he pronounce the capital of his own country to be the first city in Europe, if not superior to all others in the world; but let the unprejudiced and well-informed traveller *fairly* make

make the comparison between London and any other known metropolis at this time subsisting, and we may safely leave the stateliest Spaniard that struts in the Escorial, or the vainest Frenchman that flutters at the Louvre, to draw the inference.

The history, therefore, and survey, of so great and flourishing an emporium, cannot but excite considerable attention, both at home and abroad; and every essay toward a complete and satisfactory review of the rise, progress, and present state of this wonder of the modern world will, no doubt, meet with the acceptance and encouragement of the public, in proportion to the accuracy, judgment, and intelligence with which it is executed.

We have had various accounts and surveys of London and Westminster; of which Stowe's, Strype's, and Maitland's are the most considerable;—but their complements are too voluminous, too tedious, and dry, to suit the general taste, especially in the present age, when folios are become quite out of fashion:—and that they are so, the groaning shelves of every bookseller's shop bear woeful testimony.

The present judicious and intelligent Compiler, speaking* of his laborious predecessors above-named, briefly takes notice of the expence and prolixity of their works, and then proceeds to explain the nature and merits of his own plan.

He professes that the principal intention of his undertaking was to give a connected historical, and descriptive account of our metropolis, in a convenient size, and at an easy price; by contracting verbose details, to bring the interesting matter closer together; and by a proper abridgment of events of less moment, to afford room for the due consideration of those of importance: a labour not altogether so easy as may at first view be imagined, nor yet (he modestly adds) so honourable as to afford any great expectation of applause to reward the execution.

Where different persons, continues Mr. N. travel the same journey, it will be almost impossible for those who follow last, to avoid tracing the footsteps of those who went before. It will hence, therefore, be natural to suppose, and it is acknowledged, that Maitland, the industrious enlarger and continuator of Stowe and Strype, has been consulted, as a general guide, through this Work. Where the writer preferred other relations, as more satisfactory, or where he discovered facts that escaped Maitland,—which circumstances, (he tells us) became frequent in the latter periods of the history,—the authorities from whence they are derived, are produced as vouchers for the Compiler, and for the satisfaction of the Reader.—The several charters of London, with other papers of record relating to the

* In the *Prospectus*.

corporation, and necessary to be introduced,—are classed together in the Appendix: by which method the course of the history remains unbroken, by the intervention of materials which those, alone, who are interested in the affairs of the city, may want to consult occasionally.

This Compiler who appears to be a warm and steady friend to liberty, very rightly observes, that boroughs and corporations proved, at their first erection*, excellent asylums to artizans and traders to fly to, and secure themselves from the arbitrary claims of our antient feudal lords.—In the work now offered to the public, he says, 'the happy progress and influence of commerce in the great corporation of London, will be traced, until by the general diffusion of property, a more liberal, popular system of government took place of military barbarism and feudal tyranny†. Commerce was the original parent of English liberty;

* The Author shews, however, p. 113, that although the corporations were, at first, so happily instrumental in levelling the feudal distinctions, yet, by their exclusive privileges, they soon became injurious to the liberty they had produced.

† Having here hinted, to his Readers, to observe the first effect of corporation charters, in rescuing the political constitution of this country from the feudal slavery, by diffusing personal liberty and protecting property, he afterwards marks the progress of this great change, and gives the following epitome of it, at the time of the revolution, 1689.

* As by this revolution, says he, a finishing hand may be said to have been put to the present English constitution; it will not be beside our purpose to pause a while, in order to take a retrospective glance over the general causes that operated in the alteration of it, after having thus traced the particular events.

'The progress of the English government may be reviewed in few words. When William the Norman established himself and his followers here, he also more extensively established the feudal frame of government; under which the king had little authority, and the people little or no liberty. The barons not only controuled the king in council, but often opposed him by arms; and at the same time oppressed the people under their territorial jurisdictions. Our insular situation however as it secured us greatly from external hostilities, and confined the barons to their domestic contests; so military subordination gradually relaxed, and gave way at last to trade and civil institutions. Trade gave property, property enabled the people to purchase immunities, which disarming the barons on one side, the regal power took advantages over them on the other: and thus, however paradoxical it may appear, the king grew more absolute as the people grew more free. The feudal frame of government being almost worn out when Henry VII. at the end of a long civil war, obtained the crown; it is under the Tudors that we find the regal power in its largest extent. But an imperious church still remained for

liberty; they have ever since mutually advanced each other; and we may continue free, rich, and happy, so long as we guard
against

for both prince and people to subdue, with all its legions of wealthy drones, more haughty and oppressive than the temporal barons; the Romish priests adding gross impositions on the mind, to maintain those on the body. Letters first disposed the people to break loose from this species of slavery; and thirst of power inclined the prince to shut out the bishop of Rome with all his trumpery, and become his own pope: both were gainers by the victory. But letters at length taught the people too much for the prince; they began to understand that tyranny of any species was unjust; and that it was only supported by the sufferers. It is evident these growing powers of prince and people must now interfere, no intermediate object remaining between them. The trading interest was grown formidable, and joined with the landed gentry in disputing the exorbitant powers of the crown when James I. arrived; who endeavoured to intrench himself behind a new doctrine, of the divine right of kings; and united with a willing church, young as yet in point of reformation, for their mutual defence: (the Stuarts were moreover sufficiently inclined to bring in the papal power again, as more favourable to their despotic views, would the spirit of the people have suffered it.) But this doctrine rendered more odious by the alliance which supported it, would not shelter them; and Charles I. was the king with whom the important struggle commenced: it was indeed as natural for him to persist in the retention of those powers which the immediate preceding king had exercised; as it was for the people, conscious of their strength, to endeavour to reduce the regal power within reasonable limits. Had the general views of either of the parties extended to perceive the nature of this great crisis; a more peaceable settlement had perhaps taken place: but they both acted under the influence of circumstances, that neither of them appeared to understand; at least Charles, unhappily for himself, was the most ignorant in this respect. He continued tenacious and refractory, the commons grew assuming by their success; when the army under a daring chief took the game out of both their hands, and brought the best of the Stuarts to disgraceful death. An usurper succeeded him, and after his death, military tyranny occasioned the sons of Charles to be invited home as the best alternative: but the people soon found that if the father chastised them with whips, the sons chastised them with scorpions. Nor was the English constitution finally settled, till the nation called in a foreigner who assisted in driving out the last tyrant, and accepted the sovereignty on stipulated articles.

Thus it will appear that those who derive the establishment of English liberties from remote antiquity, rest them on a treacherous foundation: that they began early in London and other corporations is true; but it is equally true that it was not till trade had fapped the foundation of the feudal institutions, that they became general: nor was it till force taught our kings to be just, that the rightful claims of the people were fully admitted and confirmed. Thus,

against the extension of military power, which, since the restoration of Charles II. has been again growing up, in another form, and which, however plausible in its present institution, may, without due circumspection on the part of the people, be some time or other misapplied.—The influence, however, of commerce upon liberty is so great, that till we have lost the one, we need not be very apprehensive that the other will be subverted. Yet a standing army will ever be justly regarded as an object of the people's jealousy.

Our Author's remark, on the importance of the history of London, is certainly just. It includes, says he 'more than the words, at first sight, seem to import. Local as it may appear, the undertaking is no less than an history of the operation of

though no original compact can be actually produced between king and people, a recent one is to be found at this revolution, as valid as if it had the sanction of ages; when government was at last settled on the broad basis of popular assent and support.

'The happy effects of this equitable establishment, were soon seen in the rapid improvement since made in every thing conducive to civil society. The security of personal freedom, and property, gave free scope to human abilities, which the poorest of mankind enjoy equally with the great, all the difference consisting in the cultivation of them; and private interest stimulating every one to labour in their several departments, we arrive at this conclusion, that the freest nation will always be the most rich and powerful. How long a nation thus described, can preserve these characters, is uncertain: riches produce luxury, and however favourable luxury may at first prove to industry and commerce; its tendency to unman the body and vitiate the mind, fatally counteracts this specious temporary advantage. We may already begin to perceive this sad truth, without any comfortable prospect of being able to check it; for when a general depravation of manners takes place, a return to virtue is walking backward, and experience which teaches us that the natural progress of all earthly things is onward, discredits any such retrograde movements. These circumstances appear very unpropitious to the duration of liberty.

'All things degenerate in time, and nothing sooner than government: however prudently it may be framed, however accurately its powers may be defined and limited, it is continually encroaching directly or indirectly over the people. Perhaps in some future time, which is hoped to be yet far distant, another convulsion may be needful to reduce it to its first principles, and effect a regeneration: for it is a disagreeable truth that nothing less than the united efforts of the people, are able to effect this indispensable work, when grievances long submitted to, increase beyond sufferance. Whether posterity, enervated by voluptuousness, may think it worth their attention to assert their claim to the invaluable legacies transmitted down to them by their ancestors; is a point that must be left to their consideration.

manufactures

manufactures and trade in civilizing the natives of a rude and barbarous island.'

After briefly mentioning the great *national* consequence which the citizens of London have acquired by that wealth which is the natural produce of industry; and touching also on the influence which the advancement of commerce hath had on the improvement of our civil policy; Mr. N. proceeds to expatiate on the amazing extent of the mercantile connections of the citizens of London: an extent, says he, much beyond whatever the power of antient Rome ever reached by the sword. Here he introduces a comparison, by which the glory of the antient emporium of the world suffers great diminution. London, he asserts, derives more solid advantages from a reciprocation of friendly offices with all the world, than the latter ever enjoyed from an over-grown hostile dominion. In Rome, he adds, 'the state, collectively, was powerful indeed, but individuals were poor; until the plunder of provinces enriched her commanders: when she soon fell a prey, first to her own treacherous servants, and afterward to rude northern invaders. In London we see individuals wealthy, because they are industrious; the conveniences of polished society being enjoyed, in some degree by all ranks of her citizens. The aggregate, therefore, is powerful; for riches are the sinews of war, to a proverb. The liberties of the citizens of London have already existed under a continual increase, longer than those of the aspiring Romans; and they still flourish under the cultivation of the peaceful arts.'—

But while London appears superior to Rome, when their circumstances are thus contrasted, it is here observed that the comparative advantages of their historians are inverted; that the grandeur of martial achievements gives a brilliancy to the records of the one; while the useful labours of commerce, where the writer dares not take any liberty with truth, and where there are few events to surprize and captivate the imagination, seldom interest any but the serious and contemplative. The senators of Rome, moreover, were the *national* legislators; the aldermen and common-council of London are merely municipal lawgivers, subordinate to the state.—Hence the history of London is chiefly employed in transactions of a lower order, (though not, therefore less worthy of attention) and is obliged to descend to more minute particulars than consist with the objects of national history. Many incidents, that were of a casual or local nature, unavoidably appear in the form of detached narratives; and sometimes interrupt the connection of matters that have a natural dependence on each other. For these reasons alone, were there no other cause for disclaiming pretensions to it, elegance of diction is more than the Writer
of

of this history can promise: he will only plead his endeavours to render the Work faithful and accurate.*

Among other assistances, the Author acknowledges his obligations to 'two elaborate and valuable works; Anderson's *History of Commerce* †, and Hume's *History of England*. From the one he has derived the knowledge of a variety of curious particulars, the peculiar objects of his undertaking; from the other, a clear and ingenious deduction of the progress of the English constitution, down to its present frame.' Rapin, Tindal's continuation of Rapin, Smollet, and the *Annual Register*, have all contributed their shares; and by the help of these, and other materials, Mr. N. has been enabled to bring his history of our flourishing metropolis down to the close of the year 1771.

With regard to the *descriptive* part of the undertaking, he tells us, in his preface, that 'as he was born a citizen of London, and has spent the greatest part of his life in it, his descriptions of places and things may be supposed to have been drawn from actual knowledge;' and this, he avers, 'is materially true, in most instances, though it cannot extend to all cases.' He acknowledges that, 'for his own ease, in so multifarious an undertaking, he has frequently availed himself of delineations drawn up, and remarks made, by other hands;' yet, as he wishes not to decorate himself with borrowed plumes, he would have it remarked, that the frequent corrections and additions which these borrowed descriptions, &c. required, have in truth given him an exclusive property in almost every article of that kind which he has adopted.

As to his copper-plates, which are sufficiently numerous, he does not boast of their *elegance*, and of the *great masters* by which they have been drawn and engraved, in the cant style of book-sellers and hackney editors; on the contrary, he only mentions them in the following decent terms: 'The copper-plates, says he, will it is hoped, be found sufficiently expressive to convey a distinct and agreeable idea of the objects represented. One or two of them have indeed fallen short of what the Author had a just right to expect; but there are several of them that do credit to the names of the engravers: the general plan of the metropolis, with the map of the country from thirty to forty miles round, may be affirmed superior, both in size and correctness, to those contained in any other work.'

We should now proceed to give some specimens of the manner in which Mr. N. hath executed both the *historical* and *descriptive* parts of his work; but as the article is already extended to a sufficient length, we must defer the completion of it to a future opportunity.

G.

* For an account of this work, see *REV.* vol. xxx. p. 81—197.

ART. VIII. *Jean Hennuyer, Bishop of Lizieux: or the Massacre of St. Bartholomew; a Dramatic Entertainment in three Acts. Translated from the French. 8vo. 1s. 6d. Leacroft. 1773.*

THIS Piece has been attributed to M. de Voltaire, and it has some internal marks which may justify the ascription.

In an excellent preface, the Author gives us the following account of his hero, and at the same time, the story of his Play.

‘Jean Hennuyer was born at St. Quintin in the diocese of Laon, in 1497. He was at the university of Paris, in the college of Navarre, where he was bursar. He took his degrees, and was received doctor. After that he was chosen tutor to Charles of Bourbon, and Charles of Lorrain. It appears, that before he was doctor, he had been preceptor to Anthony of Bourbon, Duke of Vendome, and afterwards king of Navarre: at the same time he was appointed professor of divinity. It is not precisely known in what year he appeared at court; but it is certain, that he was first almoner of Henry II. and that this prince soon made him his confessor, which he was till the king’s death. He was likewise confessor of Catharine de Medicis. It may be observed, that they were not vulgar consciences he had to manage. Being appointed bishop of Sodere in 1557, he did not take possession of this bishoprick, undoubtedly, because he was retained at court. But after the death of the cardinal d’Annebaut, bishop of Lizieux, in the month of June 1558, Francis II. gave this bishoprick to Hennuyer.—It was here, and at the time of the massacre of St. Bartholomew, that he gave this example of humanity, which alone rendered him immortal. The king’s lieutenant of his province, coming to communicate to him the order he had received from the court, to massacre all the Hugonots of Lizieux, Jean Hennuyer opposed it, with great firmness, and declared his opposition in form; he persuaded the lieutenant to defer the massacre, and by that wise delay, he saved the Calvinists of his city and diocese.—I know that people have endeavoured to deprive him of the glory of having saved the protestants; but several historians agree to give him this honour. Atrocious and antient crimes, which frighten the imagination, are believed on much feebler proofs; why is it then so difficult to believe an action, which is at bottom but humane? As much a panegyrist as I am, I apprehend it possible, that he may be admired too much.—It has been a question much agitated by writers, whether this bishop was a Dominican or a Sorbonist? He was a man; which cannot well be said of all his cotemporaries.’

After a short account of the death of this good prelate, and making some striking reflections on various kinds of persecution, the Author concludes his preface in the following manner:

‘If

‘ If I were able to quench in the hearts of those that shall read the following piece, a few sparks of that persecuting spirit which animates three-fourth parts of mankind ; a wicked propensity which always hides itself under great names ; if I could add any thing to public or private liberty, to the conviction of that natural right, so manifestly violated sometimes by force, at others by sophisms equally cruel and ingenious ; if I were happy enough to wrest some of the cruel weapons from the hands of intolerance, whether religious, civil, or literary, which all support and countenance each other ; if a representation of all those moral disorders, which overturn all notions of justice and equity, were capable of terrifying those who cannot distinguish truth from error ; and to speak without a figure, if they, who alone can accomplish the plaintive wish of humanity, would lend her that strength which nature has denied her, and exterminate those unreasonable and impious opinions, which are as destructive of the public felicity as of their own ; then, smiling at their august works, the first perhaps of that nature, I would applaud myself for having supported on the stage of life, the simple character of a man and an author.’

The foregoing passage is not well translated ; but a man of real humanity and public spirit, will feel the excellence of the original sentiments. The Translator says he is a foreigner. This is a good reason, for not being able to do justice in English to this Play ; but it is not a good one for having undertaken it. He has, doubtless, some knowledge of the language ; and might translate the plain and unornamented performances of some of our neighbours into tolerable English : but a Drama ; and of Voltaire’s writing, is considerably above his reach.

The fable of this little piece is simple, probable, and every way worthy a man of real genius, who does not stand in need of miracles for his events, or improbabilities to introduce incidents, and what the players call *situations*.

Arsenne Junior was on a visit at Paris to the family of his beloved wife, on the dreadful night of St. Bartholomew. The Play opens with Laura alone, pleasingly anxious for her absent husband. Her friend Susanna joins her ; and their dialogue is truly feminine. Old Arsenne is introduced, and his character properly marked. Their conversation is interrupted by Evertard the brother of Laura, who had gone some way on the road to Paris to meet Arsenne. He had heard of the massacre, and the terror he gives by endeavouring to conceal the state of his mind, is happily imagined. But Menancourt comes in and the dreadful report is related. The general effect of it on the company is such as might be expected ; but we are surprized by the incredulity of the old man, who persists in rejecting the story, because he cannot find, from his own heart, that it is possible

possible for human nature to be so wicked. This affords a momentary comfort to Laura, who feared the worst for her husband and friends: it is, however, but of short duration; and her fears and apprehensions prevail.

While the whole family is in this situation and the Reader is persuaded that Arsenne is involved in the general massacre, several protestants are said to be at the door; they open it suddenly and shout altogether as they get out of the way, and make room for Arsenne. This is a *situation* indeed. Most of our play-wrights may violate nature, and produce affected starts and surprises; we were really aghast at the bare reading of Arsenne's appearance in disorder, rushing forward, just embracing his father and Everard and locked up almost speechless in the arms of his wife. When the first transports are over, this whole scene is very moving: Arsenne covered with blood, and relating the shocking murders he had seen: particularly of his wife's relations, whom he had in vain defended. Clevard enters, and other protestants; with the additional horrid tidings, that their friends at Lizieux were to be massacred. While they are distracted with grief and apprehension, and meditating various expedients, the old man advises them to fly to the bishop's palace; and suggests some hopes from the prelate's good character. Arsenne junior refuses, for some time, to listen to this advice; and proposes, rather, to put Hennuyer to death, as the principal agent of an infernal religion. But the father prevails, and the protestants resolve to fly for shelter to the bishop.

Act III. Scene 1st, the bishop's apartment. Jean Hennuyer, leaning with his right hand on a desk, and covering his face with the other; then lifts it up to heaven, as he is beginning to speak. A great cross set above the desk —

'Great God!—and are they Christians!—Is this the pattern, thou gavest them in dying on the cross? (*Kneeling down upon one knee*) Accept, O Lord, the bitterness with which my soul is filled. I offer thee my tears for an expiation. The rest of my life will be nothing but grief. (*He remains sometime in a profound silence, then he sighs, and after praying again he rises.*) What a dreadful picture! What crimes! O Superstition! Cruel Fanaticism, when wilt thou cease profaning my holy religion?—On the one side I behold the unbeliever, the hypocrite, on the other,—the ambitious impostor, who first corrupts the weak spirit, and then excites them to murder!—O barbarous men! if revenge induced you to shed the blood of your brethren, what need was there to cover your wicked attempts with this respectable; this sacred veil? And ye heads of nations, why are you not exalted in virtue above your people? You build your greatness upon great crimes, and ye do not see the everlasting abyss, that opens itself under your feet.—O Medicis—O Charles!—Thou whom God has anointed my sovereign!

reign! What name will you leave on the earth? What rank will you hold among posterity? I tremble already to think of the punishment reserved for you.—Father of mankind! Father of mercy! spare them not in this world; let them be made a fearful example of thy justice; but vouchsafe to preserve them from everlasting punishment in the other.

The Author thus lets us at once into the character of the excellent prelate. His conversation with the lieutenant and with the protestants; his manner of protecting the officer from the furious attempt of Arsenne; his formal and spirited refusal to give up the protestants, and the effects of his humanity on their dispositions, are all drawn, in the original, by the hand of a master; they have suffered greatly by the Copyist; but they will afford entertainment to the Reader.

We have all along considered this little piece as written by Voltaire, and we deem it an atonement for some of his late transactions. Strong lights must have strong shades. Mr. de Voltaire has great defects; but perhaps there never was a Frenchman who has done his country more service by his writings. His fancy has sometimes run away with him; and he has deserted truth on some important occasions, but in general he has stood out the first and ablest friend of justice, morality, and public liberty. He has read such lessons to potentates and priests as they could have had from no other man; and it is not possible to estimate the mischiefs he has prevented. We have for sometime been mortified at the farce he played to avoid the persecutions of bigotry; but we now forgive him; and are ready to think the transaction justified by its consequences. We mean not this as the least encouragement to insincerity. Extraordinary cases may furnish exceptions to general rules. A common author would deserve punishment for the liberties which have been taken by Voltaire; and a common man would have been infamous through life for some of his actions: but it was not in the power of a common man, after any *faux pas*, to write an *Henriade*; a *Treatise on Toleration*; or a *Jean Henner*.

W.

ART. IX. *The Jesuit*; an *Allegorical Poem*; with *Airs and Chorusses*, as rehearsed after the Example of ancient Bards and Minstrels. By the Author, Mr. Marriott. 4to. 2 s. 6 d. Leacroft. 1773.

WE have had occasion, more than once, to speak favourably of Mr. Marriott as a divine, and author of some religious discourses; and we should have been glad to have given him our warmest approbation as a poet. We readily credit him for his good intentions, and are inclined to think well of him as a man; but of all the poets whose works have ever come under our inspection, we recollect none whose invention

vention is more extravagant, or who has clustered together a greater number of unmeaning and pompous expressions. He points out the design of his present performance in the following words: 'I shall think myself happy if my humble labours shall contribute, in any degree, to give a timely check to the growth of Popish superstition,' at a season when it seems almost ready to drop the mask, and threatens, at some distant period, the destruction of our Protestant establishment; at a season when many of our countrymen seem to have forgot the ineffable price of innocent blood, which purchased the freedom of the reformation, and almost willing to be persuaded that the cockatrice has lost its venom.'

Our Author's zeal against Popery may, in the general idea, be very right; but we think his fears of it, at this juncture, have little foundation. The cause of superstition is, in this country, a dying one, and all our danger is from other quarters. Popery will never be re-established in England. It will never gain ground among us, unless certain measures, which have been recommended for the suppression of it, should be adopted. There may be a plan of despotism; but it is not an ecclesiastical one. Some priests may be tools in it, and they will be rewarded only as tools.

We shall not be mistaken by our Readers as favouring the principles of Popery. We abhor them from our souls: but we think the clamour lately made about them, so much labour lost; and that the zeal and talents of our patriots would be better employed in concerns of a more weighty and important nature. But to return to our Author.

The first part of his performance is intitled the Birth-night; but we think, like the first volume of *Tristram Shandy*, it is employed in preparations and previous descriptions. The following we suppose to be the scene of this transaction:

'Two kindred rocks together side by side,
Uprear'd their shaggy tops with savage pride:
By earthquake split, stone of each other's stone,
In ancient times majestic stood in one.
Their perpendicular sides a passage made
Betwixt, of rock a solid pavement laid.
Untrod before, and ever since untrod
But once permitted by decree from God.
Betwixt the rocks, the moon her brightest ray
Darted oblique, and almost rivall'd day:
Here glar'd strong light, there shade reflection made;
Beyond, light fainter, and a darker shade;
Solemn beyond description of the pen;
Solemn as night, moon, cliff, and hollow den
Could shape the scene. The climbing queen of night
Shifted the shades, and with the shades the light.

CHORUS.

CHORUS.

*Solemn beyond description of the pen ;
Solemn as night, moon, cliff, and hollow den
Could shape the scene. The climbing queen of night
Shifted the shades; and with the shades the light.*

Miserable as this Chorus is, it is one of the best in the poem.
The Airs and Chorusses are generally such as the following :

A I R.

O'er Truth's hallow'd tomb
All Nature should sigh,
In deep and plaintive gloom :
Virtue and Joy with her must die ;
But ghostly impostors profane,
Possess'd with dominion's dark lust,
For Truth prepare
The pit, the snare,
And rattling chain ;
Then see, with smiles, the beauteous victim slain,
And triumph o'er her dust.

CHORUS.

*Luther's sad fallen ghost was weeping there :
Wickliffe and Orm dropp'd a generous tear ;
While on the lowest darkest depths of hell
Twelve Popes tug'd hard to toll a funeral bell
To Truth's interment ; and bell's concave rung
While Monks loud anthems to the Devil sung.*

This is a downright tale, and fit only for old women in a chimney corner ; and yet such are our Author's Chorusses ! The music of Mr. Arnold, and the voice of Mrs. Weichsel could hardly keep us grave at the public rehearsal.

The second part he calls the *Procession*, and he conjures up strange spirits to march in it. Here comes one of them :

Next Falsehood came : a foe to learning's page,
Born in a blind, and a believing age.
In either hand she held a folio book,
All gilded o'er, and gaudy to the look.
The one, though fill'd with many a labour'd note
On scripture text, by gravest fathers wrote,
Serv'd only to disguise the sacred page,
Confirm the sceptic, and confound the sage.
The other book was stuff'd with wild romance,
Where lawless fiction wheel'd its wanton dance ;
Tales of saints, pilgrims, virgins, knights, and squires
Regions of *scalding ice* and *freezing fires*,
Monks, salamanders, stags, cats, monkeys, hogs,
Martyrs, popes, badgers, kings, cocks, bulls, and frogs,
Baboons, owls, prelates, emperors, and dogs. }

We have never read any thing better calculated to *elevate*
and *surprize* than the foregoing description !

The third part is really and truly the Birth ; and it is *monstrous wonderful* ; for the rock above described is brought to-bed of the Jesuit.—But seeing is believing :

————— a dismal groan
Burst from beneath : and lo ! the labouring stone
Rended—a horrid chasm ! whence streams of fire,
Waving, like flaming swords, with sulphur dire,
Issued abundant. Now each sister's face,
With expectation flush'd, keen to embrace
The welcome stranger ; when a monster rose
So hideous, that the sisters *on their toes*
Sprang, as prepar'd to take their sudden flight :
But could not stir through vast excess of fright.
Each in his face beheld herself so plain,
Looking she started, starting look'd again.
But gazing long the shape familiar grew ;
The sisters, bolder, near the monster drew.
At length they play'd the sympathetic part,
And every sister press'd him next her heart.

C H O R U S.

Each in his face beheld herself, &c.

to the end of the story.

The fourth part is the *Flight* ; the fifth the *Baptism* ; the sixth the *Undtion* ; and the seventh the *Ascension*.

We are really sorry that Mr. Marriott is capable of writing, and publicly reading, such an incoherent and bloated rhapsody as the poem before us ; and we hope he will, for the future, confine himself to the duties of his profession, for which his genius and studies seem to have better qualified him.

W.

ART. X. *The Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism, by James Beattie, L. L. D. &c. shewn to be sophistical, and promotive of Scepticism and Infidelity. With some Remarks on Priestcraft, Subscriptions, and Establishments. In a Letter to a Friend. By a Professor of Moral Philosophy in the College of Common Sense. 8vo. 1s. 6d. Richardson, &c. 1773.*

WE have carefully perused this critique on Dr. Beattie's work, and are at a loss to say, whether the Author's principal artillery is levelled against the *Essay* or against *Christianity*. He seems to be no great friend to either ; and his examination of Dr. B. is only an introduction to a more general attack on the clergy, and implicitly on religion itself.

This method of undermining Christianity is far from being new or singular. Our Author treads in the steps of those veterans in infidelity, whose names and works are advancing together, with rapid progress, toward the dark and silent confines of oblivion.

REV. July 1773.

E

Objections

Objections, arising from the persecuting principles, or profligate manners of the clergy; from the differences that have prevailed in the Christian world, or the inefficacy of the moral teachings of the gospel,—have been often urged and often answered.

What connection there could be, in our Author's imagination, between Dr. *Beattie* and the clergy, in general; or why he should be provoked by the Professor of *Aberdeen* to attack the whole body of priests and professors in the Christian church, seems somewhat mysterious: to make reprisals in this way, was surely unfair and ungenerous; more especially, as Dr. B. himself is not of the *sacerdotal order*. Does the vindication of *Voltaire*, or *Hume*, infer a necessity of reviling the clergy in general? Or, does it discover a liberal spirit to declare war against the whole order, because some have counteracted their principles, and profaned their character and profession?

Is there no way of lessening the credit, or weakening the evidence of Christianity, but by demolishing priests of every denomination? This indeed has been the first and last argument of the advocates of infidelity; but we were in hopes, that, in this period of advanced knowledge and candour, personal railery and abuse would not have found a single patron. No man should be reproached on account of his profession, except a poor, scribbling Reviewer. *He* is fair game, and whoever pleases to take the trouble, may lash him without pity.

We (*Reviewers*) are as little friends to priestcraft as our Author. How often have we poured down peals of thunder, from our aerial heights, on the heads of ambitious and lordly ecclesiastics! We have had repeated occasions of entering our protest against every kind of priestly policy and usurpation: and we have not been afraid of stepping a little out of our way to chastise bigotry, and to pluck a feather or two out of the wings of soaring priests, of whatever church or denomination. And what has been the consequence of this *intrepid* and *manly* conduct? Why! we have been called *heretics*, *sceptics*, *infidels*, and nobody knows how many hard names beside. But the reputation of a *Reviewer* was of little consequence. We hugged ourselves in our security; and were thankful, that our situation was raised *above* the reach of wicked calumny. Our passions were not alarmed nor did we think of *rendering evil for evil*, or *railing for railing*. We could still distinguish, though we have often had great cause for being angry, between implicit faith in the power or sanctity of the priest, and a rational assent to the truth of Christianity. Were there not a single *priest* in the world (and any man might be a *sceptic* in determining, whether the world would be the worse for it) who either believed its evidence or displayed its efficacy and amiableness in his general

ral temper and conduct, Christianity might still be no less true or less important.

Why should our *brother reviewer* take it so much amiss, that Dr. *Beattie* (who is no clergyman) should have given a little salutary though severe correction to some of *his* most admired friends? Why should he come forth in the bitterness of his wrath and vow vengeance (in return) against the whole clerical order? What have *they* done to provoke his fury? Every candid Reader will be of opinion, that he has proceeded against the ingenious Professor with too much precipitance and violence; and made him accountable, to an extravagant degree, for the sentiments and conduct of men, who may stand or fall without affecting the principles or reasoning of his book.

We heartily approve many of our Author's sentiments and observations, separate from their ultimate design, and from that asperity with which they are too often dictated.

Dr. B., our Author complains, has a genius more fit for declamation than reasoning: and it seems to give him no small concern, that the lower classes of mankind, will be preserved from the *blessedness* of scepticism by the doctor's warm addresses to their feelings and passions. Moreover, Dr. B. professes to write with candour, but he has treated *Hume* and others with too great severity. These are some of the preliminary charges against him. We will not undertake to settle this part of the dispute, but only beg leave to say, that (if this is really the case) his *examiner* is in both respects not a whit behind him.

Our Author's first formal attack is directed against that part of the Essay, in which Dr. B. observes, that 'our constitution is so framed, that we must believe to be true, and conformable to universal nature, that which is intimated to us by the original suggestions of our own understanding; if these are fallacious, *it is the Deity* who makes them so; and therefore we can never rectify or detect, the fallacy. But we cannot even suppose them to be fallacious, without violating our nature; nor, if we acknowledge a God, without the most audacious impiety; for in this supposition it is implied, that we suppose the Deity a deceiver.'

This appears to us, guardedly as it is expressed, a very reasonable position. But our Author distinguishes between God's deceiving his creatures in general, and his deceiving them to their injury: and he thinks, *that* imposition on sense, which the patrons of *Berkeley's* hypothesis maintain, to be of this innocent and allowable species. We can by no means admit his general reasoning; and we can hardly excuse him for leaving room for even the most distant conjecture, that Dr. B. had classed *Berkeley* among the atheists and the impious. Our Readers will find an extract much to their satisfaction, and which abundantly ob-

viates every suspicion of this kind, in the Monthly Review for Oct. 1770. p. 281, where Dr. B. is speaking of those sceptics, in particular, who may be supposed to publish their tenets from vanity, or interest, without believing them; and whom he addresses, in the sequel, by the appellation of 'traitors to human kind and murderers of the human soul':—an expression which we will not undertake to vindicate. Of these he says, 'they do not foresee the consequences of their doctrines. *Berkeley* most certainly did not. But *Berkeley* did not attack the religion of his country, did not seek to undermine the foundations of virtue, did not preach or recommend atheism. He erred; and who is free from error? But his intentions were irreproachable; and his conduct, as a man, and a Christian, did honour to human nature.'

Dr. B. has observed, 'that all reasoning terminates in first principles, that all evidence is ultimately intuitive, and that *common sense*, (which he afterwards defines and explains) is the standard of truth in man.' This is the general position, which our Author vigorously attacks; and he endeavours to shew that there can be no such *common sense*, with respect either to speculative or moral truths, because men, in every age and country, have differed very widely from one another, and seem to admit no principle in common. And in his judgment, this faculty of *common-sense*, by which we are ultimately to be determined, militates against the notion of the liberty and morality of actions, and amply vindicates the most erroneous from the charge either of *atheism* or *audacious impiety*. He charges Dr. B. with demonstrating that a man 'is necessarily determined to believe some propositions to be false, and others to be true, some practices to be right, and others to be wrong, according to the law of his nature. An Arian, Socinian, Antinomian, Mahometan, a Jew, and a man of any other sect, can offer as sound arguments for their errors, in faith and practice, as the ultimate one which this Author has established; I mean the plea of conscience.'

But we would ask this Writer, Do men ever reason wrong, through the influence of some criminal prejudice or passion, from principles fundamentally right? In mathematics or in morals, men may be agreed as to the primary axioms or maxims, and yet, through want of proper attention or integrity, deduce very different conclusions. It is indeed beside our province to adjust this controversy.

In another place he observes, that 'while Dr. B. asserts the immutability of truth, the freedom of the will, and that virtue and vice are essentially different, he has unwarily established, as an immutable, uncontrovertible truth, that every man's constitutional feelings, or conscience, whether rightly or wrongly informed, is, to him, the test of natural and moral truth, and of virtue and vice. Hence it appears, that every man is deter-

mined by suggestions of his understanding, or reason, even when he boasts of having captivated reason to faith. Ask a papist, why he believes in the real presence, contrary to the testimony of his senses, he will answer, it were unreasonable to credit the testimony of his senses in that case; Christ, says he, said "This is my body," and "I ought to credit the words of Christ before my fallible senses; and this motive appears to him highly rational!"—with much more to the same purpose. Our Readers will perceive at least a *seeming* contradiction in the above paragraph.

Our Author seems to be displeased with Dr. B.'s *eulogium* on the Gospel; of which he says, "There is not a book on earth so favourable to all the kind, and all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as that very gospel, against which our sceptics entertain such a rancorous antipathy."

A rigid papist, our Author remarks, will say the same; but it seems, says he, that "Christians in general for more than one thousand years, who firmly believed the divine authority of the gospel, also verily believed that it was right, and even commanded in the New Testament, that the civil magistrate should punish those who denied the authority of the pope, (styled not only Christ's viceregent, but *servus servorum Dei*,) the real presence of Christ in the sacrament, or any article of the established faith, as well as robbers and murderers, who were deemed less criminal of the two, as they did but take away a man's property and animal life, whereas heretics, who published doctrines subversive of the *peace of the church*, and the *holy catholic faith*, were deemed "*murderers of souls*;" and as the Christian magistrate, who is enjoined to punish seditious persons, afflicts the bodies of house-breakers, robbers, and disturbers of the peace, it is to be supposed that he can discharge that duty, and yet possess the *sublime affections*, and feel no malevolence against the unhappy criminals. Thus, says the papist, the Christian magistrate may exercise wholesome severities upon heretics, *imprison and scourge* them, for the *good of their souls*, the *glory of God*, and *peace of the church*, and if they prove refractory, and will not recant their errors, cut them off from the society of the faithful on earth, and yet feel no emotions inconsistent with the *friendly sublime affections* which the gospel inspires, but an affection and sympathy similar to a parent's, when he does not *spare the rod, lest he should spoil his child*. With such arguments as these a Jesuit satisfies his own conscience, and thinks he ought to satisfy other people's."

If this whole paragraph is not intended as an oblique reflection on the gospel, it is nothing to the purpose for which it is here introduced.

In another place, indeed, he thus qualifies his zeal: 'I do not say that *Christianity* is chargeable with any evil; but a number of its most zealous professors have been justly charged with every evil, or vice, of which human nature is capable, except it be *scepticism* and *infidelity*.' But, in the next paragraph, after a quotation from Dr. Beattie's *Essay*, in praise of the Christian religion, as supplying the only effectual means of suppressing these passions, (i. e. superstition, &c.) he asks, 'Is it not strange, then, that, for more than one thousand years, all those, who devoted themselves, with the greatest assiduity to the study of it, were the greatest bigots, and the most superstitiously attached to the errors of the church of Rome? How many well-disposed people have been sequestered in a monastery, where they fasted and prayed till they were reduced to skeletons, lay in shirts made of hair-cloth, whipt themselves at stated times, and thought that they could not please God better than by afflicting themselves? And reputed *heretics*, of whom I could give you a long list, were not, in general, more superstitious, though less wicked, than the orthodox?'

Our Author, after paying some extravagant compliments to the genius and writings of his favourite, *Voltaire*, concludes his examination of Dr. B. with this passage: 'Mr. *Hume's* philosophy of the human mind is, in Dr. Beattie's opinion, obscure and fallacious; his own, he tells us, is easy, clear, and obvious to "common-sense;" "every man, therefore, that cannot perceive it, or presumes to contravert it, will not, perhaps, be allowed to have common sense; the impartial public, however, are too wise to be imposed upon by any mere *professor*, nor will adopt what he has advanced, on his mere *ipse dico*.' The universities are no longer thought to be the sources of pure unmixed truth: much learning has made some people mad, as well as much liquor: but few wise men have escaped from colleges unintoxicated by fumes of vanity: and affectation of superior knowledge distinguishes them as much from the rest of mankind, as the beau from the real gentleman."—Good God! are the universities converted into so many nurseries of *free-thinkers* and *sceptics*? The character our Author has drawn exactly suits a *finished* sceptic. We have often been alarmed with distant reports of this kind; yet flattered ourselves that they were not true. But if our Author's intelligence may be depended upon, the fact is unquestionable. "I mean no illiberal reflection on Dr. Beattie; he has evinced less of the pride of learning than many of the literati, who have sallied forth, like Don Quixote, to combat wind-mills, and storm castles in the air."

Our Author next proceeds to make 'a few observations on establishments, and on priests, who are supported to support them.' He has taken particular offence at the expression which has

has been sometimes very improperly used, of *vindicating God's honour*. 'This doctrine (he says) infused into the minds of princes by the clergy, has been the bane of peace and virtue, in every age of the world. Excepting the doctrine, which the serpent preached to *Eve* in paradise, and that of "*passive obedience*" and "*non-resistance*" preached up by *Sacheverel*, one of his descendants in the last century, I know of none propagated among mankind that has produced more dreadful and inhuman effects than the doctrine in question: How many intestine broils, insurrections, rebellions, crusades, and foreign wars, as well as massacres, has this doctrine fomented in the world? for some thousand years, has it not filled every corner of the earth with violence and blood? Men have cut one another's throats, torn infants from the wombs of their parents, broiled one another on gridirons, driven devoted victims, by troops, down precipices, and have invented every species of torture for one another, by turns, to *vindicate God's honour*, and to support churches by law established. The late ruptures in Poland, which, for several years has been an *Aceldama*, are a recent instance of the evil effects of *subscriptions, ecclesiastical establishments, and of alliances formed between the church and the state*, or the civil and ecclesiastical power. From the craft, hypocrisy, dominion, and tyranny of priests, good Lord, *completely deliver us!*'

But we must not pursue our Author's declamatory invectives any farther, we shall conclude with only one other quotation from the close of his Pamphlet: Dr. Beattie asks "what good effects this scepticism is likely to produce? It humbles, we are told, the pride of understanding."—"If that be granted, replies our Author, it is certainly of some service; for the pride of some men's understandings (I mean no reflection on Dr. Beattie) is so great, that they talk as if they thought themselves incapable of error, and, were it possible, would, perhaps,

"Snatch from God's hand the balance and the rod,

Re judge his justice, be the God of God."

"Allowing scepticism to be a great evil, Dr. Beattie's question I cannot answer; but he might have asked me many other questions, which neither I nor any other mortal can resolve. I cannot perceive what good effects are produced by the agonizing pains which children feel in the first month of their existence; by the formation of a stone in a man's bladder, heart, kidneys, or brain; by the madness and ravings of lunatics, who sometimes utter the most horrid imprecations against their Maker; nor by the pains, which animals endure, who are not capable of sin; but "the law of my nature determines me to believe

"They touch some wheel, or verge towards some goal,

'Tis but a part we see, and not the whole."

The Author candidly takes leave of Dr. B. with acknowledging, that though he thinks the Doctor is inconsistent with himself, in several parts of his essay, and has even advanced positions as dangerous as any in Hobbes, Hume, Mandeville, &c. Yet (our Examiner adds) 'he has uttered many sentiments worthy of the philosopher, the citizen, and the lover of truth. His few asperities I consider as inadvertencies; and I give him credit for a large share of philanthropy and good sense.'—This is decent and handsome; and we should be glad to see every controversial writer following, in this respect, at least, the example of Dr. Beattie's anonymous antagonist.

R. R.

ART. XI. *Letters of Lady Rachel Russell*; from the Manuscript in the Library of Woburn Abbey. To which is prefixed, an Introduction, vindicating the Character of Lord Russell against Sir John Dalrymple, &c. 4to. 8s. Boards. Dilly. 1773.

THIS Work could not have appeared at a more seasonable time than the present, in which the eyes of the public have been so much turned toward the great and good Lord Russell, that whatever relates to him, or to those who were nearly connected with him, will excite almost universal attention.

The collection before us would, indeed, have been more interesting had it been more extensive, and included the papers of the Bedford family in general. It must, however, afford a considerable entertainment, to peruse the letters of Lord William Russell's lady, and especially, as the lady was herself a woman of the most distinguished merit.

If the Reader expects to meet here with many anecdotes, or with much historical information, he will be disappointed. Some few incidents occur, and some farther light is thrown on the conduct of several eminent persons: but the chief value of this collection lies in the striking exhibition it gives of Lady Rachel's character, which was not only an excellent, but an uncommon one. We see in her the most affectionate and tender regard to the memory of her noble husband, and the most exquisite, unconquerable, and almost unabating grief for the loss of him, united with an highly exalted piety, a profound submission to the Divine will, and a wisdom and fortitude which enabled her to maintain a propriety and dignity of behaviour in every situation.

The greater part of the letters now published were written by Lady Russell, to Dr. Fitzwilliam, a pious clergyman, who was her intimate friend, and who had been chaplain to her father, the Earl of Southampton. A considerable number are addressed to other persons, most of whom were either of high rank or extraordinary merit. There are, likewise, several valuable

able letters to her ladyship; particularly those from Tillotson and Burnet.

We shall transcribe the letter which she sent to Charles the Second, a few days after her lord's execution, though it has already been published in the *Biographia Britannica*. It relates to the paper which Lord Russell delivered, at his execution, into the hands of the sheriffs, and which had been confidently said not to be his own, but drawn up by Dr. Burnet.

May it please your Majesty.

"I find my husband's enemies are not appeased with his blood, but still continue to misrepresent him to your Majesty. 'Tis a great addition to my sorrows, to hear your Majesty is prevailed upon to believe, that the paper he delivered to the Sheriffs at his death was not his own. I can truly say, and am ready in the solemnest manner to attest, that [during his own imprisonment*] I often heard him discourse the chiefest matters contained in that paper, in the same expressions he therein uses, as some of those few relations that were admitted to him, can likewise averr. And sure 'tis an argument of no great force, that there is a phrase or two in it another uses, when nothing is more common then to take up such words we like, or are accustomed to in our conversation. I beg leave further to avow to your Majesty, that all that is set down in the paper read to your Majesty on Sunday night, to be spoken in my presence, is exactly true; † as I doubt not but the rest of the paper is, which was written at my request; and the author of it in all his conversation with my husband, that I was privy to, showed himself a loyal subject to your Majesty, a faithful friend to him, and a most tender and conscientious minister to his soule. I do therefore humbly beg your Majesty would be so charitable to believe, that he who in all his life was observed to act with the greatest clearnesse and sincerity, would not at the point of death doe so disingenuous and false a thing as to deliver for his own what was not properly and expressly so. And if after the losse, in such a manner, of the best husband in the world, I were capable of any consolation, your Majesty only could afford it by having better thoughts of him, which when I was so importunat to speak with your Majesty, I thought I had some reason to believe I should have inclined you to, not from the credit of my word, but upon the evidence of what I had to say. I hope I have writ nothing in this that wil displease your Majesty. I have, I humbly beg of you to consider it as coming from a woman amazed with

* The words included in brackets are corrected.

† It contained an account of all that passed between Doctor Burnet and his Lordship, concerning his last speech and paper. It is called the *Journal* in the History of his own Life, vol. i. p. 362.

grief;

grief; and that you will pardon the daughter of a person who served your Majesty's father in his greatest extremities, [and your Majesty in your greatest posts] and one that is not conscious of having ever done any thing to offend you [before.] I shall ever pray for your Majesty's long life and happy reign.

Who am,

With all humility,

May it please your Majesty, &c."

Full of indignation as every honest mind must be at Charles the Second's cruel treatment of Lord Russell, one cannot help being concerned that Lady Rachel should have occasion to write to the king, and that she should condescend to express herself towards him in terms of such respect, and even *reverence*. But it is to be remembered that she was the daughter of the Earl of Southampton, and consequently had been educated in the highest principles of loyalty. Even her excellent husband, in the paper delivered to the sheriffs at his execution, had used expressions not much inferior to her's, in point of dutiful regard to the king.

We will next lay before our Readers one of the letters of Queen Mary, when Princess of Orange, to Lady Russell, as a proof of the esteem in which her Ladyship was held by the most illustrious personages.

The Princess of Orange to Lady Russell.

"I did not expect so many thanks my Lady Russell as I find in your letter by Mr. Dykvelt, who has said so much to me of all the marks of kindness you shew'd both to the Prince and myself, that I should be ashamed not to have answered it sooner, but that you know one is not always provided with an opportunity of sending letters safely, of which indeed I am as much to seek now as ever, but hoping Mrs. Herbert will sooner find one than I, I resolve to leave this with her, not knowing when it may come to you, but whenever it does pray do me the justice to believe that I have all the esteem for you which so good a character deserves, as I have heard given you by all people both before I left England and since I have been here. And have had as much pity as any could have of the sad misfortunes you have had, with much more compassion when they happen to persons who deserve so well, and yet those are they we often see the most unlucky in the world, as you find by experience; but I hope your Son will live to be a comfort to you, which under God, I believe, will be the best you can have. As for myself I can only assure both you and my Lord of Bedford, that I should be very glad it lay in my power to do you any kindness, the same I can answer for the Prince, and indeed you have expressed so much for us both to Mr. Dykvelt, that if it were possible it would increase the esteem I had before for you, which I shall be very glad of any occasion to shew, and more to be better

known to you, that I might persuade you myself of the desire I have that you should be one of my friends. M A R I E."

Dr. Fitzwilliam, at the revolution, could not take the oath of allegiance to King William and Queen Mary. Part of his letter to Lady Russel upon that subject will display the integrity of his mind, and will afford, at the same time, a good picture of the difficulties into which some worthy men were thrown, by the narrow principles of their ecclesiastical education. It was a concern to her Ladyship that the Doctor was not capable of entertaining more enlarged views of things.

"It may be, says he, I have as sad thoughts for the divisions of the church, and as ardent desires for its peace as any; and let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem before my chief joy. But I cannot esteem it a good way to seek the attainment of this, by any act which shall disturb my own peace: and yet this I must of necessity do, if I make use of such means as may be conducive to that end, when I am not first convinced of the justice of them. I did not doubt but the Deans of some of the greatest name in the city would take the oaths, nor do I suspect but they will proceed to the doing so upon grounds which seem in their own judgment very solid. And yet I ought not to act or defend what I do by the example of others. This is like clearing one's self by reckoning up the faults of others, as St. Hierome writing to Celantia observes: but however, as he proceeds, it argues a lightness and vanity of mind, for a man to leave his own conscience to follow the opinion of others. It may be their judgment, that at least, in such a case as ours was, the people have power to alter the succession; and that the convention was a full representative of them.

I sucked in other more monarchical principles with the first knowledge I had, from the breasts of my mother the university, and then, and ever since, took them, as far as I could understand, to be more agreeable to our frame of constitution of government; or they may look upon this revolution as a tacit and virtual conquest. I wish it had been owned to be such; for then I had known from the resolutions of Civilians and Casuists and my own reason, what to have done without difficulty. In the mean time I intreat you, very good Madam, not to call boggling at an oath, clashing against another, as far as I can discern, which I formerly took, an unnecessary scruple. I believe, were you under such an engagement, your tenderness and circumspection would be rather greater than mine.

"The former oath of allegiance runs thus: "I will bear *faith and true allegiance* to his Majesty King Charles, or King *James, and his heirs and successor, and Him and Them* will defend." Of supremacy, "I will bear *faith and true allegiance*"

"to

“to the King’s Highness (Charles or James) *his heirs and lawful successors*, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences and authorities granted or belonging to the King’s Highness, his heirs and successors, or united and annexed to the Imperial Crown of this realm:”

“Now I am informed by the statute 1 Jac. c. 1. that lineal succession is a privilege belonging to the Imperial Crown, and by 12 Car. 2. c. 30. 17. That the undoubted and fundamental laws of this kingdom, neither the Peers of this realm, nor the Commons, nor both together, in parliament, or out of parliament, nor the people collectively, nor representatively, nor any persons whatsoever, hath, or ought to have any coercive power over the Kings of this realm.

“The present oath runs thus, “I will bear true allegiance to their Majesties King William and Queen Mary.” Now let any impartial person resolve me, whether one of these, King James having abdicated, be his heir, or lawful successor, or could he made so, had the people met either collectively or representatively, which they did neither.

“In the mean time I protest to your Ladyship, upon the truth of a christian and a priest, that divesting myself of all prejudices, and, as far as it’s possible, of all passions which darken the light of the judgment, I will examine the matter to the bottom, and if I find I can take the oath, I will. But if I find I cannot, without declaring, or an admission of such a declaration, that I never intend, nor will be thought by construction or implication by such swearing, to recognize the legal title of King William and Queen Mary, I then beg of your honour these three things.

“1. That you would have the same good opinion of my integrity, and of my zealous addiction to you, or to any thing relating to your service, as ever you had heretofore.

“2. That you would permit me, in entire trust and confidence, to make over all my worldly goods to you: for I fear that some mens heats may drive things so far, as to bring all recusants of it into a præmunire.

“3. That I may have some room in your house, if any can be spared, to set up my books in, and have recourse to them, if, on refusal, we may be permitted to stay in the town.”

The introduction to this collection contains some valuable remarks in vindication of Lord Russell; but it is defective in point of composition, and is loaded with needless quotations. The Editor hath subjoined notes, which give a short account of the persons mentioned in the course of the letters. These notes add to the entertainment and utility of the Work, and would have set it off to still greater advantage, if the Author of them had taken pains to render them more accurate and perspicuous.

He

He is either not used to historical writing, or he was in too great haste, from the desire of availing himself of the profitable season for publication.

K.

MONTHLY CATALOGUE,

For J U L Y, 1773.

NATURAL HISTORY.

Art. 12. *Genera of Birds.* 12mo. 2s. Edinburgh printed, and sold by White in London. 1773.

THE ingenious and assiduous Mr. Pennant, in his preface to this publication, enters into a minute account of the *external parts of birds*, their *feathers*, *flight*, *nuptials*, *nidification*, and *eggs*; and then proceeds to SYSTEM.

He hopes that, considering the many systems which have been offered to the public of late years, he shall not be accused of national partiality, in giving the preference to that composed by Ray, in 1667, and published in 1678. 'It would be unfair, says he, to conceal the writer from whom our great countryman took the original hint of forming that system, which has since proved the foundation of all that has been composed since that period. This was a *Frenchman*, *Belon of Muns*, whose book was published in 1555.' Mr. Ray considered, altered, and amended the former arrangement, and his plan appears to Mr. Pennant to be so judicious, that it is scarce possible to make any change in it for the better: yet, he observes, 'notwithstanding he was in a manner the founder of systematic zoology, later discoveries have made a few improvements on his labours.' 'My candid friend Linnaeus,' it is added, 'will not take it amiss, that I, in part, neglect his example, for I permit the *land fowl* to follow one another, undivided by the *water fowl*, the *Grallæ* and *Anseres* of his system: but in my generical arrangement, I most punctually attend to the order he has given in his several divisions; except in those of his *Anseres*, and a few of his *Grallæ*. For, after the manner of Mr. Brisson, I make a distinct order of *water fowl* with pinnated feet, placing them between the *waders* or *clown-footed water-fowl*, and the *web footed*. The *Ostrich*, and land-birds with wings useless for flight, I place as a distinct order. The *Trumpeter* (*Pjopbia Linnaei*) and the *Bustards*, I place at the end of the Gallinaceous tribe. All are land-birds. The first *multiparous*, like the generality of the *Gallinaceous* tribe; the last granivorous, swift runners, avoiders of wet places; and both have bills somewhat arched. It must be confessed, that both have legs naked above the knees, and the last, like the *waders*, lay but few eggs. They seem ambiguous birds that have affinity with each order; and it is hoped, that each naturalist may be indulged the toleration of placing them as suits his own opinion.'

To the above extract, which will afford the curious in natural history a notion of Mr. Pennant's design, we will add the following outlines of his plan. It is called, *Table of Arrangement, with the correspondent Orders and Genera in the Systema Naturæ of Linnaeus.*

. Division

Division I. LAND-BIRDS.		Division II. WATER-FOWL.	
Division I.	{	Order I. Rapacious.	Accipitres <i>Linnaei</i> .
		II. Picae.	Picae.
		III. Gallinaceous.	Gallinae.
		IV. Columbine.	Passeres.
		V. Passerine.	Passeres.
		VI. Struthious.	{ Gallinae. Grallae.
Division II.	{	Order VII. Cloven-footed or Waders.	Grallae.
		VIII. Pinnated feet.	{ Anseres. Grallae.
		IX. Web-footed.	{ Anseres. Grallae.

The subdivisions of these orders, and the particulars concerning them, constitute this little volume; which will, no doubt, be acceptable to those who love to enquire into this part of the works of nature.

CULINARY.

11.

Art. 13. *The Lady's Assistant for regulating and supplying her Table*; containing One Hundred and Fifty select Bills of Fare, properly disposed for Family Dinners of Five Dishes, to Two Courses of Eleven and Fifteen; with upwards of Fifty Bills of Fare for Suppers, from five Dishes to Nineteen; and several Desserts: Including a considerable Number of choice Receipts of various Kinds, with full Directions for preparing them in the most approved Manner. Now first published from the Manuscript Collection of a Professed Housekeeper; who had upwards of Thirty Years Experience in Families of the first Fashion. 8vo. 6s. bound. Walter. 1773.

The late Mr. Bonnel Thornton, of humourous and festive memory, used, with great pleasantry, to assert the serious consequence of the science of eating and drinking. "Do we not all agree," he would say, "that our health chiefly depends on our food? and are not our bodies, therefore, liable to be more or less, and well or ill, affected, every time we eat or drink; and which, too, we repeat above a thousand times in a year, every year of our lives? Can we, then, be too attentive to an affair in which we are so greatly interested? beside all the pleasure that we receive in the company of our friends, joyously assembled round a well provided table?"

This was certainly good reasoning; and therefore we hold him not to be a wise man who deems too lightly, or irreverently, of a well-dressed joint, a nice pudding, a good orthodox bowl,—or—an Author who has had '30 years experience' in a science so highly essential to the welfare of man, woman, and child!

For our part, we cannot refuse our tribute of grateful praise to the writer of a treatise which we have read with more appetite than hath been excited by any other volume, ancient or modern, that we have perused since *Les Dons de Comus**, written by a learned noble-

* *On l'Art de la Cuisine, reduit en pratique.* This illustrious cook of quality, published his ingenious and applauded work, at Paris, in three handsome duodecimos.

man of France, and published about a dozen years ago.—After this declaration, what can we add, in favour of the *Lady's Assistant*, but an hearty recommendation of the book to all young wives, and inexperienced housekeepers; many of whom may profit by an attentive observance of the good instruction with which it is fraught,—so as, perhaps, in time, to merit the honour of entertaining even a Reviewer, at their tables.

P O E T I C A L.

Art. 14. *The Dying Negro*,^{*} a poetical Epistle, supposed to be written by a Black (who lately shot himself on board a Vessel in the River Thames) to his intended Wife. 4to. 1s. Flexney. 1773.

This poem took its rise from an article of news which lately appeared in the London papers, importing that “a black, who, a few days before, ran away from his master, and got himself christened, with intent to marry his fellow-servant, a white woman, being taken, and sent on board the captain’s ship in the Thames, took an opportunity of shooting himself through the head.”

On this foundation, a generous son of Apollo, has paid ‘the tribute of humanity,’ and feelingly lamented the misery of a fellow-creature, in strains which are truly pathetic and harmonious. He expresses the highest sense of human liberty, and vigorously asserts the natural and universal rights of mankind; in vindicating which, he, of course, condemns and execrates our West-Indian planters, &c. whose tyranny over their unhappy slaves will, we are afraid, in many instances, but too amply justify the severity of his muse; and of which the following lines may be given as a specimen:

And thou*, whose impious avarice and pride
Thy God’s blest symbol to my brows deny’d,
Forbad me or the rights of man to claim,
Or share with thee a Christian’s hallow’d name,
Thou, too, farewell!—for not beyond the grave,
Thy power extends, nor is my dust thy slave.
Go bribe thy kindred ruffians with thy gold,
But dream not Nature’s rights are bought and sold.
In vain heav’n spread so wide the swelling sea;
Vast watry barrier, ’twixt thy world and me;
Swift round the globe, by earth nor heav’n controul’d,
Fly proud oppression and dire lust of gold.
Where e’re the thirsty hell-hounds take their way,
Still Nature bleeds, and Man becomes their prey.

The fiery passion, and desperate resolution, which so strongly mark the negro’s general character, are well expressed in this epistle; the spirit and the numbers of which equally manifest the philanthropy, and the poetical abilities, of the Writer.

* The master of the unhappy negro.

By Thomas Day, Esq. Art.

Art. 15. *The Register of Folly*; or, Characters and Incidents at Bath and the Hot-wells. In a Series of poetical Epistles. By an Invalid. 8vo. 2 s. 6 d. sewed. Newbery, &c. 1773.

This Gentleman's Muse is an invalid, too; and a mere flatterer into the bargain; but she affects to conceal her unseemly tatters, under the veil of Modesty: and we reverse the goddess too much to remove it.

The following lines contain the Author's just acknowledgement of the unfitness of his work to stand in any degree of comparison with the celebrated *Bath-Guide*:

'To write like fam'd A—tey I never did dream,
Who drinks such deep draughts of the Helicon stream
His genius produces the *richest of cream*;
Contented am I if the Nine I can bilk
Of a dry crust of bread, and a dish of *skim'd milk*.
'Tis his to engage and enrapture the heart,
His verse flows from Nature, mine merely from Art;
His numbers resemble the full flowing bowl,
As his *bumper-fill'd* thoughts quite *inebriate* the soul;
While mine, like small slip slops, this virtue retain,
If you get drunk with A—tey they'll *sober* your brain.'

We have no design in printing some words, in the foregoing extract, in *italics*. They are so distinguished in the book,—to mark (no doubt) the wit and cleverness of the *allusions*; which, otherwise, might have passed unnoticed by many a careless Reader.

Art. 16. *The Power of Fancy*; a Poem. By the Author. 4to. 1 s. Rivington. 1773.

This poem, considered as the composition of a young man †, has considerable merit; and we sincerely wish the Author all the encouragement his talents deserve. Many of our Readers will be pleased with the following passage. It describes the situation of a lover, when his mistress has consented to be his bride:

'O'er the dull hours his rapid fancy flies
To the next scene, the scene of all his bliss.
Array'd in native purity, he views
The lovely maid, scarce knowing what he sees,
The crimson blush that veils her languid cheek,
The tear, the index of her hopes and fears,
Awake the tenderest feelings of his soul,
And call forth all his pity. Fondly now
He views with soft compassion's feeling eye
The tumult of her bosom. Pleas'd he strives
To pluck each briar from the thorny path;
Remove each doubt; each anxious fear allay.
Blest hour! when every thought, and every sense
Is lost in extasies of purest love.'

This description is warm; but it is natural, and virtuous. *W.*

† The preface acquaints us that it is 'the production of a young Gentleman, lately a member of the university of Oxford.'

Art.

Art. 17. *The Pandemonium Ballet*; or, the Leadenheads at Loggerheads. In three Cantos. By Walter Wagstaff. 8vo. 2s. Griffin. 1773.

Butler's manner and humour are here tolerably imitated.

Art. 18. *The Chimney-sweepers.* A Town Eclogue. 4to. 1s. Ridley. 1773.

The bunter-hyle, and St. Giles's jaw, are well hit off. The following couplet is a master-piece:

"And as to SOOTY-DUN, believe me, GRIM,

"Some says I fings more betterer nor him."

Bravo, bravo! DINGY!

Art. 19. *The Orange Girl at Foote's* to Sally Harris: or the Town to the Country *Pomona*. An Heroical Epistle. 4to. 1s. Bladon. 1773.

The poetry of this Epistle, like that of the *Rape of Pomona**, is too good for the subject. With respect to the *decency* of either performance, it would be difficult to settle the point of precedency between them.

Art. 20. *The Thistle.* 4to. 1s. 6d. Bladon. 1773.

All that we can discover, from the perusal of this satirical piece, is, that the Author hates the Scotch, and writes bad verses.

Art. 21. *A Review of the Poem* entitled "The Patricians:" or, a Re-examination into the Merits of the principal Speakers of the House of Lords. By the Author of a Review of the Poem of "The Senators." 4to. 1s. 6d. Wilkie. 1773.

We have still our suspicions that this rhyming Reviewer is gulling the public with mock-strictures on his own dull performances. See Rev. vol. xlvii. p. 150 and 240.

D R A M A T I C.

Art. 22. *Othello*, a Tragedy. By William Shakespeare. Col- lated with the modern Editions. By the Editor of King Lear. 8vo. 3s. Sewed. Owen. 1773.

Ornamented with a frontispiece designed by Hayman and engraved by Grignion. Our idea of this Editor's merit may be collected from what was said of his *Lear* and *Hamlet*: See Rev. for March 1771, and May 1773.

M E C H A N I C S.

Art. 23. *Animadversions on the Use of Broad Wheels. and the Pre- servation of the Public Roads.* By J. Jacob, Author of Observa- tions on the Structure and Draught of Wheel Carriages. 4to. 1s. 6d. Dilly. 1773.

These Animadversions, the Author informs us, are intended to obviate a misconception of his sentiments on the subject of wheel- carriages. Many persons imagined that in his *observations* †, &c. he meant to recommend the unlimited use of broad wheels, as tending universally to the preservation of the roads, provided it could be reconciled to the profit and convenience of the proprietors of such carriages. Whereas in this Pamphlet, it is his design to shew, from a survey of the nature and construction of our public roads, and the manner in which they are affected by wheel-carriages, that it is their

* See Art. 28. of last Month's Catalogue.

† See Rev. for January last, p. 2.

Rev. July 1773.

F

weight

+ Thomas Kallie De la Mayne, Esq.

weight or the velocity of their motion, and not any other circumstance, which is the most essential object of consideration, respecting the damage they do the public roads. He proposes therefore to increase their number and lessen their weight; an amendment, which, he apprehends, would neither be injurious to the proprietors nor to the community. Mr. J concludes with suggesting a number of regulations, respecting turnpike roads and wheel-carriages. With regard to the latter, he advises, "1st, That no waggons or four wheeled carriages, have less than a six inch wheel, flat tire, nor be permitted to weigh with their load above three ton. 2dly, That no cart or two wheeled carriages of burthen have less than a like six inch wheel flat tire, nor any be permitted to weigh with their load above one ton and a half. 3dly, That no stage waggon or four wheeled carriage of burthen be drawn by more than four horses two a-breast, nor a loaded two wheel-carriage by more than two horses a breast, or three in length. 4thly, That four wheeled stage-coaches and chaises be restricted to wheels at least three inches broad, flat-tire, and to a burthen of two ton. All two wheeled chaises or carts to wheels of the same breadth, and to a load of half the weight. 5thly, That pleasure carriages and the coaches or chaises of private persons, be indulged with wheels of no more than two inches and a half breadth, flat tire; provided the four wheeled carriages, with the burden, do not weigh more than one ton and a half, and the two wheeled carriages more than fifteen hundred weight."

M A T H E M A T I C S.

R-8.

Art. 24. *The young Geographer and Astronomer's best Companion.*

By E. Jones, Teacher of the Classics and Geography, at Bromley, Kent. 12mo. 3s. 6d. Bound. Baldwin. 1773.

A meer school book, containing a brief abstract of modern and ancient geography, the use of the globes, the principles of dialling, the elements of astronomy and chronology. It is professedly a compilation, and may be of use to those for whom it is intended.

N A V I G A T I O N.

R-8.

Art. 25. *The Mariner's Instructor*: being an easy and expeditious

Method whereby a Master may teach the Art of Navigation in a short Time, &c. By William Puddicombe, of Topsham. 12mo. 3s. 6d. Law. 1773.

Books of this kind so much resemble one another, that it is needless to give a minute and circumstantial account of every new publication. This is chiefly designed for those who cannot spare more time in learning navigation than is absolutely necessary; and therefore many theorems are omitted and others are only supposed, which would have swelled the book beyond a moderate size and rendered it unintelligible to those for whose service it was primarily intended. The title-page will give a sufficient account of its contents. It contains, the Gregorian or new calendar: the description and use of the plain and Gunter's scale: geometrical problems: plain, traverse, and Mercator's sailing: parallel, middle latitude, oblique and current sailing: rules and directions to work an observation: the method of finding the variation of the compass by the sun's azimuth and amplitude: together with the plain and Mercator's charts, with directions
how

how to prick them: as also the method of keeping a journal at sea: with rules and directions for correcting the dead-reckoning by an observation: to which are added tables of logarithms and logarithmic lines and tangents; and a useful figure for the more readily working a day's work to be entered in a journal.

P O L I T I C A L.

R. 2. 6.

Art. 26. *The Votes and Proceeding of the Freeholders and other Inhabitants of the Town of Boston, in Town Meeting assembled, according to Law.* Published by Order of the Town. To which is prefixed, as introductory, an attested Copy of a Vote of the Town at a preceding Meeting. The whole containing a particular Enumeration of those Grievances that have given Rise to the present alarming Discontents in America. 8vo. 1s. Boston printed, London reprinted by Wilkie. 1773.

The discontent first produced by the American stamp act, and afterward revived by the equally impolitic duties imposed on articles of American consumption, have so evil a tendency, that it were devoutly, however vainly, to be wished, that things could be restored to the same situation in which they were before these exertions of authority were thought on. If we may be permitted to review the great question of the conduct of a parent state toward colonies, *merely* with the eye of policy, it should seem, that colonies ought to be treated according to their circumstances. A colony on an island, after it is fully settled, cannot materially increase, because of its local limitations; and therefore it can never throw off its dependence. On the other hand, a number of maritime colonies, on a continent of vast extent, may in time be retained by no stronger ties than those of mutual interest; though if these are duly cultivated, they are the strongest of any. If the former case should be thought to point out the situation between master and servant, in the latter we have an exact resemblance of the connexion between parent and child; and it is contrary to experience for a father to grow more austere as his children approach to maturity: It may be added, that a sensible child trained up with tender care, whatever situation he may afterward arrive at, will never forget the relation he stands in to an indulgent parent.

The London Editor of these Boston papers, after stating, in his preface, the dissatisfaction fomented by continuing and enforcing the duty on tea, as a standing claim to the exercise of the power of establishing such impositions; the constant state of irritation the people have been kept in, by the late instructions sent to their governors; and the impossibility of preventing smuggling along a coast of 1500 miles extent, when smuggling is considered as patriotism; has charged some important consequences to this account, which we shall lay before our readers.—‘It is supposed that at least a million of Americans drink tea twice a day, which, at the first cost here, can scarce be reckoned at less than half a guinea a head *per annum*. This market, that in the five years which have run on since the act passed, would have paid 2,500,000 Guineas, *for tea alone*, into the coffers of the company, we have wantonly lost to foreigners. Meanwhile it is said the duties have so diminished, that the whole remittance of the last year amounted to no more than the pitiful sum of 85 pounds for the expence of some hundred thousands in armed ships and soldiers to

support the officers. Hence the tea and other India goods that might have been sold in America, remain rotting in the company's warehouses, while those of foreign ports are known to be cleared by the American Demand. Hence in some degree the company's inability to pay their bills; the sinking of their stock, by which millions of property have been annihilated; the lowering of their dividend, whereby so many must be distressed; the loss to government of the stipulated 400,000 pounds a year, which must make a proportionable reduction in our savings towards the discharge of our enormous debt; and hence in part the severe blow suffered by credit in general, to the ruin of many families; and the stagnation of business in Spital-fields and at Manchester, through want of vent for their goods; with other future evils, which, as they cannot, from the numerous and secret connections in general commerce, easily be foreseen, can hardly be avoided.

In the report of the committee to the town meeting at Boston, we have a concise system of politics adapted to their situation as colonists, which is drawn up with great good sense and mature judgment.

An exemplification of their respective articles of complaint in the nature of a memorial, is added, the particulars of which the public are by this time well acquainted with: the whole is concluded with the letter of correspondence to the other towns, and with copies of the messages between the town meeting and Governor Hutchinson. **N.**
Art. 27. *The Letters of Junier to Lord North, with Two additional Letters on the Dismissal of the Custom-house Officers*; dedicated to his Lordship, and addressed to the Public. 8vo. 1s. 6d. Wood-mason. 1773.

These letters relate to the indirect schemes of fraud and oppression carried on by custom-house officers; men, whose want of principle is sufficiently known to all, both the honest and dishonest, whose business in any measure consists in exports or imports. Their practices, however, are very loosely hinted at, without coming close to positive facts, in particular instances;—and the letters, which were first published in a news-paper, being now collected in the same detached form, consist almost wholly of declamatory introductions and conclusions: whereas had they been thrown into one connected detail, they might have received new force, and been read to greater advantage. **N.**

Art. 28. *The Advantages of a Settlement upon the Ohio in North America*. 8vo. 1s. Ridley. 1773.

A plain well meant train of persuasive arguments to the settlement in question; apparently written by some person well acquainted with the country, and better furnished with facts than with the art of displaying them in a pleasing manner. He gives a very favourable account of the country at the conflux of the Mississippi and the Ohio, and advises the building a fort there, which he says would be on the south, what Albany is on the north, 'centers of two circles of a very extensive commerce.'—Our Readers will understand his meaning; but he is not very happy in expressing it.

N.

NOVELS.

- Art. 29. *The Fashionable Friend*. 12mo. 2 Vol. 5s. Sewed. Becket.

Nature and probability have had no concern in the production of this trifle.

- Art. 30. *The Scotch Parents*; or the remarkable Case of John Ramble, written by himself. 12mo. 3s. 6d. Bladon. 1773. N

A ridiculous, low, ill-written story of the Author's illicit and unfortunate amour with the daughter of a shop-keeper in a market not far from St James's. John Ramble appears, from his own account (which has, to give him his due, throughout, the air of *truth*) to be a very indiscreet man, and to have not only involved himself in distress, by his misconduct; but also to have occasioned the ruin of the poor girl whom he seduced. Miss M——'s parents, too, seem to have made but a sorry use of their authority over their unhappy daughter.

- Art. 31. *Emma*; or, the Unfortunate Attachment. *A sentimental Novel*. 12mo. 3 Vols. 9s. Hookham. 1773.

Innocent, but not excellent:—yet not contemptible. We have characterised fifty such; and are sick of *repetition*.

- Art. 32. *The History of Lord Ashborn and Miss Howe*; or the reclaimed Libertine. By the Author of Frederick*, or the fortunate Beggar. 12mo. 3 Vols. 9s. Rofon, &c. 1773.

When we read an ill-written novel and reflect, as we are led to do, on the misapplication of a writer's talents, we cannot help recollecting the exclamation of an honest illiterate carman, [in Joe Miller, perhaps] on seeing one of his acquaintance in the pillory, for forgery,—“ This comes of your *reading and writing*, you foolish rascal!”

MISCELLANEOUS. N.

- Art. 33. *The State of Chimney-sweepers young Apprentices*, shewing the wretched Condition of these distressed Boys; the ill Conduct of such Masters as do not observe the Obligation of Indentures; the Necessity of a strict Inquiry in order to support the civil and religious Rights of these Apprentices; to encourage good Masters and regulate the Trade; that the useful Occupation of Chimney-sweeping may be considered as an Object worthy of Attention; and the Humanity of the Nation be no longer violated in the Persons of these Boys. By J. Hanway, Esq; 12mo. 6d. Wilkie.

Mr. Hanway, whose attention is ever directed to schemes of public utility, has, in this little tract, pointed out the most wretched set of human beings in all the metropolis, as objects of public compassion and relief: those destitute young children who are doomed to the loathsome employment of cleaning our chimnies. A subscription is, we understand, opened, and a plan is now digesting, for putting them under a better regulation, both as to the comforts of life, and a due regard to their moral instruction: but if the peculiar situation of these unhappy boys, should appear to be owing more to the nature of the employment to which they are enslaved, than to the good or bad disposition of their masters, (which nevertheless may either ag-

* See Rev. for December 1772: p. 487.

gravate or alleviate the circumstances of it) this scheme will operate rather as a precarious palliative than a radical cure. It would therefore be worth the attention of the committee formed to carry it into execution, to endeavour at rescuing the poor children from such filthy unwholesome work, by introducing a different mode of performing it.

As the case stands at present, children at the most tender age are, on account of their small size, put into a worse employment, and are worse treated in it, than any full grown man experiences in this country; allowing for their different degrees of strength, and for compulsion in one case, and voluntary hire in the other. In short, it is a gross violation of the most obvious dictates of humanity, to force young boys, as soon as they are able to use their feeble limbs, up narrow, sooty, dangerous funnels, merely because their friendless situation, and incapacity of resistance, expose them to such cruel treatment. Is the art of sweeping chimnies arrived at the *ne plus ultra*? It is to be hoped not. If we are rightly informed, chimnies are often swept in various parts of this island, by a furze bush, or whip of straw, tied to the middle of a long rope, which is drawn up and down the funnel by a person above and another below; and some such expedient when improved by experience, might be adapted, to put a stop to the shameful advantage now taken of poverty and helpless innocence: nor could the society for the encouragement of arts, &c. offer a premium that would redound more to the honour of their humanity, than to stimulate the contrivance of an effectual method for this purpose.

Art. 34. *A Drapier's Address to the good People of England*, on the Causes of the present dearth of Provisions, &c. 8vo. 6d. Longman. 1773.

All ingenious attempts to investigate the causes of a general calamity are laudable and meritorious, however unsuccessful they may be; says our Addressee, with truth; although it may be necessary to set bounds to this position, lest the public be too much pestered with the reveries of well meaning persons, who are at the same time destitute of those abilities which are requisite to maintain a respectable appearance in print.—This Writer may be benevolent in his design; and it is confessed that his few pages are not utterly devoid of interesting positions: he seems, however, justly to estimate himself as a plain man of moderate understanding.

He opens his little budget with an avowal of his dissatisfaction with regard to the examination * of Messrs. Smyth and Farrow, concerning the present high price, and the distillation, of grain. He declares himself personally unacquainted with these gentlemen, but he asserts that their positions and conclusions have greatly the appearance of falshood, and he is very apprehensive that the great council of the nation may be *duped* by their representations. He professes too much charity to believe that Messrs. S. and F. are bad men, who would wilfully mislead the H. of C. and impose on the nation, but he thinks them unfit for the business of calculation, unable to form probable conjectures, and unlikely to take the necessary pains to procure information. He undertakes to confute their accounts and reasonings,

* Before the House of Commons.

and to give us his opinions on the various topics of crops, culture, great and little farms, advanced rents, corn-bounty, distillery, population, wool-growing, tillage, pasturage, &c. &c. On most of these topics he advances more *suppositions* than *arguments*; and on the whole, he informs us of nothing that we knew not, sufficiently, before. In some respects we think his doctrine is very erroneous; and, on the whole, it is peculiarly unfortunate for him, though not for the public, that he has published his crudities at the same time that Mr. Arbuthnot's masterly production made its appearance.

Art. 35. *Letters on the Improvement of the Mind*, addressed to a young Lady. 12mo, 2 Vols. 6s. Walter. 1773.

This is a sensible, pleasing performance, happily adapted to improve the minds and form the manners of those young persons who will attentively peruse it. In our opinion, these letters have a tendency to do them much more essential service than the general run of novels and romances; although it is confessed that in some of the latter there is excellent morality, united with the most lively pictures of the human mind, and with all that can entertain the imagination and interest the heart. Yet most of them, as this Writer observes, are calculated to inflame the passions of youth, while the chief purpose of education should be to moderate and restrain them. The writing, and the sentiments of these *fictional stories*, it is here farther remarked, often tend to vitiate the stile, and to mislead the understanding. The expectation of extraordinary adventures,—which seldom if ever happen to the sober and prudent part of mankind,—and the admiration of extravagant passions and absurd conduct, are some of the usual fruits of this kind of reading:—which, adds our Authoress, (for we are informed this is a lady's production) when a young woman makes it her chief amusement, generally renders her ridiculous in conversation, and miserably wrong-headed in her pursuits and behaviour.

Should any of the above reflections appear severe to some of our Readers, we must assure them that the fair Writer is not affectedly precise or morose: but while she inculcates the most judicious maxims, and discovers a well improved mind, her letters are written in a very agreeable manner, and her sentiments appear to flow from a heart tenderly solicitous for the real welfare of the young lady to whom they are immediately addressed.

The Letters are ten in number, and their contents are as follows; the first principles of religion; the study of the holy scriptures; the regulation of the heart and affections; the government of the temper; œconomy; politeness and accomplishments; geography and chronology; the manner and course of reading history.

The following extract from the letter on the regulation of the heart and affections, may afford the Reader a farther idea of this Work:

—'There is nothing in which self-deception is more notorious, than in what regards sentiment and feeling—Let a vain young woman be told that tenderness and softness is the peculiar charm of the sex—that even their weakness is lovely, and their fears becoming—and you will presently observe her grow so tender as to be ready to weep for a fly; so fearful, that she starts at a feather; and so weak hearted, that the smallest accident quite overpowers her.—Nothing so

~ The author M^{rs} Chapone, formerly Miss Mulso.

effectually defeats its own ends as this kind of affectation: for though warm affections and tender feelings are beyond measure amiable and charming, when perfectly natural, and kept under the due controul of reason and principle—yet nothing is so truly disgusting as the affectation of them, or even the unbridled indulgence of such as are real.—Remember, my dear, that our feelings were not given us for our ornaments, but to spur us on to right actions.—Compassion, for instance, was not *impressed* on the human heart, only to adorn the fair face with tears, and to give an agreeable languor to the eyes,—it was designed to excite our utmost endeavours to relieve the sufferers.—Yet how often have I heard that selfish weakness, which flies from the sight of distress, dignified with the name of tenderness!—"My friend is, I hear, in the deepest affliction and misery;—I have not seen her,—for indeed I cannot bear such scenes—they affect me too much! those who have less sensibility are fitter for this world;—but for my part, I own, I am not able to support such things—I shall not attempt to visit her, till I hear she has recovered her spirits." This I have heard said, with an air of complacency, and the poor selfish creature has persuaded herself that she had finer feelings than those generous friends, who were sitting patiently in the house of mourning—watching, in silence, the proper moment to pour in the balm of comfort;—who suppressed their own sensations, and only attended to those of the afflicted person—and, whose tears flowed in secret, whilst their eyes and voice were taught to enliven the sinking heart with the appearance of cheerfulness.—That sort of tenderness which makes us useless, may indeed be pitied and excused, if owing to natural imbecillity—but, if it pretends to loveliness and excellence, it becomes truly contemptible.

We recommend these volumes to the attention of the younger part of the fair sex; as the instructions here offered to them will certainly tend to render them equally amiable and useful, in every station and circumstance of life.

Art. 36. *The Socratic System of Morals*: as delivered in Xenophon's Memorabilia. 8vo. 6d. Rivington. 1773.

Xenophon's Memorabilia are commonly regarded as a collection of agreeable and instructive colloquies, not immediately connected with each other: the Author of this little tract imagines that he sees in them a regular system of morals, comprehended under the three general heads of duty towards God, our neighbour and ourselves. To support this opinion, he lays before his Readers a synopsis of that famous and valuable piece of antient literature. 'The three first books, says he, contain an *analytical* investigation of the duties of man, towards God—himself—and his neighbour, considered in two points of view; as a member of a private family, and of a public community; the same duties are in the fourth book delivered *synthetically*.'

However just this Writer's remark be, there is an affectation sometimes in his style, which is not agreeable. The above sentence discovers somewhat of it, as does also the following: 'Common readers consider this performance as no higher a species of composition than *Memoirs* delivered with inimitable ease and elegance. But to the philosophical mind, which penetrates beyond the surface,

and concentrates the rays of truth, an internal proof is given of its being a methodical piece—a regular and complete system of morals. There are, however, some pretty observations in this little pamphlet; but we can by no means approve the flippant censure of the great and truly venerable NEWTON, in page 16, where that immortal genius is represented as ignorant of the boundaries of moral philosophy! Were this in any measure true, such illiberal treatment of the memory of this PRINCE OF PHILOSOPHERS is highly indecent, and will be reſented by every lover of ſcience, and every friend to virtue.

Art. 37. *A faithful Narrative of the Conversion and Death of Count Struſſer, late Prime Miniſter of Denmark.*—Published by D. Munter, an eminent Divine, who was ordered by the King to prepare him for Death. To which is added, the Hiſtory of Count Enevold Brandt, from the Time of his Imprisonment to his death. The whole tranſlated from the original German. Embellished with the Heads of both the unhappy Counts. 8vo. 4s. Sewed. Linde. 1773.

This account is undoubtedly genuine, and does credit to the humanity of Dr. Munter, as well as to his character as a christian miniſter. Commendation is alſo due to Dr. Hee, who attended Count Brandt.

Art. 38. *An appeal to the People called Quakers*, on the late Difference between John Fothergill and Samuel Leeds; ſo far as the Diſcipline of the Society was concerned therein. To which is added a Letter wrote to Dr. Fothergill by a Friend, while the Affair was in Litigation. 8vo. 6d. Sold by the Bookſellers at the Royal Exchange. 1773.

We eſteem the Quakers to be, in the general, a peaceable and worthy ſet of people, for which reaſon it gives us ſome concern to obſerve any inſtances in which they contend among themſelves, and aſt contrary to their own eſtabliſhed rules. The Pamphlet now before us, does not give any account of the matter in diſpute between the gentlemen mentioned in the title-page, and which has now been legally determined in a court of judicature; but ſeems only intended to vindicate the conduct of three perſons who were the majority of the arbitrators to whoſe determination, conformably to the method appointed among the Quakers in ſuch caſes, the affair had, with the conſent of each party, been committed. Theſe three perſons, according to the tenor of the arbitration bonds, and within the limited time, publiſhed their award, to which Dr. Fothergill not chuſing to ſubmit, the cauſe was carried into the court of king's bench; by which court the ſaid award was reverſed. The award itſelf, together with the depoſitions of the three arbitrators in Weſtmiſter hall, and ſome other papers, are here ſubmitted to the conſideration of the public. By what we can gather from hence, we are led to ſuppoſe, that theſe arbitrators had endeavoured to execute, with fidelity, the truſt repoſed in them: but the knowledge of many other circumſtances is requiſite in order to the forming a judgment in this caſe,—for want of which we are unable to pronounce any thing with certainty about it.

Hi.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *A short Defence of the Doctrine of the Divinity of Christ ; with some Remarks upon a late Appeal to the serious and candid Professors of Christianity. The second Edition. To which is added, a Supplement, containing Observations upon a late familiar Illustration of certain Passages of Scripture.* 12mo. 3d. Crowder, &c.

It is speaking much to the advantage of works in polemical divinity to say, that they are written with candour and charity; it is not often that we can say so much in their favour; but this praise is due to the little performance before us. As to its immediate subject, we have had such frequent occasions to take notice of it, that it is very unnecessary for us now to add any remarks. The pamphlet is a repetition of those arguments that have been repeatedly urged, and, numbers think, as often refuted; the writer intends it for the use of those who cannot read larger tracts. On whichever side of the question truth lies, we apprehend there are some considerations offered by this Author, which he himself can hardly think have very great weight, or which will not admit of an explication equally favourable to the other party; and we must regard him as much too peremptory, when after having collected several passages of scripture, he adds, 'If they do not prove that the Lord Jesus Christ is also the Almighty Creator, and, consequently, Very and Eternal God, it signifies nothing attempting to prove any thing by scripture: words can convey no meaning, but upon all language rests impenetrable darkness and confusion.' We doubt not but he firmly believes the doctrine for which he argues; but thus it is, too often, with warm writers in divinity,—“Either *our* explication is right, or there is no truth in the scriptures.”

Art. 40. *The Excellency of the Jewish law vindicated: In two Sermons, preached before the University of Oxford, at St. Mary's. To which is added, an Appendix: And also a short Comment on on Psal. cix. and lv. Wherein they are shewn not to be imprecatory, but prophetic.* By Thomas Randolph, D. D. President of C. C. C. and Lady Margaret's Professor of Divinity. 8vo. 1s. 6d. Rivington. 1773.

This Author is an advocate for the writings of the Old Testament, in opposition to some persons, even among Christians, who have affected to speak of them with a kind of disrespect. He produces a number of quotations from them, and in different views represents the propriety, the advantage, and excellence of the statutes and commands delivered to the people of Israel. He offers some just considerations, both in the sermons and in the appendix, in order to defend their law from the imputation of cruelty. To these are added remarks on the account which Dr. Durell, in his late criticism on the books of Job, Psalms *, &c. has given of the imprecations in the 100th Psalm. Dr. Randolph is dissatisfied with his friend's observations on the subject, but he treats him with respect, and offers some reasons, which seem judicious and weighty, to shew, that the passages, which now appear as imprecations, should be translated in the future tense, and are to be considered as prophetic.

* Vid. Rev. vol. xlvii. p. 119.

Art. 41. *An expostulatory Letter to the Reverend Dr. Randolph, President of C. C. C. and Lady Margaret's, Professor of Divinity in the University of Oxford; in Reply to his Charge against the Reverend Dr. Durell, Principal of Hertford College. With some Strictures upon his Comment on Psalm cix. Shewing that what is there considered, as prophetic and not imprecatory, is in reality imprecatory and not prophetic.* By a Member of the University. 8vo. 1s. Rivington. 1773.

This gentleman is disgusted with Dr. Randolph for being angry, and, at the same time, appears to be very angry himself. He endeavours, however, to excuse himself, from the nature of the provocation given; and he confesses that he does not pretend to have taken up the pen with phlegmatic coolness and indifference. Dr. Randolph, it must be owned, has laid himself open to some censure; but it would have been more honourable to his antagonist to have written with a greater degree of coolness, and in less haste. In relation to the Psalm immediately under consideration, this writer does not approve of the account given either by Dr. Durell or Dr. Randolph, but labours to defend the interpretation by Dr. Sykes, who supposes the imprecations to have been pronounced against David by his adversaries. But he is too peremptory, when in the title page he seems positively to decide, that these passages are *imprecatory and not prophetic*, since after all that he and others have said on the subject, it still remains a matter of doubt. He writes as a man of ingenuity and learning, and is truly commendable for his solicitude to vindicate a worthy friend, whom he apprehends to be unjustly attacked and censured.

Art. 42. *The Intent and Propriety of the Scripture Miracles considered and explained, in a series of Sermons, preached in the Parish Church of St. Mary Le-Bow, in the Years 1763, 1770, and 1771; for the Lecture founded by the Hon. Robert Boyle, Esq; By the Rev. Dr. Henry Owen, Rector of St. Olave, Hart-Street, and Fellow of the Royal Society.* 8vo. 2 Vols. 10s. bound. Rivington. 1773.

The view which is given in these volumes of the connection and beauty of the dispensations of divine providence towards mankind, according to the accounts of scripture, is ingenious, and will, no doubt, prove satisfactory to numbers, who wish to read the sacred writings with the greatest possible advantage. The Author tells us, that in the construction and conduct of this scheme, he had a particular attention to the benefit of young divines, to whom, we apprehend, these discourses may be very useful, as a kind of key to the scriptures, setting before them the grounds and reasons of different dispensations, though they should not, in every respect, agree with the explications of Dr. Owen. We cannot give our Readers a better idea of the scope and intent of the work than in the Writer's own words. He observes, that his performance 'naturally divides itself into six parts. Part the first, comprehended in Sermon I.—III. treats of the analogy of revealed religion with the constitution and course of nature—and of the credibility and certainty of miraculous interpositions. Part the second, comprehended in Sermon IV.—VI. treats of the moral state of the world from the creation to the deluge; the nature of the dispensations relative thereto; and the propriety of the miracles interwoven with them. Part the third, comprehended in Sermon VII.—X. treats of the moral state of the world from the de-

luge

logue to the departure out of Egypt; the several dispensations relative thereto; and the miraculous interpositions by which they were supported. Part the *fourth*, comprehended in Sermon XI.—XVI. treats of the moral state of the world from the departure out of Egypt to the end of the Babylonish captivity, the several dispensations relative thereto; and the suitableness of the miracles which occur in that period, to the great end they were designed to promote. Part the *fifth*, comprehended in Sermon XVII. treats of the moral state of the world at the time of our Saviour's appearance—and of the necessity of a new revelation. Part the *sixth*, comprehended in Sermon XVIII.—to XXIII. treats of the connection between the doctrines of Christ and the moral exigencies of mankind—and of the analogy between his miracles and doctrines. Conclusion—Sermon XXIV.

In some of the discourses the Author appears to be rather prolix, and also, at times, to lay, perhaps, too great stress on uncertain or conjectural explications and derivations. But his sermons are, on the whole, sensible, instructive, and directed to a practical use. In the last discourse, the force of the argument is summed and addressed to the serious attention of the unbeliever and the christian.

Art. 43. *A brief and impartial History of the Puritans; representing their Principles and Sufferings, with occasional Observations.* By the Author of the serious and earnest Address to Protestant Dissenters. 12mo. 4d. Johnson. 1772.

This little tract is intended for the information of those persons whose time, or circumstances, will not permit them to gather it from larger performances. It is indeed *multum in parvo*, and leaves no room to suspect the writer of mercenary motives. The revival of ancient disputes and animosities is not in itself pleasing or desirable; but to remind men of the principles of liberty, to warn them against political or ecclesiastical encroachments, and shew them in what religion really consists, as distinguished from its mere circumstantial and formalities: these are in truth important ends, and in these views it is to be wished that publications of the kind now before us might be easily attained and circulated. The Author aims at impartiality in his relations, which is superior to any elegance or ornaments of style. He writes with plainness, because he writes for general instruction; but he writes with good sense and perspicuity. He properly observes, that every material circumstance could not be recorded in so small a pamphlet, and it is probable he found some difficulty in selecting the most striking facts. I though we do not propose any long extracts from this publication, we find ourselves much inclined to insert two short passages that follow, relative to the administration of affairs in the time of Archbishop Laud. 'One minister, it is said, was suspended for preaching on the Sunday evening, though it was a funeral sermon. And whereas some ministers used to explain the questions and answers in the catechism, and make a short prayer before and after, the bishop reproved them sharply for it, saying *that was as bad as preaching*: some who continued this practice were enjoined public penance.'

In another place, when notice is taken of the imprudent and foolish zeal of Laud, and others, in driving away manufacturers and foreigners, it is observed, 'One sober, honest manufacturer, who keeps twenty poor constantly at work, is of more real service to the community,

community, than he who lays out thousands in merely beautifying churches or enriching colleges: Laud and his *creatures* have been much cried up for the latter, whilst the irreparable loss the nation suffered, by their disturbing honest and industrious tradesmen, has been esteemed of little moment by their panegyrists.* The word *creatures*, in the above passage, had better, perhaps, have been omitted, as hardly agreeable to the candour this Writer professes: there are, we think, a few other instances of the like kind. The account given of Mr. Jebb of Cambridge, though it ought to be publicly known and animadverted on, is, we apprehend, rather misplaced in being inserted in the *advertisement* at the beginning of this publication.

Art. 44. *New Sermons to Affes.* By the Author of *Sermons to Affes.* 12mo. 2s. Bladon. 1773.

These sermons, seven in number, are all from one text, viz. Judges iii. 22. *And the dirt came out.* The preacher is arch and humorous; pouring forth a torrent of keen satire. His former publication* was chiefly addressed to the clergy; this volume is more general, though the ministers of religion are by no means unnoticed. He sets before us a most unpleasing and melancholy picture of the state of things in the *beaten* land of *Moab*; but who will suppose that such a description is applicable to the *Christian* country of Great Britain! His readers cannot, however, be at any loss to discern his meaning. His humour may possibly, in some instances, be thought, as the phrase is, to run *rather low*; but such is the corruption and venality of the age; such our profligacy and follies; so profuse are we, and yet so rapacious; so great and oppressive is the increasing evil which falls on the middling and lower ranks of people from the greediness of monopolizers, engrossers, and others, who are versed in the mercenary and unrighteous arts of trade,—that we must applaud our satirist, and express our wish that this, or any other chastisement, might contribute, not only to expose our misconduct, but to pave the way for a reformation of our manners. We should observe that the book is, with some smartness, addressed to those who petitioned against the bill in favour of the dissenters.

Art. 45. *The English Preacher*: or, Sermons on the principal Subjects of Religion and Morality, selected, revised, and abridged from various Authors. Vol. I. and II. 12mo. 6s. sewed. Johnson. 1773.

The Editor† of these volumes appears professedly under the character of a compiler, whose office, he acknowledges, is, at best, but a slender ground of reputation; but he properly adds, that it is by no means without its use to the public. He offers several considerations in its favour, which we must own are weighty and conclusive; particularly in regard to sermons. The business of a compiler in the latter respect he thus describes: ‘while he faithfully retains the sentiments and diction of each author, he should venture to omit those parts of a discourse which may best be spared; to take off in some degree, the air of formality from the antient manner of dividing sermons, and occasionally to change a word or phrase which time has rendered obsolete or offensive. These small alterations can be no injustice to the Author, while his Works continue extant in their origi-

* See Review, vol. xxxix. p. 100.

† The Rev. Mr. Enfield.

nal form, and may greatly contribute to render the reading of the same sermons more agreeable, and consequently more useful.

The Authors made use of in this collection, are said to be almost entirely such as appeared between the years 1660 and 1760. The number of sermons in the first volume is fifteen; and they are the compositions of some of our best preachers.

Art. 46. *Two Letters on the Subject of Subscription to the Liturgy and Thirty-nine Articles of the Church of England.* To which is added an Appendix, relating to the same Subject, and particularly pointing out some few of the Errors in the established Liturgy. By H. Norman, late an unsuspended Minor Canon of Winchester Cathedral. 8vo. 2 s. 6 d. Wilkie. 1773.

We have here a proof that a certain degree of persecution only serves to render the sufferer more eager and zealous in the cause which he hath embraced. The Author has been deprived of his minor canonry, which is the better half of his income; and though two gentlemen offered to do the duty for him, for a small part of the pay, the proposal was rejected. This circumstance, however, so far from abating, seems to have raised his ardour for the removal of subscription, and for obtaining other reformations in the church of England, to the highest pitch. We can easily suppose, from the impetuosity of this performance, that Mr. Norman is not what the world will call a prudent man. But he appears to be, what is far preferable, an honest man, who scorns any degree of concealment, where what he apprehends to be the interest of truth and religious liberty is concerned. Nor is he destitute of abilities, though he hath yet much to learn with regard to the art of composition. He writes in too diffuse and desultory a manner, and his sentences are so insufferably long, that it is sometimes difficult to trace their grammatical construction. As he has formed a design of future publications, we would wish him, if possible, to acquire a more perspicuous, concise, and accurate style. It might not be amiss for him to study such writers, whether antient or modern, as are remarkable for the clearness of their language, and for the shortness, or, at least, the moderate length of their sentences. This advice we give in pure friendship, because we think that Mr. Norman's zeal and spirit might make him an useful author, if his other talents were united with taste and judgment.

N. B. The account of Mr. N——'s pamphlet was drawn up and sent to the printer before the letter concerning it was received. He has been treated with justice and candor.

K.

S E R M O N S.

- I. *A Discourse on the Advantages of the insular Situation of Great Britain;* delivered at Spithead, on Occasion of the Preparations for his Majesty's Review of the Fleet. By John Bonar, A. B. Chaplain of his Majesty's Ship the Cerberus. 4to. 1 s. Flexney. 1773.

It would be paying a very ill compliment to our sovereign and his ministers, to suppose that the late review of the fleet at Portsmouth had no nobler motive than the exhibition of a splendid scenery of maritime objects for mere holiday admiration; when so fine a display

of

of our naval strength was capable of communicating suitable impressions on every beholder. For our part, we are happy that the King was gratified with a view that may be supposed to outvie, in every respect, any objects to be seen on Wimbledon-common, or any other spot of earth in the kingdom. The literary improvement of the occasion did not escape our nautical geniuses: the honest purser of the Ramilies, celebrated the wooden walls of Old England in lyric strains, which he presented to the royal visitor; and the hearty chaplain of the Cerberus pursued the same theme in the proper exercise of his duty. The discourse, if it is nothing more, is a good declamatory address to those passions which, we hope, will always actuate the sailors of the British fleet.

N.

II. Preached in the Chapel of the Asylum for Female Orphans, at the anniversary Meeting of the Guardians of that Charity, May 19, 1773. Bp Beilby Porteus, D. D. Rector of St. Mary, Lambeth, and Chaplain in Ordinary to his Majesty. 4to. 1s. Payne, &c. This sermon is well written; it is serious, practical, and useful; and is intended to assist our judgment in the right disposal of charitable donations.

Hi.

III. *The Wisdom and Necessity of the Mosaic Revelation*,—preached at the Cathedral, York, June 10, 1772. By William Cooper, D. D. Rector of Kirby-Wiske, and Vicar of Mansfield, Yorkshire. 1s. White, &c.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

I Am a plain honest husbandman, who read your Review chiefly with regard to articles concerning my profession. The pamphlet styled, "An Inquiry into the Connection between the present Price of Provisions and the Size of Farms," &c. was put into my hands by my honoured landlord C. T—r, Esq; late Lord-Mayor of Y—k, and Member of Parliament for that city. He judged that it might be of service to me, by confirming me in right notions, and correcting me in wrong ones. I read it with attention, and believe that I understood it before your review of it appeared.

My landlord sometimes admits me to his table, and there I met a well-lac'd gentleman, who pretends to know Mr. A———t, the reputed Author of that pamphlet; to whom he gives the character of a respectable man. I dare say Mr. A———t deserves that character; and I think myself obliged to my landlord for the perusal of this pamphlet.

But our Londoner, who has read your review of this performance, thinks you have *mistaken* the Author's sense in your last paragraph. He affirms, that "he has often heard Mr. A———t, in common conversation, mention 25 or 30 per cent. as but a *common* and *moderate* profit for a common farmer, every thing considered;" whereas you represent him as maintaining, that about 12 per cent. is as much as a common farmer *may* make.

I am no orator, and am conscious of my inability to dispute with this fine gentleman, my worthy landlord's guest: but having both the

the pamphlet, and your review of it, I resolved, when I went home, to examine the matter; and, as the subject appears to me of great consequence, I send you the result of that examination.

Mr. A———t, in p. 142 of his pamphlet, combating the opinions of the *Author of a certain Inquiry*, observes, that “he attempts to reinforce the result of his tables, by an estimate drawn up of the farmer’s expences, produce, and profit, on ten acres, which he would prove to amount to 68 *per cent. per annum for four successive years.*” But Mr. A———t proposes “to set him right in some essential points, by stating a true account of the *expences and product* of such a course as he lays down.” Ibid. This state he gives in the three succeeding pages, viz. 143, 144, and 145;—and then, in p. 146, he asserts, “by the above estimate, which I believe nearest the truth, it will appear that the farmer *may* clear about 12 *per cent. per annum* in the four years.” However, he observes that a great deduction from this profit is to be made, on account of the interest of his money, for the greatest part of the expences of the wheat crop the first year.

‘Hence, Gentlemen, it fully appears, that you are guilty of no mistake in asserting that 12 *per cent.* is Mr. A———t’s own calculation of a farmer’s probable profit on a given course of husbandry.

I am, Gentlemen, your constant Reader and humble Servant,
AGRICOLA CLEVELANDENSIS.

‘P. S. As I am a free man, I must take notice of a seeming opposition of sentiment betwixt you and Mr. A———t, which may proceed from your different views of the same object. Mr. A———t calls the course which he examines an *execrable* one, p. 146, and you call it a *judicious* one. See your last paragraph.

‘You are both parties writing of *common farming*, in which manure and fallows are necessary; and in this course a crop of wheat, a second of barley, and a third of oats, are all necessary to a *living profit*, and therefore may justly be called a *judicious* course, because without them the farmer cannot *live*: but Mr. A———t had probably in his eye the *better* husbandry, which is not yet become common, viz. that of *fallow crops*, in comparison with which any course, with dung’d fallow, is justly styled *execrable.*’ C.

‘* * We did great injustice to *Father Shandy*’s estimate of the value of *practical* knowledge, in the quotation at p. 452 of our last Review, which we gave from memory. Instead of *pound*, the reader is desired to insert *sun*.

‘We are sorry for the under-mentioned errors of the press, which, in two or three places, have greatly injured the author’s sense, in one of our extracts from Dr. Duncan’s *Essay on Hapinejs*. The reader is, therefore, desired to correct as follows, in the Monthly Review for June, viz.

P. 442, l. 1. for *Eden*, read *Edens*.

——— l. 28. for courts *thee*, read courts *it*.

——— l. 42. for *things eternal*, read *internal*.

T H E

MONTHLY REVIEW,

For A U G U S T, 1773.



ART. I. *Letters from Italy, in the Year 1754 and 1755, by the late Right Honourable John, Earl of Cork and Orrery.* Published from the Originals, with explanatory Notes, by John Duncombe, M. A. Chaplain to his Lordship, Rector of St. Andrew's and St. Mary Bredman's, and one of the Six Preachers in Christ Church, Canterbury. Small 8vo. 3 s. 6 d. bound. White. 1773.

THESE Letters derive more than a common claim to attention, from the name of the ingenious and noble Writer, already well known for his Translation of Pliny's Epistles*, and for his Remarks on the Life and Writings of Dean Swift†. They have the advantage, too, of being given to the world by an accurate Editor, who, in his preface, has furnished the Reader with a very circumstantial account of the life and family of Lord Orrery; a family which has been more ennobled by a kind of hereditary love of science and literature, than by the adventitious honours of titles and strings,—the *best* marks by which some men are distinguished.

Lord O.'s Letters were written during his residence at Florence, and they contain an easy, familiar, description of those parts of France and Italy through which the noble Writer passed in the course of his tour; and though many of the places and objects mentioned have been often dryly described before, yet here the narration is enriched with many critical remarks, the result of taste and learning united: we are not only gratified with the characters of many considerable personages then living, but with several anecdotes of Italian history, which came to the attentive Writer's knowledge during his residence in Tuscany.

Among the descriptions may be distinguished those of Lisle, Lyons, Chamberry, the passage over Mount Cenis, Turin,

* See Rev. vol. iv. p. 481.

† Rev. vol. v. p. 407.

harna, Bologna, Florence, with its gallery, Pisa, and Leghorn. As a specimen of the entertaining variety in these Letters, we shall produce the fifth, dated from Turin, 1754.

'The city of Turin, dear Sir, is not large, nor can it in any sense be called magnificent. The same may be said of the King's palace. There is a very pleasing neatness peculiar to both. Plenty of water; as in Salisbury, runs through every street; with this difference, in the city of Sarum, it is choked up by filth and garbage, in Turin it keeps the streets perfectly clean.

'We have seen the royal family, not in a ceremonious manner, but as travellers. The King, who is in his fifty-second year, looks much older. He is thin; his stature is low; and he appears lower by stooping, nor carries any characteristic, in his countenance, except of age. He has had three wives. By his first, he had no children; by his second, he had the present Duke of Savoy, and the three Princesses; by his third, the Duke of Chablais.

'The Duke of Savoy has two sons; his eldest is Prince of Piedmont; his second, who was born some few days before our arrival, was immediately upon his birth, created Duke of Montferat.

'The King in his younger days is said to have been of a gay and sprightly disposition; but soon after the death of his father he contracted a more serious behaviour, which is now growing apace into the melancholy of devotion. His chief amusement is hunting, where he takes all the delightful fatigue, which so mighty an exercise requires. Hunting is a kind of fashionable royal diversion; at least, innumerable Kings, since Nimrod, have had that glorious inclination. Virgil seems to characterise Afcanius for future heroic actions by saying,

Optat aprum, aut fulvum descendere monts leonem.

One particular anecdote of the Sardinian monarch was related to me, as a certain truth. If the eagerness of the chase happens accidentally to lead him near Montcallier, he turns his eyes and horse as fast as possible from that castle. His father died there, under such circumstances as must affect a son. The account is not unworthy of your attention.

'Vittor Amadeus, father of the present King of Sardinia, had made a considerable figure in the annals of Europe. He had appeared a great soldier, and was known to be a great politician. In the decline of his life, the latter part of that character was not a little sullied. He involved himself in a disadvantageous treaty with France, and he degraded his royalty by a marriage. The lady, whom he chose for his wife, in the same private manner that the famous Maintenon had been chosen by Lewis XIV. was called Madame de Sebastien. She was the widow of an officer of that name. She had been maid of honour to the King's mother. She was at that time extremely handsome, but always of an intriguing, ambitious temper. The King had paid his addresses to her, not unsuccessfully, in his youth. The vigilance of his mother, and his own good judgment, put a stop to any fatal progress in that amour. But finding himself absolutely constrained to fulfil his impolitic engagements with France, he determined to resign his crown to his son; who

who being under no such engagements, might openly repair the injudicious step, which his father had taken. On one and the same day, Amadeus delivered up his crown, and married his former mistress, whom he had not long before created Marchioness di Spigno, a town in Italy in the duchy of Montferat. His abdication was public; his marriage was private. The King and the Marchioness immediately retired to Chamberry. The heat of love had been long since over. The heat of ambition still remained. The young King soon acted the part, in which he had been fully instructed by his father, mingling with it a scene or two of his own. He discarded King Victor's ministers and favourites, but still maintained all the outward tokens of duty and respect which he owed his father; who soon grew impatient, and weary of retirement, and wished to return to business, power, and a throne. His new consort was equally desirous to taste the splendor of a crown, and to command in the circle of a court. They both repented, not of their marriage, but of their retreat. Chamberry, in its utmost magnificence, was too melancholy a situation, and had too much the air of a prison; to calm and alléviate the struggles of such restless minds. The King and the Lady kept a constant private correspondence with the discontented Piedmontese, especially those in Turin. A plot was formed. The King was to dethrone his son, and to reassume the reins of government. Measures to this end were taken with all possible secrecy. The King complained of the air of Chamberry. His son attended to his complaints with the deepest filial attachment. Amadeus was permitted to approach nearer to the capital. He came to Rivoli, that hunting-seat, which I mentioned in my last. The air of Rivoli disagreed with him. He was suffered to come still nearer, and was lodged, at his own request, in the castle of Montcallier, a noble palace within a very little distance of Turin. Here the embers of ambition soon kindled into a flame. The fire was on the point of breaking out, when the heat of it began to be felt by the young King and his ministers. They had only time to stop Amadeus as he was going into his coach under a pretence of visiting, but with a resolution of seizing the citadel of Turin. In a moment he became his son's prisoner in the castle of Montcallier. His wife was abruptly torn from him. They met no more. He was treated with respect, but guarded with the closest strictness. He often desired to see his son. The interview was promised, but the promise was not performed. Rage, grief, and disappointment ended, in less than two years, the life of this unhappy prince, whose sun-set was excessively languid, in comparison with his meridian glory. His widow is still alive; a state prisoner, at some distance from the metropolis. She only bears the title of Marchioness di Spigno. She is compelled to reside in a monastery. In the summer-time she is permitted to visit some relations in the country; but never without a licence granted in form, and signed by the King, nor is she suffered, on any account, to go to Turin. Certainly she is now no longer dangerous, being very old, very infirm, and enormously fat.

Affairs of state probably constrained the present King to act as he did; but deep has been the impression, which his father's catastrophe

calastrophe has left on his mind. Perhaps the late King extorted from his son a private promise of restoring the crown. Policy and majesty soon put a stop to the designs, if any, of answering that promise. The adherents to the son must have been sacrificed to the adherents of the father. Perhaps there are charms in a crown, of which you and I have no idea. Thus far is undeniable, few princes have ever resigned it without regret. The Emperor Charles V. wanted a fire in his house at Brussels the night after he had given up his possessions to his son. Power once lost is seldom regained, and always re-desired.

The King of Sardinia is an economist. He is served in the most royal, and most frugal manner. If the officers of state had not an income arising from their patrimony, their salaries would not afford them food or raiment.

The academy at Turin is at present on the decline. Those of Caen and Angers have the preference. The complement of Sardinian horses was broken in upon by the necessities of the late war. It has not been completed since.

No clock work ever moved with greater exactness, than this court. Every minute fulfils its destiny, and turns round its own axis with the royal inhabitants of Turin. Already we have beheld, over and over again, the same royal scenes; the same princes, and the same princesses, in the same coaches, taking the air, at the same hour, to the same place. They seem all married to *time*, and I presume that it is a kind of adultery to vary half a dozen minutes from the sun.

The three princesses are graceful and genteel. The eldest is very handsome. They were born, I fear, under Virgo. The whole royal family live in union and happiness among themselves. The King is an excellent father. The Duke of Savoy, a remarkable dandy. They are particularly civil to the English. It is an exact and a graceful court.

I mentioned to you the neatness of the palace. I should have confined myself to the inside, most part of the outward building being old and unfinished. The royal apartments at Turin consist of a great number of small rooms, many of them indeed only closets; but so delicately fitted up, so elegantly furnished, and so properly adorned, that, in passing from room to room, the whole appears a fairy castle. Amidst all these exquisite decorations, not one effeminate toy, not one Chinese dragon, nor Indian monster is to be seen. I mention this, because many of our finest houses in England are disgraced by the fantastic figures, with which they are crowded.

Almost every room in the palace is filled with pictures. None indifferent; most of them by the best Flemish makers. The whole collection, except a very small number, belonged to Prince Eugene, and were bought, after his death, by the present King of Sardinia.

The floors of the King's apartments are inlaid, and so nicely kept, that you view yourself, as you walk upon them. The chapel, which opens into the great church, is not answerable to any other part of the palace. It is clean, but it is heavy and dismal. The pillars are of black marble. The lamps and tapers give little light, and

and less thearfulness. At the first entrance it appears like a melancholy mausoleum. An Englishman, in the height of his devotion, would be tempted to cut his throat in it. But if the churches are dark, the streets are lighted by the laws of the kingdom. Every coach and every chair is obliged to appear with a white flambeau. A severe penalty attends the breach of this edict, and persons of rank are so exact in observing it, that I have seen ladies walking after torches by day light. The Turinese are a people, who affect grandeur in every respect. In general they are, *regis ad exemplum*, great economists. One piece of state is very singular; notwithstanding the bad pavement of the streets, and the excessive breadth of the kennels, the nobility constantly walk before their chairs; and can only be driven into those leathern fortresses by the closest siege of rain, hail, and snow. Small attacks they withstand boldly, and serve a whole winter's campaign in heroically defending the door of their sedan, which remains more sacred than the *sanctum sanctorum*, and is impervious to the high priest.

The palace fills one side of a very large square, round three parts of which is a piazza, miserably paved, but amply adorned with shops. Were the old town rebuilt, Turin might appear, perhaps, the most elegant city in Europe.

While Lord Orrery remained at Florence confined by the gout, he began to compose an epitome of the Florentine history, which, we are given to understand, by the Editor, remains still unfinished, in manuscript. Of this history he gives some shocking anecdotes in his Letters, little to the credit of human nature in general, or of Italian manners in particular. The 16th letter contains a review of the Florentine historians, and includes a very severe character of Machiavel.

At a time when lotteries, and gaming, in all its varieties, are so much in fashion here, an account of an Italian lottery may contribute to the amusement of our Readers:

Courage is by no means at present the characteristic of the Tuscans. Their bravery has been so little tried of late years, that their behaviour in battle is unknown. Superstition, turned into enthusiasm, will make cowards brave. The Florentines are superstitious, not enthusiasts. They tremble at thunder: they hear groans in church-yards: they see horses without heads. They attribute every untoward accident to the devil. They are pinched by evil spirits. Deceased saints and martyrs appear to their fancy, sometimes in an angry, sometimes in a placid, disposition. What *Augures* and *Aruspices* began, Christian priests have continued. But nothing, not even priestcraft, keeps up the vein of superstition in Florence so effectually, as a certain lottery, instituted by the government for gain to the prince, and ruin to the people. I will endeavour to explain it to you.

There are ninety numbers. You write on a blank ticket, any five numbers you please, contained within the ninety. Few purchasers go beyond the renowned lucky number, three. The lowest prize is a *pavle* (six pence) a ticket. You may go as much higher

as you please. You will be paid according to the price at which you purchase. Let us suppose you purchase five numbers for a *paula*. If one only of your five numbers be drawn a prize, it is of no consequence; for it sinks into the other four, if blanks; as a drop of water is lost in the sea. If two are drawn prizes, you are entitled to twenty *paulas*; if three, you are to receive four and twenty crowns; if four, twenty-five *zacheens*. A *zacheen* is something less than ten shillings. If all your five numbers are prizes, you are entitled to an hundred *zacheens*. I have already said, that if you had bought at an higher price, your payment would be proportionably equivalent to the sum you paid in.

These lotteries (there are two, one at Leghorn, the other at Florence) are drawn once a month, at different times; so that destruction comes round once in a fortnight.

No instance has been, or probably ever will be known, of five numbers arising prizes to the same person.

Every poor wretch, who can command two or three *paulas*, drowns them most eagerly in this ocean of imposition. The miserable experience of ill success has no effect on the minds of the vulgar. They pawn their cloaths to procure money for tickets. One of the officers of the revenue received a large sum of money belonging to the Great-Duke. He put it privately into the lottery, lost it, and was hanged. After his death several hundred tickets were found in his bureau.

The superstitious part of the imposition is this: The purchasers of tickets, in order to be successful, must fast, during six and thirty hours; must repeat a certain number of *Ave Marias*, &c. must not speak to any living creature during the whole time; must not go to bed; must continue in prayer to the Virgin and to the saints, till some propitious saint or prophet not only appears, but declares the several numbers destined for success. The watchers tired out by expectation, fasting, and prayer, fall asleep, see the saint, hear and forget the numbers, acknowledge their forgetfulness, own the goodness of the holy vision, and remain thoroughly convinced, that the oracle must be infallible. Again they buy tickets, again fall asleep, again see prophets, and at last are ruined.

Two months ago a maid-servant purchased five numbers. Three came up prizes. She was paid twenty-four crowns. She declared, that the prophet Jeremiah, in the dress of a Capuchin, had named to her the numbers. Jeremiah is at present the saint in vogue. The lottery fills more and more, in honour and confidence of that son of Hilkiah, who had less influence, living, in the land of Anathoth, than he has, dead, in the land of Tuscany.

We heretics suspect, that the real prophet was the farmer of this branch of the public revenue, who, finding his lottery decreasing, discovered, at the expence of four and twenty crowns, an effectual method of raising it again to its former baneful influence.

I have been particularly desirous to set before you an exact detail of these monthly lotteries, as they are glaring examples of the method made use of, to carry on and support the present government of Florence. They are let out to farmers, as are all the other branches of the Grand-Duke's revenue.

‘ It is true, none of the nobility are presumed to throw away *paolos*, and *zeccheens*, in so low a manner. Perhaps they do not. Be it so. Their servants and their tradesmen do; and the ill consequences of the vices in the lower people, will be felt, sooner or later, by the higher.

‘ A government, subsisting by artifice, and by oppressive schemes, is a tyranny of the worst sort. Yet, bad as it is, the Florentines dare not complain. Where the will of the Prince is absolute, the complaints of the people are ineffectual. Whither can they fly for redress? Vain is the appeal to a judge against his own decree.’

While Keyssler and former writers furnish particular details of the antiquities, architecture, and paintings in Italy, such intelligence as the above composes by much the most interesting parts of later accounts of travels; and of this Lord Orrery appears, by his correspondence, to have been truly sensible.

To extend this article with many extracts, would be to the prejudice of other works, which are to be comprehended in our small limits; we shall therefore only add that, after displaying the oppressions of the Tuscan government, his Lordship, more than once, gives a warm preference to Britain. In one place he says,

‘ The English are a happy people, if they were truly conscious, or could in any degree convince themselves, of their own felicity. They are the *fortunati nimium*. Let them travel abroad, not to see fashions, but states; not to taste different wines, but different governments; not to compare laces and velvets, but laws and politics. They will then return home perfectly convinced, that England is possessed of more freedom, justice, and happiness, than any other nation under heaven. With these advantages, it will be our own fault if we sink into desolation and ruin.’

There is one passage however not easily reconcilable with this representation. In the tenth letter, speaking of Dr. Cochi, then physician to Sir Horatio Mann, the British minister at the court of Tuscany, and who had been in England with the late Lord Huntingdon, his Lordship says—‘ The Doctor is much prejudiced in favour of the English, *though* he resided some years among us.’ Now why his residence among us should render this prejudice strange, is yet stranger, when the natural supposition is, that his residence here is either produced, or proceeded from, that prejudice. But this, perhaps, was merely a careless expression not intended to convey any severity of meaning; especially as the noble Author, so far from professing a contrary prejudice, complains of being affected with the *maladie du pais*.

With regard to the weather in Italy, Lord Orrery, writing in May, supposes his correspondent to ask him—“ Why am I not told, whether the Italian spring produces that delightful verdure, so acceptable to the eye, and so ornamental to the British islands?” ‘ No, no, my dear Mr. Duncombe, Italy produces no such green. Enjoy the beauty, my friend, where you are. Be assured, you possess it

in a degree superior to most, I believe to all other, European nations. The temperature of the spring is as various here, as in England; now warm, now cold; now calm, now stormy: the rains here are remarkably heavier. Since I have been accustomed to the Italian rains, I think the clouds only drop in England. They melt in instantaneous cascades in Italy. With you, they only produce showers; with us, they pour down cataracts. In truth, the difference is amazing.

These Letters are all addressed to William Duncombe, Esq; father, as we suppose, to the Editor: see Review, January last, p. 26, *the note*.

N.

ART. II. *A Treatise on Education. With a Sketch of the Author's Method.* By George Chapman, A. M. Master of the Grammar-School of Dumfries. 12mo. 3s. Cadell. 1773.

THOUGH much has been written on the subject of education, and many excellent things have been said upon it, yet it is far from being exhausted; many important and useful hints may still be thrown out, new plans may be suggested, and the general method of conducting education may be greatly improved.

The Author of the Treatise before us has been engaged, for many years, with honour to himself, and advantage to the public, in the important task of educating youth; and if persons of a liberal education, and long experience, would follow his example, in publishing the principles they adopt, and the method they pursue, very considerable advantages to society might undoubtedly be derived from it. The different systems, and the peculiar methods of different teachers, as Mr. Chapman observes, would be compared; the errors in each would be discovered; and the most proper plan would, at length, be introduced into our schools.

He divides his Treatise into two parts; in the first, after some general, but very judicious reflections, he proceeds to point out the errors which are frequently committed in training children, states the advantages and disadvantages of public education, &c. and proposes a plan for educating those who are born in the lower stations of life—a subject of extensive usefulness, though little attended to by former writers.

In the second part he gives directions for the education of children in general; shews what care is necessary to be taken of their bodies, and in what manner their minds ought to be cultivated. And here he avoids, as he does indeed through the whole of his performance, all chimerical notions and refinements, confining himself to what is plain and useful, and studying to bring into a small compass whatever he thinks worthy of the public attention, whether observed by himself, or delivered by others.—Such parents as have not leisure, or opportunity

tunity to consult the many volumes which have been written upon education, will find his Treatise peculiarly useful, and we recommend it to their attentive perusal. The desire of being useful, which appears through the whole of it; and the great stress that is laid upon inspiring youth with the love of virtue and religion, cannot fail of giving every well-disposed reader a favourable opinion of the Author.

He has subjoined to his Treatise a minute detail of his own method of teaching, which appears to us to be a judicious one, and well calculated for the improvement of youth, not only in the several branches of literature, but (what is of infinitely greater importance) in virtue and in religion. There are few teachers of youth, we will venture to say, of whatever age or experience, to whom an attention to Mr. Chapman's method may not be of considerable use.

R.

ART. III. *Two Letters, addressed to the Right Rev. Prelates, with a second Time rejected the Dissenters' Bill.* 8vo. 2 s. Johnson. 1773.

THESE Letters will be read with pleasure by every friend to religious liberty. They contain many noble, manly, and liberal sentiments, on subjects of the highest importance, and they are expressed with perspicuity, force, and energy.

Our Author considers the principal objections that have been urged against the extension of toleration, in order that the impartial public may see the merits of the cause, and be enabled to form a judgment concerning the motives upon which the Dissenters' Bill was rejected.—As much hath been written upon this subject, we need only give our Readers a specimen of the Writer's manner; and the following, we apprehend, will be sufficient to induce many of them, at least, to peruse the whole performance:

‘In whatever light I behold your late opposition (says our Author to their Lordships) it appears to me weak, indiscreet, and ungenerous; it adds neither to the strength nor credit of your Church; it was losing an opportunity of acquiring real honour without any real sacrifice; it discovers a narrow contracted idea of policy, religion, and human nature. If it was the effect of bigotry and prejudice, you are inexcusable, as legislators, in being actuated by such base motives. If it was owing to resentment that you punished the sins of the fathers upon the children, it was utterly unworthy of the ambassadors of Christ. If you thought to accomplish uniformity of faith, it was absurd and ridiculous. You have taken one important step without considering the next; and, by so doing, have exposed yourselves to the miserable alternative of being hated or despised. If you execute the laws, you will bring upon yourselves eternal odium; if you let them sleep, you proclaim their impropriety and injustice. If you mean to promote an universal conformity to the articles, you must not only stop the mouths of all the nonsubscribing

Dissenters,

Dissenters, but you must lay a restraint upon the press; you must prohibit the intercourses of conversation, and lay an embargo upon the exercise of men's rational faculties. What an arduous task have you undertaken! Yet all this might have been avoided, without risking one single advantage, had you possessed generosity enough to have complied with the Dissenters' request. When I consider your critical and distressed situation; in possession of an obnoxious power which you dare neither exert or relinquish, attacked by the enthusiast and the freethinker, importuned by your own dissatisfied members, and perplexed by the discontents of the laity; if you have any regard for religion and the interests of your country, my Lords, I pity you; if you are attentive only to your own ease, ambition, and security, my pity gives way to indignation and contempt.

'I beg your Lordships' candid sentiments, respecting the future conduct of the Dissenters. How shall they act, so as not to offend the state or their own consciences? How shall they preserve both the deference which is due to your Lordships' decision, and that which they owe to their Master in heaven? If they desist, they give up their claim; if they persevere, and you continue to refuse, they will be the innocent causes of your sustaining additional dishonour.

'You have put a negative upon the lawful exercise of our religion; but you cannot make the world believe that religion itself depends upon, or is connected with, the will of the magistrate. You have limited the freedom of the gospel; but you have not destroyed Christianity. Do you expect we should comply with your requisitions, or resign our professions? Cruel dilemma! But supposing we were extirpated, other Dissenters would rise up; rational creatures will always remain to assert the rights of judgment and conscience; and shall they worship no God, and believe no creed but yours? The nature of things is not altered by your determination; and right and wrong are not to be decided by vote. Edicts and proscriptions were issued out against the gospel, and yet it continues the same yesterday, to-day, and for ever. Laws have been framed against philosophy and science, and liberty and virtue, but they have not lost their reputation in the world. You may institute what opinions and articles you please, and enforce them by the heaviest penalties; but if they cannot stand the test of reason, they will fall only the sooner for your attempts to support them.

'Truth, immortal truth, keeps on her steady and glorious career, and advances to that perfection, which, in spite of your impotent efforts, she will one day attain. We should be unworthy of the name we profess, if we were awed into silence by the threats of punishment, which, be it ever so great, the approbation of heaven and the testimony of a good conscience will abundantly compensate. If you ask by what authority we propagate our doctrines? I answer, by the same which was pleaded by the first Christians, by the reformers, and which operates upon every honest man; to resist imposture, however ancient and venerable, and to defend truth, however forsaken and unpopular.

'You may take all the advantages you please of your majority, your public fashion, and your power in parliament; you may avail yourselves of the prejudices excited against us, and propagated from
age

age to age ; you may excel us in grandeur and antiquity ; we will contest with you the qualifications of good citizens and honest men. You may boast of the improvements you have made upon the original plan of Christianity ; we are content with it, unadorned as it is, and hope only for its future rewards. You may represent us as disaffected to the throne ; we appeal to the interest we have at stake, and to our past conduct, in confutation of this ridiculous charge. You may brand us as deists, because we dispute your authority to settle all controversies. If to be deprived of the common security of subjects, and yet to live peaceably and contribute all in our power to the security of the state, be the mark of bad subjects, we deserve that appellation. If to distinguish betwixt Christianity and its corruptions, to preach and live under the warrant of scripture, and to inculcate sound morals, on the prospect of that immortality which was brought to light by the gospel, be a sign of deism, we have no objection to the name of deists.

But the frequent use of these invidious aspersions will take out their sting. The world is not so ready as it has been to follow the cry of a few designing men ; the growth of heresy and the danger of the Church have lost their dreadful sound ; the worst heresies that ever infested religion are at last found to be pride, ambition, the lust of gain, and the spirit of persecution.

Amidst your tender sorrows and anxious solicitude for the fate of your Church, spare some sighs, shed some tears for Christianity itself, which, in this age, deserves your commiseration, wounded as it is, and bleeding before you, while the Levite only looks upon it, and the priest passes by on the other side.

Remember you had once an establishment more formidable than your own to contend with. The time has been, when you were glad to engage, like us, with the weapons of reason and argument, to commend your cause to heaven, and to appeal to the Bible as your only friend, against a religion armed with all the thunder of the state.

Consider, if the plea we urge has no weight in it, you would never have had the power to make penal laws, or to keep them in perpetual terror. You were once heretics as well as we. Your ancestors attested their zeal for genuine Christianity at the stake. Well had their lives been spared, if they were only the means of erecting another spiritual dominion as arbitrary as that which they overthrown.

The Scriptures they had recourse to, as comprehending all their faith, are now considered as an ambiguous proof of orthodoxy, and distrusted as too feeble security for religion and government ; they must now be read with caution and reserve, a thousand dangers lurk beneath, and they may betray us into I know not what fatal errors. Who would think their Christianity and yours were the same ? Upon what different grounds has the religion of this country been defended ?

To bar yourselves against any future conviction by a glorious resolution never to believe any thing against law, is something singular ; but to pretend to hold all the Protestants in this kingdom in the same chains, to forbid the light of truth to shine, because
you

you will not see it yourselves, is the most extraordinary exertion of folly that can be conceived.

How much better would you have consulted reputation by allowing a liberty you cannot take away! how much more durably would you have fixed your throne by an act of well-timed generosity! with how much better a grace could you have treated with your own disaffected brethren, and removed every cause of separation and discontent!

You might have stifled our complaints, and put it out of our power to make any fresh demands; as the Dissenters multiplied under oppression, they have diminished by indulgence, and you would have seen them melt away under the beams of your mercy, while your intolerance only strengthens and unites them.

At this time of day, my Lords, when a spirit of dissipation ranges through all classes of men, when corruption is openly avowed, when public spirit and private virtue are daily losing ground; to what shall we have recourse for our reformation but the influence of religion? But when the maxims of Christianity and the Church are at variance; when subscription to unintelligible doctrines is the term of admission to our seminaries of instruction: when the first step to holy orders is a refinement upon the common rules of honesty; when the degree of faith and zeal for it is only in proportion to the present advantages it procures; when the Christian religion itself is not legally tolerated, but under certain limitations inconsistent with its genius and spirit; what can be expected but a general increase of superstition and infidelity? Is it to be wondered at that your places of worship should be deserted, your ministers disesteemed, and your influence over public manners at an end? Will it not be imagined, that superior sanctity and piety are a mere pretence; and that power, interest, and ambition, are the foundation of your extraordinary zeal and unanimity? When these suspicions are entertained, it will not be sufficient that you have the sanction of the law and the protection of the magistrate. The appearance of honour and justice, and the veneration of the public, are the most lasting securities of any constitution; and when these are gone, your immunities will neither be held in peace, nor enjoyed with comfort.

This is free language, undoubtedly, but it is the language of manly freedom: it is severe too; but what language can be too severe for those who have no tenderness for the unalienable rights of human nature; and who, though they disclaim persecution in words, avow it in their actions?

We would willingly put the most favourable construction upon the conduct of those who differ in opinion from us; but, with the utmost stretch of candour and charity, we cannot possibly account for the conduct of our bishops in regard to the Dissenters' Bill, on any principles that are consistent with their having a supreme, steady, and unalterable regard to the honour of Christianity, and to the sacred rights of conscience and private judgment.

In

In the Appendix to his Letters, our Author gives an extract from the writings of Bishop Hoadly, on the subject of religious liberty, together with a letter on the maintenance of the clergy, and the project of appointing Bishops in America, written by a gentleman highly respected in the literary world: it was first printed in a public paper, of the 3d of June, 1772.

ART. IV. *A new Dictionary of the English Language*: Containing, not only the Explanation of Words with their Orthography, Etymology, and idiomatical Use in Writing; but likewise their Orthoepia or Pronunciation in Speech, according to the present Practice of polished Speakers in the Metropolis; which is rendered obvious at Sight, in a Manner perfectly simple and principally new. To which is prefixed, a rhetorical Grammar, in which the Elements of Speech in general, and those of the English Tongue in particular are analysed; and the Rudiments of Articulation, Pronunciation, and Prosody intelligibly displayed, by William Kenrick. LL. D. 4to. 1 l. 1 s. bound. Rivington. 1773.

DR. Kenrick has prefixed to this Dictionary an account of his design. It is in the piquant manner of the Author; but, upon the whole, such as the purchaser of his Dictionary will find to be true. We shall therefore make this article consist principally of extracts from it. He begins with the following just, though perhaps severe observations:

It has been remarked as a phenomenon in the literary world, that, while our learned fellow subjects of Scotland and Ireland are making frequent attempts to ascertain, and fix a standard to, the pronunciation of the English tongue, the natives of England themselves seem to be little anxious either for the honour or improvement of their own language: for such the investigation and establishment of a rational criterion of English orthoepy, must certainly be considered. It is indeed more natural for foreigners and provincials to see the use and necessity of such criterion. The natives of a country, and particularly of the metropolis, meet with none of those difficulties which occur to others. Custom renders every thing easy and familiar, nor do they perceive any of those irregularities and apparent improprieties that strike the ear of such as are accustomed to different dialects. At the same time, however, that these are the most sensible of the difficulties and defects, they are the least qualified to obviate them. There seems indeed a most ridiculous absurdity in the pretensions of a native of Aberdeen or Tipperary, to teach the natives of London to speak and to read. Various have been, nevertheless, the modest attempts of the Scots and Irish, to establish a standard of English pronunciation. That they should not have succeeded is no wonder.

der. Men cannot teach others what they do not themselves know: nay, had these enterprising geniusses been qualified in point of knowledge, they seem to have been generally deficient in that of ingenuity; the methods most of them have hit upon, being but ill calculated to answer the end proposed. The expedient most generally adopted, hath been that of endeavouring to express the sounds of syllables, by varying their orthography, or spelling them in a different manner. On this plan we have vocabularies, containing all the words in our language, so horribly metamorphosed as to be equally unintelligible both to the eye and ear.'

Dr. Kenrick gives several instances of this kind, and proceeds:

'The celebrated Mr. Sheridan has avoided falling in this erroneous practice, and very judiciously proposes to distinguish the sound of words by certain typographical marks to be placed over particular syllables. It is indeed probable that, if this gentleman had carried his plan into execution, he would have superseded the present work; as, whatever defects appeared to me in his design, it is possible he might have himself corrected them in its prosecution; and it is natural to imagine that a writer who applies himself solely to a particular study, will make a greater progress than one who, amidst a variety of avocations, can make it only a partial object of his attention. It was indeed with a view rather of serving a * certain teacher in the way of his profession, than from any expectation of credit to myself that I engaged in this work; the original proprietor of which, the late Mr. Jacob Tonson, being since dead, I have been induced, in justice to his assigns, to publish in my own name, what was projected chiefly for the emolument of another. The design, however, I am by no means ashamed of, and, though its execution should be thought, by the learned, to fall short of the point of exactitude to which it might be carried, I flatter myself it will be found of general utility, respecting the practical purposes it was intended to answer.'

The Author then gives directions for consulting the Dictionary. We need not specify each particular; but we may shew the peculiarity of this book, and enable the Reader to judge of its utility, by giving the table of English sounds, or vowels, expressed in different syllables, by various letters.

Nº 1. Example, Cur, sir, her, monk, blood, earth, &c.

2. ——— Town, noun, how, bough.

3. ——— Bull, wool, wolf, push.

4. ——— Pool, groupe, troop.

* Mr. Rice.

Nº 5.

- N^o 5. Example, Call, hawl, caul, soft, oft, George, cloth.
 6. ——— New, cube, duty, beauty.
 7. ——— Not, what, gone, swan, war, was.
 8. ——— No, beau, foe, moan, blown, roan.
 9. ——— Boy, joy, toil.
 10. ——— Hard, part, carve, laugh, heart.
 11. ——— And, hat, crag, bar.
 12. ——— Bay, they, weigh, fail, tale.
 13. ——— Met, sweat, head, bread.
 14. ——— Meet, meat, deceit.
 15. ——— Fit, yes, busy, women, English, guilt.
 16. ——— Why, nigh, I, buy, join, lyre, hire, &c.

‘Add to the above the indistinct sound marked with a cypher thus (o) as practised in the colloquial utterance of the particles *a* and *the*; the last syllables of words ending in *en*, *le*, and *re*; as, *a garden*, *this castle*, &c. also in the syllable frequently sunk in the middle of words of three syllables; as, *every*, *memory*, *favourite*, &c. which are in versification sometimes formally omitted in writing, by the mark of elision.

‘Under one or other of the numbers composing the above table, are comprehended all the species of distinct articulate sounds contained in the English language. Not that they differ altogether equally in quality; several differing only in time. There are no more than eleven distinct vocal sounds of different qualities in English; ten of the numbers specified in the table being expressed by the long or short modes of uttering our five vowels.’

Of this the Doctor gives examples; and a table of the mode of articulation of consonants.

‘The use of the tables will be illustrated, in some measure, by the following example. We will suppose the true pronunciation were required of the word *Fascination*.

‘On turning to the word *Fascination* in the Dictionary, we find it printed first with its two accents, the acute and the grave; the first on the first syllable, and the second on the third; thus (FA[’]SCINA^ˆTION;) from which it appears that the first syllable is to be sharply and quickly accented, or forcibly pronounced; and the third to be flatly and slowly accented. The word is next printed as it is divided into syllables according to a right pronunciation, with figures placed over each syllable, to determine its exact sound, as the figures correspond with those of the above table of sounds: thus FAS-CI-NA-TION.

‘Now, by referring to the table, we find that the several syllables are to be pronounced like the words placed over against the numbers 11, 15, 12, 1; by which the quality of the sound, or the power of all the vowels, is exactly determined.’

He

He then shews the use of the table of consonants in the word *Opposition*; and says, 'The speaker therefore, who, observing these rules, should, to a due observation of the true sound of the syllables, add the true force of the different accents, would necessarily pronounce all English words with propriety.—'

'With respect to etymology, explanation of words, and illustration of idiom and phraseology, the Reader will find that I have generally followed the celebrated Dictionary of the learned Dr. Johnson. As the present performance is chiefly calculated to correct and ascertain the orthoëpy of our tongue, I thought it might be of some advantage to its Readers to make it, at the same time, a copious index to a work of very general acceptance, in which the literal authorities, collected from our best writers may be consulted at large.'

The rhetorical Grammar contains a great number of ingenious observations; but they are written in the style of declamation, and calculated more for those who are proficient in the language than for those who are learning it. A good English grammar is an object which we may probably continue to wish for, till the ingenious men of our own country turn their thoughts to their native language.

We consider the work before us as very commendable in this view; and we wish Dr. Kenrick had proceeded on a larger and better plan; corrected all the mistakes * of Johnson, and supplied his deficiencies and omissions †. What he has done, however, may be very useful; and his Dictionary will greatly assist foreigners in the laborious task of learning our language. **W.**

* Some of these are, unaccountably, transcribed into Dr. Kenrick's Dictionary: we say unaccountably, because the errors are, in most instances, so *very obvious*! What will the Reader say, for example, to the sea-term *Leeward*, so common in every book of voyages, and almost every news-paper; *LEEWARD*, Dr. Johnson tells us, and Dr. Kenrick repeats it, signifies "to windward;" whereas, in truth, it means the *direct contrary*!

† Now we speak of the omission of words, of no mean import, is it not remarkable that none of our lexicographers have taken notice of the word *NINE*, as it stands, in the writings of our poets, the representative of the *MUSRS*:

"Ye sacred *Nine*! that all my soul posseß." — POPE.

ART. V. Noorthouck's *History of London* concluded: See our last.

HAVING, in the former part of this article, exhibited a brief view of Mr. Noorthouck's plan, and of the sources from whence he has drawn his materials, we proceed now to give some specimens of the manner in which he has executed both the historical and the descriptive parts of his work. In doing this, we shall distinguish such observations and details

as appear to be peculiar to the Author, from those which are collected from preceding compilers.

At p. 22, we meet with a concise, out-line view of the feudal frame of government, to which this island, as well as a considerable part of Europe, was once subjected; and this he does, in order to shew, through the course of his work, in what manner those institutions were gradually subverted by the slow and silent operation of the spirit of commerce.

With respect to the great charter of the English liberties, he reprobates it (as others have very justly done) as declarative only of the feudal rights of those who domineered as lords of the country; but he observes that it bore no reference to the liberties of the common people.

Hence he dates the origin of the insurrection under Wat Tyler and Jack Straw; so famous for their bold and desperate leveling scheme, for their horrid outrages, and for the extraordinary manner of their suppression.

P. 122. Here are some very sensible observations on the great changes which happily took place at the time of the accession of Edward VI.

'Government at this time, says he, began to assume a more popular form. The ancient nobility had been much diminished, by the murders, attainders, and executions, during the fluctuations of the crown, between the families of York and Lancaster: the two last Henries, in whom both claims were united, had also, from motives of policy, endeavoured to depress the formidable power of the nobles, by elevating and conferring offices of trust on new men; which circumstances co-operated with trade to diffuse property, and give weight to the commons in their legislative capacity. The reformation had made great progress in Germany, and secretly in England; Henry's late resentment against the papal see, had relieved the kingdom from the yoke of a foreign priesthood, and rendered it independent in a religious as well as civil capacity. The doors of monasteries had been flung open, their institutions destroyed, and their revenues had reverted to the laity. The bible was in the hands of the people, who had now discovered that the papal doctrines were not derived from that acknowledged fountain of all religious tenets. The united effect of these happy circumstances had rendered the people ripe for a reformation of church discipline, when Edward VI. a youth of nine years of age, ascended the throne. In this particular instance, the minority of their king was of service to his people, though his premature death afterward cast a temporary gloom over the expectations of the nation.'

It is very true that under the minority of Edward, the work of reformation went happily forward; which circumstance affords a strong proof that this good work was a popular measure: otherwise it could never have been so completely effected, amidst the weakness which usually attends administration, during a prince's minority. Indeed few *reforms* have ever taken place,

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in any age, or any country, where the causes of them have not been felt, and the reasons for them asserted, by the common people:—who, as our Author elsewhere remarks, ‘seldom fail, in the *dernier resort*, to redress themselves.’

P. 136, we have some remarks on the populousness of our capital city. They are founded on Queen Elizabeth’s proclamation against new buildings in London. The proclamation itself is inserted, by our Author, in his *Appendix*.

‘To indulge, says he, in a short digression on this point. The actual inconveniences of close dwellings crowded with inmates, cannot be denied; the frequent contagious disorders were a fatal proof of them: but as the people had not then found out that opening their streets would enable them to live more healthily and commodiously, which would have been the best motive for extending the city; so the apprehensions, expressed in the proclamation, proceeded also from narrow views. A metropolis situated on an open navigable river near the sea, will increase more in proportion than one not having an advantage which affords an easy carriage for the necessaries the inhabitants require. The dearth of provisions in London is still attributed to the enormous consumption of necessaries in it; but unless it also appears, that these high prices are owing to our markets not being sufficiently supplied, we must seek for some other cause. The gradual enlargement of a city enriches all the country round it, and extends its demands to the remotest corners: it also affords employment for all the supernumerary useless hands that resort to it; which sufficiently accounts for the objection often made against the healthiness of London, notwithstanding all its late improvements, where the deaths so greatly exceed the births*. A person without knowing this fact might with a little reflection infer it: multitudes who were born in various parts of England, end their days in London; and numbers of the inhabitants of London being Dissenters of several denominations, no register of their births appears, while that of their deaths is generally recorded. If it is replied, that London nevertheless appears to be a gulph, that conti-

* ‘Though the operation of trade has caused a progressive increase of the metropolis from the first, yet this increase has been accelerated during the last thirty or forty years, from a cause well known though little thought of in this point of view; and which has affected other towns as well as London. It is found upon an average, that the natural small-pox destroys one in seven; it is now above 40 years since this disorder began to be inoculated upon prepared bodies, of which the Bishop of Worcester, in his celebrated sermon on this subject, informs us, but one in 500 were found to die: hence in every 500 children inoculated, 70 lives are preserved to society, though few reflect how much this circumstance must advance population! Since the Bishop of Worcester’s time, the hazard is almost reduced to nothing; and the practice obtaining chiefly in towns, they will hence increase faster than the accession of new comers will occasion.’

nally requires filling; it should be considered, that it not only receives, but sends out inhabitants to various parts, America and the East-Indies particularly. Business and pleasure also, keep many of the inhabitants in a state of celibacy; labourers, servants, sailors, and the three regiments of guards, are generally single men. Rapin expressed his fears that the head was too big for the body; but the natural circumstances of countries, will always prescribe limits to the growth of cities; while no others can be fixed. London; vast as it is, still enlarges; how long this increment may continue, cannot perhaps be foreseen; but it may safely be predicted, that when the augmentation becomes injurious, it will, like all other natural evils, correct itself.

It is almost unnecessary to say that we think there is great reason in what Mr. Noorthouck advances, in the *note*, where he accounts for the late great increase of people in London, &c. from the happy effects of inoculation for the small-pox; since many of our Readers will recollect that we hazarded the same remark, in the 44th volume of our Review, p. 15—16.

When the Author comes to speak of the public effects of Cromwell's exaltation, he has the following remark on the ready submission that was made to the superior talents of the Protector; and on the pretensions of that hero to the character of a real patriot:

‘ We are not to wonder, says Mr. N. that after the ancient government was destroyed, and no certain plan was adopted to take place of it; the talents of some one man should enable him to swallow up the whole power so discordantly exercised. Government implies submission; but those commands are generally soonest yielded to, that are most readily delivered, promptly enforced, and where obedience is best rewarded: and these generally happen when power resides in a single hand; which may account for Cromwell's exaltation. r/

“ All government seems to require a centre of authority somewhere to execute legislative orders. The determinations of great bodies, however regularly formed, can only be collected by majority of votes; which in contested points obstructs their proceedings, and defeats them in exigencies when secrecy and prompt execution are requisite. Hence in those governments which preserve something of a republican form, a chief magistrate is nevertheless generally found at the head of them; and while his power is properly limited, it is immaterial whether he is called Emperor, King, Stadtholder, Doge, or Protector. Even when these supreme offices are violently obtained, as in the present case, the usurpers generally find it prudent to make concessions, similar to prescribed conditions where they are conferred. To such magistrates the legislative authority delegate the executive power; and the true principles of wholesome government, consist in preserving the latter authority in subordination to the former. The chief magistrate may be superior in dignity and power, to any individuals which compose the body politic; but it is the full concurrence only of the several parts of this body, whatever its name

may be, which constitutes lawful absolute power : and absolute power is found in all states.

Neither Oliver Cromwell, nor Julius Cæsar, were perhaps actuated by public motives, to establish their personal authorities ; even patriotism itself is very seldom untainted with private views : yet when government is dislocated, and a nation distracted by violent parties, it admits of a question whether a man of talents may not do public service by taking the helm of state into his own hands, and by an uniform steerage of the whole, afford a respite from confusion to rectify the subordinate parts of government ? His subsequent conduct must determine this question. The event shewed that as Rome was then circumstanced, the patriotic Brutus and Cassius, were greater enemies to their country than Cæsar ; who in the main behaved well ; and the meer cutting him off, only left his seat vacant for far worse tyrants to fight for. Here the parallel fails in part, as Oliver died a natural death, while the clouds of danger were gathering over his head : and as his character will admit of no comparison with that of the unfortunate King, he contributed so largely to destroy ; so perhaps it will do the memories of Charles II. and James II. no service to compare them with Oliver Cromwell, such as his own natural temper, and that of the times, formed him.

There is no doubt but that the necessities of the times, when Charles I. was hasting to his own destruction, called for such a man as Cromwell, whose ambition proved happily instrumental to the public welfare. With respect to his *patriotism*, those who contend for it may raise a smile, but the question will hardly bear a serious discussion.

P. 208, we have a just reflection on the conduct of General Monk, who certainly lost a fine opportunity for bridling and curbing the headstrong unmanageable Stuarts :

‘ Whether Monk, says he, originally intended the revolution he finally effected, or whether he altered his views according to events ; it was remarked that during all these measures, he maintained no correspondence with Charles, and always professed himself zealous for a commonwealth. Hence he has been reproached with dissimulation by some who nevertheless were willingly deluded by a set of hypocrites who sought only worldly power, while they professed in their long canting prayers to *seek the Lord*. Let it be remembered however that if Monk temporized, he saved the effusion of more blood in a work that now became necessary. One circumstance was indeed fatally wanting to compleat his merit with the nation, and this was to receive the exiled King upon express conditions, for the limitation of his prerogatives, and securing the liberties of his subjects. Charles, then without money, without power, and a refugee, would have agreed to any thing ; but this fine opportunity was lost by Monk’s desire to claim merit with the King rather than with the people : and surely no man ever less justified the unlimited confidence placed in him than did Charles II.’

In his 14th Chapter, B. I. our Author has introduced a compact and succinct account of the great plague in London, which
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broke out in 1664; but, brief as it is, it could not but be too long for our insertion; and it is incapable of an extract.

Chap. 15, continues the Author's detail of events in the reign of Charles II. Among other circumstances he recites the laughable proclamation of that monarch, for shutting up the coffeehouses: and which his Majesty had the wisdom and goodness to issue within a month's time after he had so graciously and jovially dined with the corporation of London, at Guildhall, on their Lord-Mayor's Day, Oct. 29; 1675.

It seems that his Majesty's *gaieté de cœur*, at the above-mentioned entertainment, exposed him to rather too much familiarity with some of his subjects: and familiarity, the proverb telleth us, breeds contempt.

It appears, the Historian says, that the King afforded the citizens abundant matter for animadversion, and that they indulged themselves in this way so much to his dissatisfaction, and that of his *cabal* ministry, that a proclamation was issued December 21th, for shutting up and suppressing all coffeehouses, "Because in such houses, and by occasion of the meeting of disaffected persons in them, divers false, malicious and scandalous reports, were devised and spread abroad, to the defamation of his Majesty's government, and to the disturbance of the quiet and peace of the realm." Nothing is more easy to gain than popularity, and it is really worth obtaining; what the poet says of happiness, may be applied with more certainty in this sense, "There needs but thinking right and meaning well." Evil governors only have cause to be jealous of observing eyes; as constant experience teaches, that no upright King is ever ill-treated by his people: on the contrary he is considered as a common friend, and they are but too ready to over rate ordinary acts of prudence and generosity, perhaps because they so seldom occur; nor is it to be wondered at when they are equally severe with regard to measures obviously of a pernicious tendency. Thus much with regard to so ridiculous an edict. The opinions of the judges were taken on this great point of stopping peoples tongues; when they sagely resolved, "that retailing of coffee might be an innocent trade; but as it was used to nourish sedition, spread lies, and scandalize great men, it might also be a common nuisance." In short, on a petition of the merchants and retailers of coffee and tea, permission was granted to keep open the coffeehouses until the 24th of June next, under an admonition that the masters of them should prevent all scandalous papers, books, and libels, from being read in them; and hinder every person from declaring, uttering or divulging, all manner of false and scandalous reports against government or the ministers thereof. Thus by a refinement of policy, the simple manufacturer of a dish of coffee, was constituted licencer of books, corrector of manners, and arbiter of the truth or falshood of political intelligence, over every company he entertained! and here the matter rested.

Had Charles lived in these less formal and less censorious days, and had vouchsafed to get royally drunk with a Lord-

Mayor, the present race of citizens would hardly have been very severe on so jocund an occasion: or had they been disposed to animadvert on him with even all the freedom of these Wilkes and Liberty times, so merry a monarch would only have laughed at them altogether,—or he would have contented himself with cuckolding a few of the aldermen, by way of revenge on the whole body corporate.

Proceeding to Chap. XVI. where the Author speaks of the part which the city took in effecting the ever glorious REVOLUTION, we meet with some digressive and very just observations on the causes, both remote and immediate, which contributed to give this happy finishing stroke to the formation of our present constitution of government: but for these, too, we must refer to the book, for want of room.—Our Author's very brief, but impartial history of the UNION of the two Kingdoms, is worthy of notice, and is to be found in Chap. XVIII.

In Chap. XIX. we meet with some pertinent remarks on the obligation of our members of parliament to observe the instructions of their constituents. And here, while he strongly asserts *freedom in writing*, as one of our greatest political blessings, he introduces a short but severe censure on the illiberality of those political writings which are so much the disgrace of the pamphlet-shops and the news-papers. There is also an excellent stricture on this head, in the celebrated, though *unpublished*, *Letters to Lord Mansfield*. “Nothing,” says the spirited but candid Writer, “appears to me more disgusting and detestable than those abuses of liberty which we have daily occasion to observe, and those illiberal and indiscriminate attacks made upon all characters, however respectable. They are doubly detestable, both on account of their intrinsic enormity, and because they proceed not from the heart, or the real opinion of the authors, but are the suggestions of faction or malice, conveyed to the public by those who meanly prostitute their talents, in writing for others, what they neither *think* nor *feel* themselves.”

Mr. N. has likewise, in the chapter last enumerated, with an honest freedom, given us his rational and manly sentiments on the famous septennial act, which he totally condemns, as founded on the most shameful reasonings, and attended, as experience has fatally evinced, with the worst of consequences. He also very laudably, contends for an extension of the *privilege of election*, in a manner suited to the great alterations which time has produced in the circumstances of the people.

In Chap. XX. he offers some remarks on luxury, idleness, and other sources of immorality in this great capital; which lead him to a proper censure of our criminal laws.

These, he observes, ‘do not sufficiently attend to the degrees of criminality: and though it may sound like a paradox, the assertion

is hindered, that death is too severe for many offences, while it is too light for the prevention of the greatest. Robbers should not be hanged, because though the punishment is too much, under many circumstances, it fails of effect in all. Prudent men are apt to think death the severest exertion of penal law; but desperate men think otherwise, and brave a punishment which so quickly terminates all their cares: nor is there an execution exhibited, at which acts of theft are not committed in sight of the very gallows. Murderers also, should never be hanged, and for this plain reason, because though it is justifiable by the *lex talionis*, it nevertheless fails of preventing murders.

In a political view it appears absurd to lavish the lives of men, who are generally young, and who may be applied to make some recompence for the injuries they do to society. By offences against laws, men forfeit all claim to protection from them, and ought to be condemned to works of atonement to the offended public. A state of slavish labour for life, or for other terms proportioned to the crimes of which they are convicted, would be the severest punishment the profligate could be doomed to. When men are hanged, their sufferings are momentary and they are quickly forgotten; but when condemned to hard, unwholesome, or dangerous labour, unfit for innocent men to exercise; they live striking examples of the consequences of doing evil to others.

The writer may perhaps expose himself to censure for the liberty so often taken of introducing his own opinion on affairs that may in general be deemed too far removed from his private station of life, unless offered with great modesty and diffidence. He would be sorry to appear dogmatical; but there are constitutional habits of thinking and writing, which, like the bodily features, distinguish one man from another; and there is a guarded mode of writing which sometimes conceals more policy and latent sufficiency, than he yet possesses: his remarks, though they may seem decisively expressed, are by no means delivered as axioms; but when occasion offers, and while the happy freedom of writing remains, he is willing to snatch the opportunity, and will consider even his errors as of service, if the discovery of them should lead to clearer investigations of points interesting to the public welfare. Before the subject of criminal law is dismissed, it may be added, that when laws appear, or become, injurious, that is a sufficient reason for altering them; but before such alterations take place, and while they continue laws, they ought to be duly enforced and executed: as *habitual dispensations* only weaken the reverence due to laws in general, expose the authority of civil magistrates to contempt, render the objects of misapplied mercy more audacious; and of consequence the public peace more liable to violation.

The Author's glance toward that imbecillity of magistracy, so often, and so shamefully ~~abused~~, under the specious name of *MERCY*, is certainly just. The worst enemies of society are usually those who reap the benefit of mistaken lenity: while the public remains the victim. Kings and Princes, who are too easily led to extend their clemency to unworthy objects, too often

ten become, thereby, the punishers of their *innocent* subjects; and should be frequently reminded of the laudable example of Pope Sixtus the Fifth, whose wholesome severity, when all other means failed, effectually cleared his dominions of the numerous banditti, and robbers of all kinds, with which the country was over-run, in consequence of the weakness of his predecessors.

We think our Author merits commendation for the impartiality of his history of Mr. Wilkes, and the political contests which arose from his prosecutions; for the particulars of which we must refer to his book. He has likewise given a short but interesting account of the fruitless attempt to establish an uniformity of weights and measures; and his inquiry into the causes of the advanced prices of provisions deserves notice. His history of the dispute between the city of London and Messrs. the Adams, concerning the embankment of Durham-yard will be deemed more curious some years hence, than at present, while the circumstances are fresh in every one's memory; but his general conclusions, at the close of Book I. where the historical part ends, will at all times be read with advantage: because TRUTH will for ever be TRUTH.

Of the descriptive part of this work, a few specimens must suffice, as we have already extended the article to a considerable length. The account here given of the *Adelphi-buildings*, though by no means sufficient to convey an adequate idea of that prodigy of architecture, will, however, be acceptable to such of our Readers as have not yet seen this truly admirable improvement:

To the east of York-buildings was anciently the house of the Bishop of Durham, afterward converted into buildings and wharfs, and called by the name of Durham-yard. Before this house, in the Strand, King James I. erected a magnificent stone building for an Exchange, and called it Britain's Bursè, which name it afterward lost for that of the New Exchange. This building in the year 1737 was taken down, and a handsome line of houses was erected in the place. Durham-yard, behind these houses, falling into ruins, four spirited builders and brothers, of the name of Adam, agreed with the Duke of St. Alban's, proprietor of the ground, and as the situation was advantageous, have converted it into the most elegant pile of buildings to be found in all the town. As Durham-yard went down with a steep descent to the river, these gentlemen have, by raising their buildings upon strong lofty arches, built a street at the east end down to the river upon a level with the Strand. Along the river westward runs a broad terrace, secured with elegant iron rails, on which a noble row of houses fronts the Thames: the center house is now inhabited by David Garrick, Esq. Another street extends between the river and the Strand, parallel to the terrace, which leads into York-buildings; and in this street is an elegant edifice for the

the use of the Society for the Encouragement of Arts, Manufactures, and Commerce. From the western extremity of this cross-street, another leads to the other end of the terrace. The end and central houses are ornamented with pilasters and cornices of artificial stone; a valuable improvement, as it is found by experience that baked earthen compositions resist the injuries of the weather much longer than natural stone.

* There was too much room in the vaults under these houses, though they are allowed two stories under ground, to remain useless on the banks of the river in so populous a town. These vaults are converted into ranges of warehouses, stables, and coach-houses, with proper subterranean communications reserved between, enlightened by wells in the back yards between the houses above. From the old entrance to Durham-yard is a wide archway for carriages under the houses down to these warehouses, and to a spacious wharf below the terrace. Another entrance opens to the street on the side next York-buildings. The summits of the arches fronting the river are appropriated to the purposes of counting-houses for the warehouses below; or of kitchens to the opposite houses above. From this terrace is a fine view of the river between the bridges at Westminster and Blackfriars: than which there could not be finer boundaries of so agreeable a prospect. In short, it is impossible to view this grand improvement without admiring the spirit that could undertake the execution of such a scheme.*

The equestrian statue of the late Duke of Cumberland, erected about two years ago, in the centre of Cavendish-square, has given rise to some very farcical remarks and criticisms. The author of *Critical Observations on the Buildings, &c. of London**, in particular, is merry on the subject; but this Writer makes it appear that *common sense* may sometimes be very successfully opposed to what is called *Taste*. The *Critical Observer* was offended because the figure of his Royal Highness is dressed in the British regimental uniform. But, says Mr. N. *cavilling apart, there is strict propriety in exhibiting an hero in the dress of his age, country, and profession. Any other is a masquerade habit: for, however custom may have sanctified the forcing a Roman dress on the statues of those who never wore it, there is as little reason for dressing our Duke of Cumberland like Julius Cæsar, or Pompeius Magnus, as for habiting him like Heider Aliy, or Attakullakulla.—We entirely agree with our Historian.

The account of the British Museum appears to be *new*; and is as follows:

* From Bedford house on the same line westward, is Great Russell-street, Bloomsbury, which is distinguished by that noble building known by the name of Montague-House. This palace was built by

* See an account of this sprightly performance, in the Review for April 1771.

Joha Duke of Montague, keeper of the wardrobe to King Charles II. and who was in high favour afterward with King William and Queen Anne. It is justly esteemed one of the most magnificent buildings in the metropolis; the front is extensive, two large wings for offices join it at right angles, and include a handsome court, inclosed from the street by a high brick wall, in the center of which is a spacious gate under a dome: the inside of this wall is formed into a grand colonade reaching to the wings on either side. The house is adorned with curious paintings of La Fosse, Baptiste, and Rousseau; and has an extensive garden containing near eight acres of ground.

In pursuance of Sir Hans Sloane's will, who died in 1752, and directed that his collection of natural and artificial curiosities, medals, books, and manuscripts, should become the property of the public in consideration of 20,000 l. to be paid to his executors; the government immediately raised 100,000 l. by lottery for the purchase and establishment of it: and appointed the Archbishop of Canterbury, Lord Chancellor, the great officers of the crown, secretaries of state, speaker of the house of commons, with others to be chosen by them; trustees for the public. To these were added Lord Cadogan, and Hans Stanley, Esq; who married Sir Hans Sloane's daughters; and after their decease, two others to be chosen in their stead by themselves, or the Sloanean family from time to time, to be their perpetual representatives in the trust.

To extend this noble foundation, the late King George II. with the parliament, directed that the royal library of curious manuscripts and very rare printed books, together with the famous Cotton library, and its appendix, the late Major Edwards's fine collection of books, and 7000 l. in reversion which he bequeathed to it; should become a part of the proposed Museum: and that Samuel Burrows, and Thomas Hart, Esqrs. the then trustees of it, and their successors, to be nominated by the Cotton family, should be its perpetual representatives in the same manner as those of Sir Hans Sloane.

Nor was this all; the heirs of the late Lord Oxford generously offered his grand collection of manuscripts, which is said to have cost above 100,000 l. for a tenth part of that sum: the act therefore empowered the above-mentioned trustees to purchase and place it in the same repository with the Cotton library; appointing the Duke of Portland, and Earl of Oxford, and their successors, to be chosen by themselves, or the Portland family, perpetual trustees for it, as before. All these trustees were incorporated by the name of trustees of the British Museum, as a body politic, to provide a plan for its reception, appoint officers, servants, and their several salaries, and make all other necessary statutes, and rules for its order, government, and preservation.

Just as this was done, and while the trustees were at a loss where to purchase or build a proper repository; another kind and generous offer was made by the two noble heirs of the Montague family, of the house of that name, and gardens in Great Russel-street, Bloomsbury: for this they gave no more than 10,000 l. and laid out between 20 and 30,000 l. on necessary repairs, alterations, and conveniences, for the reception of all the collections united. The remaining sum, much lessened since by additional buildings, and unavoidable

avoidable losses through the fall of stocks, being all that was left to pay salaries, taxes, and other current expences of the house; the trustees were obliged to apply to parliament for assistance, which it is to be wished may be continued for the support of such an honour and advantage not only to the English nation, but to all foreigners that please to make use of it. For by this public repository, opportunity is given to the learned of every country to consult and copy whatever may be for their purpose, out of the books, manuscripts, rolls, deeds, and charters, preserved there: by which means a great deal of property has been, and may be ascertained by their being produced and admitted as authentic evidence in the courts of record. The lovers of natural history are also permitted to draw or make models of any subject they desire without fee or reward. Such is the utility of this grand magazine of universal learning; but this is not all, for it is designed also for the entertainment of all proper persons by inspection, and that also gratis: the rules for describing the persons and obtaining leave for seeing it are given to all that ask for them by the porter at the gate.

To accommodate the company that come to view the Museum, six officers are appointed, two to each of the three departments, into which the whole is divided; viz. an under librarian, and his assistant librarian: whose business is, beside what relates to the department itself, such as putting and keeping every article of it in order, making catalogues, &c. to shew and explain it to all proper inquirers. Over these there is a principal librarian whose office is to superintend the whole.

The first department is in the lower story, into which you enter, through the hall; where, at the bottom of the great stair-case, are a great many antiques, and some modern curiosities. This class consists of twelve rooms, of printed books: the first receives the donations; among which is to be distinguished a valuable gift of his present Majesty, being above 30,000 treatises bound in 2000 volumes, printed in the last century, between 1640 and 1680.—The second is the late Major Edwards's library mentioned before—and in the third is the late Dr. Birch's library, which he bequeathed to the house.

The six adjoining apartments contain Sir Hans Sloane's library, where the books are classed according to their subjects—*v. g.*—physic and surgery—travels and natural history—arts and philosophy in all their branches—history ancient and modern—philology—divinity in all its parts—laws and politics. Out of this you go into the Royal Library, which takes up the three last rooms, and consists of most rare books collected by the Kings of England from Henry VII. and other eminent and learned men. The number of books in this department amounts to above 90,000.

The second department is on the ground floor above stairs: it contains more than a million of articles of natural history, in five rooms; viz.—Fish, reptiles,—quadrupeds, birds,—corals, sponges, insects, trees, fruits, 300 volumes of dried plants in folio, beside others of a less size—shells, fossil and recent,—all sorts of uncommon, common, and precious stones, of agate, jasper, &c. minerals and ores, with a great number of miscellanies. This department has
been

been enriched by the curious collection of fossils presented by Gustavus Brander, Esq; and of polypuses by Mr. Ellis.

The third department contains the manuscripts of the Royal, Cotton, Harleian, and Sloanean libraries, in number, including the late Dr. Birch's, bequeathed by him, very near 15,000 volumes, beside above 15,000 ancient charters and rolls in one room; 25,000 coins and medals in another; and in a third, a great many cameos, intaglios, Egyptian and Etruscan antiquities, most of which were presented by Thomas Hollis, Smart Lethuillier, and Wortley Montague, Esqrs. In this room also are many curious articles from all parts of the world, including those brought home by Commodore Biron, Mr. Banks, Dr. Solander, &c. from the lately discovered southern countries. To these the parliament has lately added the superb collection of Sir William Hamilton, consisting of antiques buried in the Sepulchres in Magna Græcia at least 3000 years ago; amongst which are great numbers of vases, urns, lamps, armour, lars, bronzes, instruments, utensils, locks, keys, &c. precious stones, marbles, cameos, gold ornaments, superstitious gems, &c. in number more than 3300, beside 6000 medals, for which the government gave 8000*l*.

Such are the contents of the British Museum, the wonder of all that behold it; and confessed, all things considered, to be superior to any other Museum in the world.

To the foregoing descriptions might be added, those of Blackfriar's Bridge, the new Bank-buildings, the Excise-office, and the remarks made on the Queen's Palace: but we must conclude; and therefore only observe, in the general, that the descriptive articles are mostly of later date than those which are to be found in other works of the same kind; that many of them are new, and that all of them, as far as we have had leisure to examine them, seem to be adapted to the present state of the places and objects described.

But while we do justice to the industry and accuracy which have been employed in this compilement, we cannot but take notice of an omission, highly injurious to the merit of a very deserving and very extraordinary man. The person we have in view, is William Shipley, who first formed the idea, and laid the foundation, of the celebrated *Society for the Encouragement of Arts, Manufactures, and Commerce*. The very name of honest Shipley is not so much as mentioned (unless we have overlooked it) in Mr. N.'s work. He has ascribed the origin of this Society to 'Lord Folkestone, Lord Romney, Dr. Stephen Hales, and a few other private gentlemen;' but it should have been observed, that the above-mentioned lords and gentlemen were first brought together by Mr. Shipley; who, without money, without patronage, and without even the most distant view to his own private advantage, took astonishing pains for this laudable purpose,—persevering through great difficulties and discouragements, and never resting till he had accomplished

complied his worthy purpose.—A character like that of the public-spirited Shipley should be held in the highest esteem by every friend to the *useful*, and every admirer of the *fine Arts* : and, therefore, we hope Mr. N. will do it ample justice in the next edition of his History.

G.

ART. VI. CATO ; or, an Essay on Old Age. By Marcus Tullius Cicero. With Remarks. 8vo. 5s. Doddsley. 1773.

WE are here presented with one of the finest remains of classical antiquity, in the most elegant form of the English language ; and the copious remarks annexed to the essay, discover learning combined with taste, and sentiment with liberality. Translations are, in general, the bane of every language ; but such translations as this, bring both our language and our learning in their debt.

The original was in every respect worthy of a writer so capable of doing it justice. The Essay on Old Age, was one of the last philosophical labours of Cicero, or rather one of his last amusements : for he professes that the pleasure he found in writing it, smoothed the declining period of his life. *Mibi quidem ita jucunda hujus libri conscriptio fuit, ut non modo omnes absterferet senectutis molestias, sed effecerit mollem etiam et jucundam senectutem.* In Pref.

We generally succeed best where we find the greatest pleasure in the execution ; and it is no wonder if this little work, the production of the great orator's maturest mind and happiest hours, bore every character of the most distinguished merit. The wonderful elegance and beauty of the composition, rendered it the *aureum libellum* of the critics. With the moralists, its importance arose from a different style of merit. To them it was of the last consequence to know the final sentiments of this great man concerning the destination of the soul. And this essay, written but a few years before his death, and almost the very last act he exerted in his philosophical character, might be considered as an explicit and unambiguous profession of his belief of the soul's *separate* existence in a future state. But if, says the ingenious translator, after so positive a declaration of his being convinced of the truth of this important doctrine, the sincerity of his faith might nevertheless be called in question, hard, indeed, would he have found the task to give his inquirers satisfaction.

The concluding part of the essay, so universally written on the minds and memories of men, we shall give as a specimen of the translation, because the Reader will always be the best judge of what he is best acquainted with.

Never,

‘ Never, Scipio, can I believe that your illustrious ancestors, together with many other excellent personages whom I need not particularly name, would have so ardently endeavoured to merit the honourable remembrance of posterity, had they not been persuaded, that they had a real interest in the opinion which future generations might entertain concerning them. And do you imagine, my noble friends, (if I may be indulged in an old man’s privilege to boast of himself) do you imagine I would have undergone those labours I have sustained both in my civil and military employments, if I had supposed that the conscious satisfaction I received from the glory of my actions, was to terminate with my present existence? If such had been my persuasion; would it not have been far better and more rational, to have passed my days in an undisturbed and indolent repose, without labour and without contention? But my mind, by I know not what secret impulse, was ever raising its views into future ages; strongly persuaded that I should then only begin to *live*, when I ceased to exist in the present world. Indeed; if the soul were not naturally immortal; never, surely, would the desire of immortal glory be a passion which always exerts itself with the greatest force in the noblest and most exalted bosoms.

‘ Tell me, my friends, whence is it, that those men who have made the greatest advances in true wisdom and genuine philosophy, are observed to meet death with the most perfect equanimity; while the ignorant and unimproved part of our species, generally see its approach with the utmost discomposure and reluctance? Is it not because the more enlightened the mind is, and the farther it extends its view, the more clearly it discerns in the hour of its dissolution, (what narrow and vulgar souls are too short sighted to discover) that it is taking its flight into some happier region?

‘ For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers; whose characters I greatly respected and whose persons I sincerely loved. Nor is this my earnest desire, confined to those excellent persons alone with whom I was formerly connected; I ardently wish to visit also those celebrated worthies, of whose honourable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing: and I would not be turned back in my journey, even upon the assured condition that my youth, like that of Pelias, should again be restored. The sincere truth is, if some divinity would confer upon me a new grant of my life, and replace me once more in the cradle; I would utterly, and without

out the least hesitation, reject the offer: having well nigh finished my race, I have no inclination to return to the goal. For what has life to recommend it? Or rather indeed to what evil does it not expose us? But admit that its satisfactions are many; yet surely there is a time when we have had a sufficient measure of its enjoyments, and may well depart contented with our share of the feast: for I mean not, in imitation of some very considerable philosophers, to represent the condition of human nature as a subject of just lamentation. On the contrary, I am far from regretting that life was bestowed upon me; as I have the satisfaction to think that I have employed it in such a manner, as not to have lived in vain. In short, I consider this world as a place which nature never designed for my permanent abode; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

‘O! glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits: and not with those only whom I just now mentioned, but with my dear Cato; that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope, he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back upon me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude; it was by no means because I did not most sensibly feel the loss I had sustained: it was because I supported myself with the consoling reflection, that we could not long be separated.

‘Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with that ease and complacency which both you and Lælius have so frequently, it seems, remarked with admiration: as indeed it has rendered my old age not only no inconvenient state to me, but even an agreeable one. And after all, should this my firm persuasion of the soul’s immortality, prove to be a mere delusion; it is at least a pleasing delusion,—and I will cherish it to my latest breath. I have the satisfaction in the mean time to be assured, that if death should utterly extinguish my existence, as some minute philosophers assert; the groundless hopes I entertained of an after-life in some better state, cannot expose me to the derision of these wonderful sages, when they and I shall be no more. In all events, and even admitting that our expectations of immortality are utterly vain; there is a certain period, nevertheless, when death would be a consummation most earnestly to be desired. For nature has appointed to the days of man, as to all things else, their proper limits, beyond which they are no longer of
any

any value. In fine, old-age may be considered as the last scene in the great drama of life; and one would not, surely, wish to lengthen out our part till we sunk down in disgust, and exhausted with fatigue.

If there be any apparent defect in this translation, it is where the translator, studious to give the whole extent of his Author's sense, is sometimes, possibly, too diffuse. For instance, the following short sentence, *equidem effero studio patres vestros, quos colui et dilexi, videndi*, which may be rendered in a manner equally concise, viz. *I am transported with the desire of seeing your fathers, whom I loved and revered*, is more diffusely translated thus:

‘For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers; whose characters I greatly respected, and whose persons I sincerely loved.’ If the shorter of these sentences conveys all the idea of the original, it is a better translation than the longer: if it does not, it is worse.

The notes, or remarks, as they are called, annexed to this work, make the most valuable part of it. They contain just sketches of the principal characters mentioned in the course of the essay, and a variety of judicious observations on the manners and interests of men.

The following note, which may be considered as a kind of estimate of human life, will shew the philosophical turn and genius of the whole.

‘Philosophy can never be employed in an office more unsuitable to her proper character and functions, than in setting forth such representations of human life as tend to put mankind out of humour with their present being: and yet into this unworthy service some eminent moralists, both ancient and modern, have not scrupled to compel her! The genuine effects of true wisdom and knowledge, are altogether of a different complexion; as those speculative writers whose studies and talents have qualified them for taking the most accurate and comprehensive survey of the natural and moral world, have found the result of their inquiries terminate in the strongest motives for a grateful acquiescence in the beneficent administration of providence. To be able indeed to clear up all the difficulties which occur in attempting to account for that degree of evil which the Supreme Creator has permitted to enter among his works; will in vain, perhaps, be expected, till the mental sight shall be purged with that heavenly “*euphrasy*,” with which the angel in Milton removed the film from Adam’s eyes when he shewed him in vision the fate of his descendants. In the mean time, however, there is abundant evidence to justify the goodness of the Creator in his “*ways to man*,” and dissipate every darker cloud

cloud which, in a gloomy state of mind, is apt to overcast the prospect of human condition.

The truth is, the *natural* evils of life are but few and inconsiderable when compared with those which are of man's own production. Pain and disease, which now make such a variety of dreadful articles in every estimate of human calamities, would scarcely appear to exist, if the contributions of vice and luxury were fairly subtracted from the account. And when all deductions of this kind are justly made, if we examine the remaining evils to which mankind are *necessarily* exposed; it will appear that providence hath kindly interwoven certain secret consolations and unexpected softenings, which render them more tolerable when realised than they seem in apprehension. Nothing indeed is more certain than what an incomparable moralist, with his usual truth of sentiment and elegance of imagination, hath finely remarked; that "the evils of this life appear like rocks and precipices, rugged and barren at a distance; but at our nearer approach we find little fruitful spots and refreshing springs mixed with the harshness and deformity of nature."

To apply this general observation to a particular instance: Those who from the more commodious stations of human life, look down upon the lowest and most laborious classes of mankind, are apt to consider their condition as painful proofs of the miseries to which the majority of the sons of men are inevitably condemned. But in fact, these supposed objects of commiseration, are so far from being in a state deservedly to be lamented, that perhaps they would be very considerable losers if they were to exchange it for a more exalted sphere of action. That this is no ideal representation of their case; let an unexceptionable witness, who had occasion to observe it in some of its strongest exhibitions, attest. "In my travels," says the good bishop Pontoppidan, "over the highest mountains of Norway, which are covered with snow, and where horses are of no service, I have seen peasants in great numbers do the work of horses; and indeed they seem equal to those animals in strength. — They go on singing all the while, and hold out for nine hours together at the hardest labour imaginable, with incredible cheerfulness and alacrity." He adds; "the peasants of both sexes assemble together by hundreds, I might say thousands, about the middle of January, to make their winter harvest of the rich produce of the ocean. They keep out at sea all the day, and a great part of the night by moonlight, in open boats; and after that, crowd together by scores into little huts, where they can hardly have room to lay themselves down, in their wet cloaths. The next morning they return to the same laborious

rious employments, with as much pleasure and cheerfulness as if they were going to a merry-making."

' In contemplating the moral state of mankind, the horror of the view, in like manner, will be much alleviated by taking in every mitigating circumstance that attends the prospect. There is reason to think, with the most judicious writers on this interesting question, that there are few individuals who in the course of their lives have not been the authors of more good than evil. Prejudice, resentment, or opposition of interest may, and often do, produce particular instances of the sad effects of the malevolent and selfish passions, in the very same man who, in the general tenour of his conduct and connections, regularly exercises the kind and social affections. But in determining concerning the comparative prevalency of moral good and evil; a hasty or peevish remarker, while he examines the weight of the malignant action, is not equally careful to inquire into the state of the opposite scale. There are many latent circumstances also necessary to be known, before we are fully qualified to give any particular action its precise and distinguishing denomination. The motive and intention of the agent; the point of view in which the action appeared to his own eye; the degree of surprize or premeditation, of knowledge or ignorance, with which it was committed; are nice discriminations which an uncandid observer always overlooks, and a charitable one cannot often discern: yet these constitute the true nature and essential characteristic of moral conduct.

' There is another circumstance which may very much contribute to lead the judgment into unfavourable conclusions upon this subject: vicious actions strike more forcibly upon the mind, as being in their nature more open to public notoriety, than those of an opposite quality. Atrocious deviations from moral rectitude rarely pass undiscovered; whereas many of the noblest and most laudable instances of human merit, are frequently known only to the parties immediately concerned, and not seldom lie concealed in the breast of the worthy agent. Vice obtrudes itself upon the public eye; but virtue must often be sought for in less conspicuous scenes. The *secretum iter*, and the *fallentis semita vitæ*, are the paths in which her votaries are most frequently to be found. No wonder therefore, if in computing their comparative number, very erroneous calculations are apt to be made.

' When all reflections of this kind, together with others which might be mentioned of the same tendency, are duly considered and their full force admitted; it will not, perhaps, be thought an unwarrantable inference, that there is an over-balance of *good* in the moral, as well as in the natural world.'

We cannot quit this article without expressing a desire to see the Essay on Friendship, in the hands of the same translator.

N. B. Mr. Melmoth's name has been added to the later advertisements of this publication: a circumstance which we knew not before the present article was drawn up.

L.

ART. VII. BRYDONE'S *Tour through Sicily and Malta*, concluded.
See our last Month's Review.

WE left our travellers* to the enjoyment of their repose, on their beds of leaves, in the *cavern of goats*, in the middle or woody region of mount *Ætna*. As they proposed to themselves the pleasure of saluting the rising sun from the summit of the mountain, and had about eight miles of the upper or desert region to climb, beside a great part of the forest in which they were then embowered,—it was incumbent on them to be stirring pretty early. Accordingly they breakfasted about midnight, and then set forward under the guidance and absolute disposal of the Cyclops, who now began to display his great knowledge of the mountain; and they followed him with implicit confidence.

He conducted us, says Mr. B. over “Antres vast, and deserts wild,” where scarce human foot had ever trod. Sometimes through gloomy forests, which by day-light were delightful; but now, from the universal darkness; the rustling of the trees; the heavy, dull, bellowing of the mountain; the vast expanse of ocean stretched at an immense distance below us; inspired a kind of awful horror. Sometimes we found ourselves ascending great rocks of lava, where if our mules should make but a false step, we might be thrown headlong over the precipice. However, by the assistance of the Cyclops, we overcame all these difficulties; and he managed matters so well, that in the space of two hours we found we had got above the regions of vegetation; and that we had left the forests of *Ætna* far behind. These appeared now like a dark and gloomy gulph below us, that surrounded the mountain.

The prospect before us was of a very different nature; we beheld an expanse of snow and ice that alarmed us exceedingly, and almost staggered our resolution. In the center of this, but still at a great distance, we observed the high summit of the mountain, rearing its tremendous head, and vomiting out torrents of smoke. It indeed appeared totally inaccessible from the vast extent of the fields of snow and ice that surrounded it. Our diffidence was still increased by the sentiments of the Cyclops. He told us, that it often happened, that the surface of the mountain being hot below, melted the snow in particular spots, and formed pools of water, where it was impossible

* The party consisted of nine persons, including the three servants, the Cyclops, their conductor, and two men to take care of the mules. The Cyclops was so called, from his being better acquainted with *Ætna*, than any other man in the island.

to foresee our danger; that it likewise happened, that the surface of the water, as well as the snow, was often covered over with black ashes, that rendered it exceedingly treacherous; that however, if we thought proper, he should lead us on with as much caution as possible. Accordingly, after holding a council of war, which you know people generally do when they are very much afraid, we sent our cavalry down to the forest below, and prepared to climb the snows. The Cyclops, after taking a great draught of brandy, desired us to be of good cheer; that we had plenty of time, and might take as many rests as we pleased. That the snow could be little more than seven miles, and that we certainly should be able to accomplish it some time before sun-rise. Accordingly, taking each of us a dram of liqueur, which soon removed every objection, we began our march.

The ascent for some time was not *rapid*; and as the surface of the snow sunk a little, we had tolerable good footing; but as it soon began to grow steeper, we found our labour greatly increased; however we determined to persevere, remembering in the midst of our fatigue, that the emperor Adrian and the philosopher Plato underwent the same; and from the same motive too, to see the rising sun from the top of *Ætna*. After incredible labour and fatigue, but at the same time mixed with a great deal of pleasure, we arrived before dawn at the ruins of an ancient structure called *Il Torre del Filosofo*, supposed to have been built by the philosopher Empedocles, who took up his habitation here the better to study the nature of mount *Ætna*. By others, it is supposed to be the ruins of the temple of Vulcan, whose shop, all the world knows (where he used to make excellent thunderbolts and celestial armour, as well as nets to catch his wife when she went astray) was ever kept in mount *Ætna*. Here we rested ourselves for some time, and made a fresh application to our liqueur bottle, which I am persuaded, both Vulcan and Empedocles, had they been here, would have greatly approved of after such a march.

I found the mercury had fallen to 20 : 6. We had now time to pay our adorations in a silent contemplation of the sublime objects of nature. The sky was perfectly clear, and the immense vault of the heavens appeared in awful majesty and splendour. We found that it struck us much more forcibly than below, and at first were at a loss to know the cause; till we observed with astonishment, that the number of the stars seemed to be infinitely increased, and that the light of each of them appeared brighter than usual. The whiteness of the milky way was like a pure flame that shot across the heavens; and with the naked eye we could observe clusters of stars that were totally invisible in the regions below. We did not at first attend to the cause, nor recollect that we had now passed through ten or twelve thousand feet of gross vapour, that blunts and confuses every ray, before it reaches the surface of the earth. We were amazed at the distinctness of vision, and exclaimed together, What a glorious situation for an observatory! Had Empedocles had the eyes of Galileo what discoveries must he not have made! We regretted that Jupiter was not visible, as I really believed we might have discovered some of his satellites with the naked eye,—or at least with a small glass which I had in my pocket. We observed a
light

light a great way below us on the mountain, which seemed to move amongst the forests; but whether it was an *Ignis Fatuus*, or what it was, I shall not pretend to say. We likewise took notice of several of those meteors called Falling Stars, which still appeared to be equally elevated above us, as when seen from the plain: so that in all probability these bodies move in regions much more remote than the bounds that some philosophers have prescribed to our atmosphere.

After contemplating these objects for some time, we set off, and soon after arrived at the foot of the great crater of the mountain. This is exactly of a conical figure, and rises equally on all sides. It is composed solely of ashes and other burnt materials, discharged from the mouth of the volcano, which is in its center. This conical mountain is of a very great size; its circumference cannot be less than ten miles. Here we took a second rest, as the most violent part of our fatigue still remained. The mercury had fallen to 20 : 41. —We found this mountain excessively steep; and although it had appeared black, it was likewise covered with snow, the surface of which (luckily for us) was spread over with a pretty thick layer of ashes thrown out from the crater. Had it not been for this, we never should have been able to get to the top; as the snow was every where froze hard and solid from the piercing cold of the atmosphere.

In about an hour's climbing, we arrived at a place where there was no snow, and a warm comfortable vapour issued from the mountain, which induced us to make another halt. Here I found the mercury at 19 : 6½. The thermometer, to my amazement, was fallen three degrees below the point of congelation; and before we left the summit of *Ætna*, it fell two degrees more, viz. to 27. —From this spot it was only about 300 yards to the highest summit of the mountain, where we arrived in full time, to see the most wonderful and most sublime sight in nature.

But here description must ever fall short; for no imagination has dared to form an idea of so glorious and so magnificent a scene. Neither is there on the surface of this globe, any one point that unites so many awful and sublime objects. —The immense elevation, from the surface of the earth, drawn as it were to a single point, without any neighbouring mountain for the senses and imagination to rest upon; and recover from their astonishment in their way down to the world. This point or pinnacle, raised on the brink of a bottomless gulph, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise that shakes the whole island. Add to this, the unbounded extent of the prospect, comprehending the greatest diversity and the most beautiful scenery in nature; with the rising sun, advancing in the east, to illuminate the wonderous scene.

The whole atmosphere by degrees kindled up, and shewed dimly and faintly the boundless prospect around. —Both sea and land looked dark and confused, as if only emerging from their original chaos; and light and darkness seemed still undivided; till the morning by degrees advancing, completed the separation. —The stars are extinguished, and the shades disappear. The forests, which but now seemed black and bottomless gulphs, from whence no ray was re-

flected to shew their form or colours, appears a new creation rising to the sight; catching life and beauty from every increasing beam.—The scene still enlarges, and the horizon seems to widen and expand itself on all sides; till the sun, like the great Creator, appears in the east, and with his plastic ray completes the mighty scene.—All appears enchantment; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to such objects, are bewildered and confounded; and it is not till after some time that they are capable of separating and judging of them.—The body of the sun is seen rising from the ocean, immense tracks both of sea and land intervening; the islands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their smoking summits, appear under your feet; and you look down on the whole of Sicily as on a map; and can trace every river through all its windings, from its source to its mouth. The view is absolutely boundless on every side; nor is there any one object, within the circle of vision, to interrupt it; so that the sight is every where lost in the immensity; and I am perfectly convinced that it is only from the imperfection of our organs, that the coasts of Africa, and even of Greece, are not discovered, as they are certainly above the horizon. The circumference of the visible horizon on the top of *Ætna* cannot be less than 2000 miles; at Malta, which is near 200 miles distant, they perceive all the eruptions from the second region; and that island is often discovered from about one half the elevation of the mountain; so that at the whole elevation the horizon must extend to near double that distance, or 400 miles, which makes 800 for the diameter of the circle, and 2400 for the circumference. But this is by much too vast for our senses, not intended to grasp so boundless a scene. I find, indeed, by several of the Sicilian authors, particularly Maffa, that the African coast, as well as that of Naples, with many of its islands, have often been discovered from the top of *Ætna*. Of this, however, we cannot boast, though we can very well believe it. Indeed, if we knew exactly the height of the mountain, it would be easy to calculate the extent of its visible horizon; and (*vice versa*) if its visible horizon was exactly ascertained, it would be an easy matter to calculate the height of the mountain.—But the most beautiful part of the scene is certainly the mountain itself; the island of Sicily, and the numerous islands lying round it. All these, by a kind of magic in vision, that I am at a loss to account for, seem as if they were brought close round the skirts of *Ætna*; the distances appearing reduced to nothing—Perhaps this singular effect is produced from the rays of light passing from a rarer medium into a denser; which (from a well known law in optics) to an observer in the rare medium, appears to lift up the objects that are at the bottom of the dense one; as a piece of money placed in a basin appears lifted up, so soon as the basin is filled with water.

‘The *Regione Deserta*, or the frigid zone of *Ætna*, is the first object that calls your attention. It is marked out by a circle of snow and ice, which extends on all sides to the distance of about eight miles. In the center of this circle, the great crater of the mountain rears its burning head, and the regions of intense cold and of intense heat seem for ever to be united in the same point.—On the north side of the

the snowy region, they assure us, there are several small lakes that are never thawed; and that in many places, the snow, mixed with the ashes and salts of the mountain, is accumulated to an immense depth: and indeed I suppose the quantity of salts contained in this mountain, is one great reason of the preservation of its snows.—The *Regione Deserta* is immediately succeeded by the *Sylvestra*, or the woody region; which forms a circle or girdle of the most beautiful green, which surrounds the mountain on all sides, and is certainly one of the most delightful spots on earth. This forms a remarkable contrast with the desert region. It is not smooth and even like the greatest part of the latter; but is finely variegated by an infinite number of these beautiful little mountains that have been formed by the different eruptions of *Ætna*. All these have now acquired a wonderful degree of fertility, except a very few that are but newly formed; that is, within these five or six hundred years: for it certainly requires some thousands to bring them to their greatest degree of perfection. We looked down into the craters of these, and attempted, but in vain, to number them.

The circumference of this zone, or great circle on *Ætna*, is not less than 70 or 80 miles. It is every where succeeded by the vineyards, orchards, and corn-fields that compose the *Regione Culta*, or the fertile region. This zone is much broader than the others, and extends on all sides to the foot of the mountain. Its whole circumference, according to *Recupero*, is 183 miles. It is likewise covered with a number of little conical and spherical mountains, and exhibits a wonderful variety of forms and colours, and makes a delightful contrast with the other two regions. It is bounded by the sea to the south and south-east, and on all its other sides by the rivers *Semetus* and *Alcantara*, which almost run round it. The whole course of these rivers is seen at once, and all their beautiful windings through these fertile valleys, looked upon as the favourite possession of *Ceres* herself, and the very scene of the rape of her daughter *Proserpine*.

Cast your eyes a little farther, and you embrace the whole island, and see all its cities, rivers, and mountains, delineated in the great chart of Nature: all the adjacent islands, the whole coast of Italy, as far as your eye can reach; for it is no where bounded, but every where lost in the space. On the sun's first rising, the shadow of the mountain extends across the whole island, and makes a large track visible even in the sea and in the air. By degrees this is shortened, and, in a little time, is confined only to the neighbourhood of *Ætna*.

We now had time to examine a fourth region of *Ætna*, very different, indeed, from the others, and productive of very different sensations; but which has, undoubtedly, given being to all the rest; I mean the region of fire.

The present crater of this immense vulcano is a circle of about three miles and a half in circumference. It goes shelving down on each side, and forms a regular hollow like a vast amphitheatre. From many places of this space, issue volumes of sulphureous smoke, which, being much heavier than the circumambient air, instead of rising in it, as smoke generally does, immediately on its getting out of the crater, rolls down the side of the mountain like a torrent, till coming to that part of the atmosphere of the same specific gravity

with itself, it shoots off horizontally, and forms a large track in the air, according to the direction of the wind; which, happily for us, carried it exactly in the opposite side to that where we were placed. The crater is so hot, that it is very dangerous, if not impossible, to go down into it; besides, the smoke is very incommodious, and, in many places, the surface is so soft, that there have been instances of people sinking down in it, and paying for their temerity with their lives. Near the center of the crater is the great mouth of the volcano. That tremendous gulph so celebrated in all ages, looked upon as the terror and scourge both of this and another life; and equally useful to ancient poets, or to modern divines, when the Muse, or when the Spirit inspires. We beheld it with awe and with horror, and were not surpris'd that it had been considered as the place of the damned. When we think of the immensity of its depth, the vast cells and caverns whence so many lavas have issued; the force of its internal fire, to raise up these lavas to so vast a height, to support it as it were in the air, and even force it over the very summit of the crater, with all the dreadful accompaniments; the boiling of the matter, the shaking of the mountain, the explosions of flaming rocks, &c. we must allow, that the most enthusiastic imagination, in the midst of all its terrors, hardly ever formed an idea of a hell more dreadful.

What an exquisite description has our ingenious Author given us of his ascent to the summit of this supremely glorious and dreadful mountain! We see every thing which he saw, we feel all that he felt, we share in his fatigues, and we partake of his raptures. Indeed, Mr. B. the Reviewers, their Readers, and the public in general, are highly obliged to you, for the delight you have afforded them!

Our traveller's recital of the circumstances attending his descent from *Ætna*, and return to *Cattania*, with his philosophical observations on the several phenomena, and subjects in natural history, which presented themselves to his view, would afford our Readers an entertainment almost equal to that of his '*journey upward*';—but we must desist: the temptation, indeed, is great; but we are not to forget the scanty limits of our pamphlet.

The remainder of this first volume is taken up with the particulars of Mr. B's voyage from *Catrania* to *Syracuse*; from thence to *Malta*; and from *Malta* to *Agrigentum*: comprehending his entertaining descriptions of the several cities and countries, and their inhabitants.

In the second volume, he continues his account of the *Agrigentini*, ancient and modern; and then proceeds, by land, to *Palermo*, his favourite city; in the praises of which he is by no means sparing. His description of *Palermo* includes a great variety of observations on the manners, customs, laws, &c. of the *Sicilians*, with the natural history and antiquities of their country: also a curious letter on comets; in which the very ingenious Writer endeavours to subject those celestial wanderers

to the laws of electricity.—For all these particulars we must refer to the work itself; which concludes with the Author's return to Naples*.

And now, if our Readers are pleased with our extracts from these letters, in any proportion to the delight we have met with in the perusal of the whole, they will think it quite unnecessary for us to add, that Captain Brydone's Tour contains more good sense, more knowledge, more variety of entertainment, than is to be found in *most* works of the kind:—in truth, we cannot, at present, recollect *one* that can be put in competition with it. c.

ART. VIII. *The Love of Order; a Poetical Essay, in Three Cantos.*
4to. 1s. 6d. Doddsley. 1773.

IN this spirited little Poem, which shews the Author to be a man of good sense and good taste, the Love of Order is more especially considered as a principle of virtue, on that maxim recorded by the late Mr. Shenstone, but felt and acknowledged by the philosophers of the academic school; viz. that an obvious connexion may be traced between moral and physical beauty, the love of symmetry, and the love of virtue.

The Poem is divided into three cantos. In the first the Love of Order is represented as a principle of virtue, visible in every part of the creation, in every stage and every station of life.

The following lines are strongly characteristic, and close with every man's observation:

‘ When Reason first begins to dawn,
See the poor school-boy round the lawn,
In circles regularly true,
His wanton play-fellows pursue,
In number'd steps they leap, or run;
And end the race where they begun.
Or view them placing on the ground
Their nine-pins square, their marbles round;
In all their trifling sports you'll see
Order and regularity.

‘ In youth, when virtuously inclin'd,
This principle improv'd we find.
His manners, gestures, person, dress,
An harmony of soul express:
With care each social duty paid;
A constant plan of studies laid;
And books in decent order plac'd;
Display the justness of his taste.

* His last letter announces the design of making some excursions through that kingdom; and seems to promise his correspondent an account of whatever might occur, that should be deemed worthy of his friend's observation. Hence we may expect a sequel to the present tour,

‘ But

The Love of Order; a poetical Epistle.

‘ But those, that swerve from Order’s rule,
Prove truants too from Virtue’s school.
Whilst such their midnight vigils keep,
And revel, when they ought to sleep;
Their looks, their dress from head to toe,
A disabille of conduct show.
Thus on a sea of passions tost,
The ballast of the soul is lost;
Then vice and anarchy abound;
And Reason’s voice in tumult’s drown’d.

‘ In age, when life begins to wane,
This virtuous habit strength will gain;
Each day, each hour, its duty knows;
And life mechanically flows.
He rises, reads, eats, walks, or rides;
His clock each stated motion guides.
He counts his steps beneath his wall;
Or takes twelve turns along the hall:
He dines at Three, he sups at Nine;
He takes three pipes, three cups of wine;
And, in strict rules supremely blest,
Goes early, *with the lamb*, to rest.

‘ The fair Cosmelia, from a child,
In curious heaps her play-things pil’d;
From four years old to full fourteen,
Each doll and painted toy was seen
In Order in her closet set,
And form’d a perfect cabinet.

‘ Lo! now in lavender she wraps
Her aprons, handkerchiefs, and caps;
And, neatness with her years increasing,
(The Love of Order never ceasing)
Her regularity of taste
Preserves Cosmelia prim and chaste;
Disdaining to become a wife,
She keeps immaculate through life
Her cloaths—and virgin purity;
And dies a maid at sixty-three.

‘ So strong in age this love we find,
That oft’ the superficial mind
Mistakes it for that odious vice,
By all detested, Avarice.

‘ When on his sleeve in shining rows
His pins the careful Prisco shows;
Or when, to feed his fowls one sees
Him save the parings of his cheese,
Collecting scatter’d crumbs of bread;
Or, when he scolds his servant Ned,
For lavishing his horse’s meat,
Or leaving scraps—he cannot eat;
You think him sordid—No such matter;
I know the worthy Prisco better.

What,

What, in the first place, joy affords,
When crumbs for chicken's meat he boards,
(I judge from what I feel myself)
Is "Love of Order" not of Pelf.
What in those trifles gives offence
Is *disproportionate* expence;
Things not apply'd to proper uses:
Prisco, though gen'rous, not profuse is.
' He chid his maid, the other day,
Who threw an half burnt match away;
Yet to collections at his door
Gave fifty pounds—to feed the poor.'

In the second canto we meet with an useful hint, toward
correcting the modern unmeaning fondness for *irregularity* in
gardening, &c. accompanied with an handsome compliment to
Lord Chatham's well-known taste, in the matter alluded to:

' Though Pitt, in his Arcadian views,
Fair Beauty's *waving* line pursues;
And, sketching with a master's skill,
Contrasts each grove and rising hill;
And, from variety of charms,
With one grand *Whole* our fancy warms;
Yet let not us inferior folks
Expose ourselves to great men's jokes;
But *usefully* our ground dispose,
And plant our cabbages in rows;
Nor dream our ell-wide lawn displays
The grandeur or the charms of Hayes.'

In the last canto the deviations from order, occasioned by
the passions, are accounted for and described. For instance:

' Confusion in each face behold;
And hear poor Flavia fret and scold.
Rage in her flashing eyes appears;
And discord harsh offends our ears.
Strangers might think, from looks so wild,
She'd lost her husband, or her child.
Ah! no; some careless slut, alas!
Has broke a saucer, or a glass;
Which would not vex her, could she get
Another to *complete the set*.

' Though thus, then Flavia storms and rails;
The Love of Order still prevails;
So much on *outward* things employ'd,
All harmony within's destroy'd.
Our system good ev'n here will hold;
But, when by reason uncontroul'd
The Love of Order may, we see,
Produce Irregularity.'

The conclusion does honour to the Author, both as a moralist and as a poet :

‘ O ! then, with care, my worthy friend,
This ruling principle attend.

Whilst yet within your youthful breast
Peace, Harmony, and Order, rest ;
Your soul no vicious impulse knows ;
No passion ruffles your repose,
Midst dissipation’s baneful force,
(Of vice and infamy the source)

The pledge of Virtue’s empire, strive
To keep this vestal flame alive ;
Which busy, bustling scenes no less
May quench, than shapeless Idleness.

‘ Let Reason at the helm preside,
And ev’ry thought and action guide :
Let her maintain her sov’reign sway ;
Passion and appetite obey :
Let Fancy gild your leisure-hours ;
Adorn, not rule, the mental pow’rs.

‘ Nor let me damp that gen’rous fire,
Which beauty’s various charms inspire ;
Which truth and symmetry impart
In *outward* forms to win the heart :
In beauty’s scale each object scan,
From lifeless matter up to man :
With statues, columns, feast your eyes ;
But let your taste superior rise,
With nobler raptures taught to trace
The fairer moral charms, that grace
A soul from lawless passion free,
A life of Regularity.

Such be your life ; nor think I preach ;
These maxims ancient sages teach.
No frowns severe their pupils fright ;
But Virtue, drawn in fairest light,
To Truth and Harmony ally’d,
With smiling Beauty by her side ;
True Pleasure sets before our eyes,
And to be happy makes us wise.

‘ These obvious truths then keep in view ;
Through life these maxims sage pursue.
Each morn plan out the future day ;
Each night your actions past survey ;
And *regularly* “ with the sun,
Your constant stage of duty run.”

‘ Thus by the Love of Order led,
Life’s thorny path you’ll safely tread ;
Tranquillity your hours shall bless ;
And Virtue lead to Happiness.’

ART. IX. *Medical Essays*. By John Armstrong, M. D. Physician to his Majesty's Army. 4to. 1 s. 6 d. Davies. 1773.

THESE *Essays* are *eleven* in number, and make up near *thirty-seven* pages, large print.—We shall, with all due respect, attend Dr. Armstrong through the whole of this voluminous publication.

Essay I. *Of Theory*. From this essay we learn, 'that the discovery of the circulation of the blood has been of no real use to the healing art; that the operations of medicines are mysteries; and that it is an absurdity to attempt to explain these mysteries: that secretion is another mystery, about which you may puzzle and blunder as long as you please, to no kind of purpose: and, finally, that *no man of sense*, and such only can be a good physician, will long amuse himself with the theory after engaging in the practice of the art.'—After such declarations, who could think that Dr. Armstrong, before he comes to the end of this little essay, would himself fall into the depths of the most mysterious theory? 'For my part, says Dr. A. I am humbly of opinion that every gland has an occult kind of magical power, inexplicable to the human faculties, of *transforming* the blood which passes through its fabric into this or that particular humour.'

—— *Naturam furca repellas.*

Essay II. *Of the Instruments of Physic*. 'The great instruments of physic are, bleeding, vomiting, and blistering; such evacuations as are produced by increasing the natural discharges; and a few capital specific medicines, such as opium, mercury, antimony, and the Peruvian bark.' And, with respect to *alteratives*, our Author says, 'there are many reasons for supposing the most violent cathartics and emetics, and even some poisons, in small doses, the best alteratives.'

Essay III. *Of Fevers*. 'Nervous, putrid, bilious, petechial or miliary, they are all of the same family; and in this great town these are almost the only fevers that have for many years prevailed, and do still, to the great destruction of mankind.'—Dr. Armstrong, who so cordially condemns all theory, here again relapses into the sinful frailty of theorising. These fevers arise from a *fretful acrimony*: the blood is deprived of its wholesome balsamic degree of viscosity, and is melted down by a septic spirit, a deleterious gas.—These are the chief informations which we receive from this essay.

Essays IV. and V. *Of Bleeding*. In these two essays Dr. A. informs us, that bleeding is indispensibly necessary in all genuine inflammations; that a small quantity taken away from a large orifice, and so suddenly as to occasion swooning, has a more powerful effect in checking the inflammation, than a larger quantity

quantity taken away from a small orifice: and that in those cases where bleeding is not indicated, it is very prejudicial. 'I am positive, says Dr. A. it is talking very much within bounds to say, that many more Englishmen die by the lancet at home; than by the sword abroad.'

Essay VI. *Of Blistering.* This mighty essay consists of fifteen lines; where we are informed, that in a catarrhus fever, and in a pleurisy, blisters often give relief; but that in low fevers, they are of little or no use — Dr. A. adds, 'It is not the fashion to blister upon the breast, the stomach, or the abdomen; but it is highly probable that many severe and dangerous complaints of the viscera contained in those parts might be greatly relieved if not removed by blistering upon them.' At least it might be worth while to try such an experiment; especially as there is nothing hazardous in it.'

We pretend not to determine what species of blistering may be the most *fashionable*; but this we know, that blisters are very commonly and very successfully applied to the breast, the stomach, and every other part of the abdomen, where either local inflammation, or other topical affections call for their assistance.

Essay VII. *Of Cordials in Fevers.* Where the fever is of such a nature that cordials are indicated, our Author justly observes, that wine will be found the most efficacious; and that where the patient is not able to swallow, they may be administered either in the form of pedilavia or fomentations.

We most heartily concur with our Author in his eighth essay, in recommending cleanliness, and the free access of fresh air, in fevers.

Essay IX. *Of Bathing in Fevers.* 'Cool and cold, says Dr. A. I take to be two capital antiseptics; and where *fresh air* is not sufficient, *cold water* may be worth trying, or at least considering.

'In inflammatory fevers this practice to be sure is quite out of the question; for no man in his senses would ever think of using the cold bath in any shape, when the vital powers are already too violent. One would not be in a hurry to try the hot, or even the warm bath, in those fevers. But there are fevers of the low kind in which they might probably be used with some success. Warm, or hot baths, impregnated with aromatic vegetables, with spirituous and fermented liquors, amongst which I include vinegar, seem to be very proper objects of experiment in such cases.

'For my part, I have no experience of the use of baths, either cold, hot, or warm, of sea, salt, or fresh water, in any kind of fevers. But there can at least be no great harm in pointing out a field, that as far as fevers are concerned, and our intelligence extends, has hitherto lain almost intirely neglected;

lected; though very possibly it might be cultivated to some advantage.

As Dr. Armstrong's reading and experience, on these important subjects, appear to be so very limited, we shall recommend to his careful perusal Dr. Gilchrist's useful Observations on the Advantages of *warm bathing* in Fevers. And Mr. Kirkland's more tremendous scheme of *extinguishing* fevers, by boldly drenching the patient both externally and internally with *cold water*.

In the Xth Essay, Dr. Armstrong is a strenuous advocate for the indulgence of those strange longings, or singular appetites, which frequently occur in fevers.

In the XIth and last Essay we have, *Some Thoughts on the Gout and Rheumatism*.—Here we learn, 'that the *gout* arises from a *subacid acrimony*; that the *chronic rheumatism* proceeds from a *kind of ulcers* scattered about the ligaments of the joints, and the sensible membranes that brace the muscles and tendons; and, finally, that *corns* are *sprouts* of the rheumatism, and not the offspring of mere pressure.'—*Euge, Euge*, Dr. Armstrong! You have already assured us, 'that *no man of sense* will long amuse himself with the theory after engaging in the practice of the art.'—Yet to what flimsy and puerile theories do you here abandon yourself!

To these essays our meek and modest son of *Æsculapius* has subjoined a most curious and interesting appeal to the public: and as this appeal is indeed a noble specimen of chaste and collected eloquence, we shall transcribe it for the entertainment of our Readers.—Here it is!

'But enough of this at present; and what further observations or conjectures upon medical subjects the writer of these Essays may venture to expose to the public, must be deferred till he happens to be taken ill of another scribbling fit.

'Meantime, he does not send out these little Essays by way of a Quack's bill.—Upon honour he does not.—For he has not the least inclination to extend his practice beyond the circle of a few friends and acquaintances; amongst whom he commonly finds sufficient employment to secure him from the melancholy languor of idleness, and the remorse that in some minds must naturally haunt a life of dissipation.—Though he could neither tell a heap of impudent lies in his own praise, wherever he went; nor intrigue with nurses; nor associate, much less assimilate, with the various knots of pert insipid, lively stupid, well bred impertinent, good humoured malicious, obliging deceitful, washy, drivelling, Gossips; nor enter into *juntos* with people that were not to his liking; it will not appear a mighty boast to any one that is but moderately acquainted with this overgrown town to say, that he might have done *great things* in physic.

physic.—Most certainly he could—But that his Ambition had a great many years ago received a fatal check from a ticklish state of spirits, that made him afraid of a Business in which he found himself exposed to much anxiety, and a croud of teizing uncomfortable mortifying circumstances; to be encountered at all hours, and in every kind of weather. But for that distempered excess of sensibility he might have been as much renowned as almost any *Quack*—notwithstanding even his having imprudently published a system of what every body allows to be sound physic—only indeed that it was in verse. However, it is well that some particular people never reckoned him the worse physician for all that.—And, as it is become the fashion to praise ones self—Though he does not say that *none of his patients die*; he has some reason to believe, that in proportion to numbers, whether from skill or good-luck, not many physicians have been more successful in the management of dangerous and difficult cases.—Most probably indeed from good-luck; as he has never been remarkable for it in any thing else.—In the meantime he has heard that his character, as a physician, has been ungenerously nibbled at by people of his own profession; which he understands has had its intended effect upon some gentry, who it seems are too shallow in the knowledge of human nature, of mankind, and even of the world, to have observed that people of the same business are *sometimes* not very fond of one another; and that to be an object of detraction in such cases is no sign of inferior abilities. However, to comfort and support himself under the dark hints of such illiberal enemies; it is natural for him to recollect that there are *still some Gentlemen* of the faculty, who have candour and generosity enough amongst themselves to give him all reasonable credit, even as a physician. But the lies of malice are more listened to, and circulate much faster, than the fair reports of good-nature.

‘ So much at present for his history as a physician—As an Author too his fate has been somewhat particular.—His having written a Poem upon a subject reckoned of no inconsiderable consequence to the health of mankind was, as some say, sufficient alone in this age and meridian, to have ruined him as a Physician. At the same time, from the treachery of one Bookseller after another, it is true enough what one of his friends guessed not long ago—that though his works, as he called them, had *sold greatly*; he did not believe they had all together brought him near so much as has often been made by one play that deserved to have been damned.

‘ To put an end to this detail of misfortunes and complaints, in which the public is very little interested—That his long sufferance and contemptuous silence may not for ever, by the most muddy wits, be mistaken for an acquiescence in the *severe* decrees

crees pronounced against him by certain *Critics*; who in *monthly, weekly, and daily* publications instruct the reading world as to the merits of every new work that comes from the press; from a bloated motley history of *shreds and patches*, that with much dignity and importance torpidly crawls out upon all four, to a dry chip of an ode, a *sad* elegy, or a *most lamentable* monody; he finds himself at last in the humour to *protest* against the *severe* reprehensions with which those *said critics* have, from time to time, for many years grievously mortified and sorely afflicted him. It is true they have never, as far as he knows, attacked him except with general abuse; which is just as much Criticism as calling names is Satire.—But one needs only glance over a few specimens of their dry, barren, heavy labours, to discover that those ridiculous Dictators have neither taste, nor learning, nor candour.—They are despised by all people of sense and taste.—And when they come to be dragged out of that cowardly obscurity under whose shelter, in the true black-guard spirit of the mob, they insult and throw dirt at their superiors; they will be hooted, his'd, and hallooed by the very multitude they have long misled, in recommending the worst, and abusing the best productions. This dim and dark conglomeration of Geniuses appears to be chiefly composed of raw young people of low education; who praise or condemn by the lump, as they are directed by their Masters in the trade, or their own malice and stupidity. And some say, that it is no uncommon thing with those *candid critics* to pass sentence against a new performance, without the ceremony of giving it a few minutes poring perusal of a *lack-lustre eye*.—Such are the *Critics* who *modestly* pretend to dictate to the public upon subjects of which themselves have not the least knowledge or taste.—Such are the Judges who have usurped the vacant Tribunal of Criticism.—But such Judges have in effect only constituted themselves THE LORDS COMMISSIONERS OF KING MIDASES BENCH.

We are utterly unacquainted with the causes of this furious and impotent attack; and are in all charity led to consider it as a kind of *paroxysm of insanity*.—Are you often in this way, good Doctor?—Your case is truly dangerous, if not desperate.—Do, call a consultation? For this *fretful acrimony**, so superabundant in your constitution, will most certainly destroy the texture of your *cerebrum*, and inevitably prove fatal if not speedily corrected.

D.

* One of Dr. Armstrong's favourite theories.

ART. X. *The Monument in Arcadia*; a Dramatic Poem in Two Acts.
By George Keate, Esq. 4to. 2s. Dodsley. 1773.

THERE is a simplicity of interest, scenery, and character in this little Poem, which render it truly Arcadian; and the classical air assumed by the Pastoral Muse gives her a very graceful appearance. The story is simple and tender. In the wars between the Lacedæmonians and Achæians, Dorastus, a rich shepherd of Arcadia, has the misfortune to be plundered of his daughter, at that time an infant and an only child. The inconsolable father erects a monument in some melancholy shade, to indulge the memory of his misfortune, and sacrifice to his sorrows. On the monument was this inscription, *ER IN ARCADIA EGO. I too was of Arcadia.* The lost daughter, however, returns with a Spartan lover, comes to celebrate her nuptials in these very shades, and is recognized by announcing the name and circumstances of her Arcadian nurse with whom she had been carried off by the Spartans. At first hearing of the hermitical life of Dorastus, she goes with her lover and a train of Arcadians, whereof Musidorus was the chief, to visit him.

The Scene opening discovers a Wood. In the Middle of the Stage is a MONUMENT, with a Statue of a Nymph lying on it. Upon its Base appears this Inscription, in large Characters,

I TOO WAS AN ARCADIAN.

DORASTUS *is seen standing near the Tomb, with a Basket of Flowers in his Hand, singing the following*

A I R.

My woes, O Mem'ry! cease to trace;
Ah! curse no more the SPARTAN race!
Come meek-ey'd Patience, calm my mind,
And make it to its fate resign'd.—
This fancy'd form, this empty tomb
Relieves the rigour of my doom.

Enter **MUSIDORUS, LYSANDER, EUPHEMIA, DELIA, DAPHNE, and LAURA.**

MUSID. Behold the good old man!—On the still air
How sweetly floats his plaintive voice!—Beside
This wood he dwells, and here at setting sun
Sings his accusom'd dirge, as Mem'ry drops
A sigh o'er happier scenes that time hath clos'd.

LYSAN. Say, what yon pile which he bestrews with flow'rs?
T It seems a tomb, and that fair sculptor'd form
Declares it such; as does the epitaph,
“*I too was an Arcadian.*”

MUSID. He bewails
A daughter torn away, on whom he built
The comfort of his age; it is for her
This mournful pile is rear'd, these rites perform'd.—

But

But soft!—A moment ends them; let us not
Invade his privacy.

[They keep retired on one side of the stage.]

DORASTUS *continues the Air, strewing the Flowers round the Tomb.*

Gentle spirit, peace be thine!
This sad office still be mine;
These fond marks of love receive,
All a drooping fire can give.

During the Song, LYSANDER discourses with MUSIDORUS;—EUPHEMIA, with DAPHNE and LAURA. She often fixes her Eyes on the Monument, with Marks of Emotion.

The Song ended they advance.

MUSID. Good ev'n, **DORASTUS**,
And heard be all thy orisons!—Behold
I bring with me a pair, who even now
At yonder consecrated altar seal'd
The bond of wedded faith.—Far is their home,
Beyond the southern mountains; but desire
To visit these our plains hath urg'd their steps
Hither, to sojourn with us.—Lo! they sue
Your grace and welcome; and will prove, I judge,
Worthy your courtesy.—Their bridal bed
My daughters have prepar'd; and I myself
Shall be their this night's host; a secret impulse
Hath won me to their service.

LYSAN. Strangers here,
Each mark of hospitality must charm;
And sooth to say, this our kind patron's care
Hath far outstrip'd my hope.—Might we obtain
Thy pray'rs, respected Hermit, nothing then
Remains to crown our fortune.

DORAS. If the blessing
Of an old man by many a sorrow worn,
And how'd by many a year, can aught avail,
O take it, freely take it.—May the act
Of this fair day be prosper'd! may a length
Of happiness be yours! a virtuous race
To both endear the world! and all your paths,
Your ev'ning paths of life, be spread with flow'rs
That never grew in mine!

LYSAN. Ah! much I grieve
That your's have prov'd uneven!—For your wishes
Count me your debtor.—My **EUPHEMIA** too,
My bride shall thank you; for her heart is gentle,
And grateful as the flow'r that pays with sweets
The genial summer's bounty!—

As he turns to EUPHEMIA, he finds her looking towards the Tomb with a melancholy Attention.

Ha! my love,
Whence this amaze! why dost thou bend thy sight

On yonder tomb? and wherefore on thy brow
Sits a descriptive sorrow, that hath drank
The lustre of thine eyes, and damp'd the joy
Which sparkled there but now?—Say, why is this?
What the strange cause?

EUPHEM. The cause is in myself;
O my LYSANDER! I have fool'd my sense
With visionary hope, and now awake
To meet my error.

LYSAN. Nay! explain, EUPHEMIA.
EUPHEM. This good man's sigh has op'd my eyes; this scene
Of death has undeceiv'd me.—Blind to think
That there was any ground where mortals tread
On which affliction walks not!—Ev'ry clime
Engenders human woe; and fam'd ARCADIA
Is pregnant with the same disastrous fortune
That other regions know.

DORAS. Our life, fair lady,
Must needs be chequer'd thus.

LYSAN. Alas! my love,
Let us enjoy the good, nor with vain search
Anticipate misfortune; come it will,
Though Wisdom stand as guard; and e'en these shades
Must sometimes own its pow'r.

EUPHEM. Mistaken maid!
Is this the land where pleasure only reign'd?
Was it for this I pac'd so long a way?
Abandon'd SPARTA? and so far allur'd.
Thy wand'ring steps LYSANDER, here to meet
The face of sorrow?—Where is that content
ARANTHE boasted? Where that peace, she said
Should greet our coming?—Ah! could she delude
That hope she so long nourish'd?

DORAS. Heard I aright?
Or did false sounds abuse me?—Spake you not
Of SPARTA, and ARANTHE, courteous lady?
Pray you say on; for to my ear you utter'd
A name well known.—ARANTHE! knew you her?
And lives she yet?

LYSAN. Ah no! she is no more!
With pious hand these maidens clos'd her eyes,
Bathing her corse with tears.

EUPHEM. In her I lost
The best of women, whose indulgent care
No time shall wear away.—Her latest wish
Was I should seek ARCADIA, where herself
Had sometime known a happier destiny
Than SPARTA's walls afforded.

DORAS. You are then
Her daughter doubtless; you perhaps have oft
Heard her relate—

EUPHEM.

EUPHEM. Good Hermit, you mistake;
I am no child of her's, though many a year
Such I was deem'd, till her last breath unveil'd.
The error, and declar'd I was a pledge;
Trusted to her care in infant years,
By whom was unexplain'd, for death's cold grasp
Broke off th' unfinish'd tale, — and I had walk'd
The world a friendless orphan, and alone,
But for this virtuous youth, to whom I've giv'n
That love his merit claim'd. — But why on me
Is cast that look of eagerness? — Why heaves
Thy lab'ring bosom thus? or whence those tears
That tremble in thine eyes?

DORAS. O Nature! — Nature!
Who with thy pow'rful, and invisible hand
Shak'st my whole frame with tumult, — can I think
This conflict, these forebodings of a father
Are rais'd or felt in vain? — The stroke's too great!
Pray you your arm a moment. — Yes — it must —
Those features wear the radiant hue of truth —
There cannot be deceit. — It is — it is
My long-lost child restor'd. —

EUPHEM. All-ruling gods!
Have ye upheld me through the maze of life,
Unknowing, and unknown, in this far land,
To guide me to a parent?

LYSAN. All's explain'd;
This was ARANTIL's meaning, this the cause
She urg'd so strong your coming, hoping still
Some chance might bring about this blest event
Th' indulgent gods have prosper'd. —

There is a picture of Poussin's representing some Arcadian shepherds and shepherdesses, who contemplate a monument, on which they read this inscription, ET IN ARCADIA EGO; and this elegant little drama is professedly founded upon it.

L.

ART. XI. Practical Essays upon Intermitting Fevers, Dropsies, Diseases of the Liver, the Epilepsy, the Colic, dysenteric Fluxes; and the Operation of Calomel. By Daniel Lysons, M. D. Physician at Bath, and late Fellow of All Souls College, Oxford. 8vo. 3s. sewed. Bath printed, and sold by Wilkie in London. 1772.

WE shall give our Readers a short account of this Author's practice in the several diseases enumerated in his title page.

In intermitting fevers, Dr. Lysons has found the snake-root combined with the bark, singularly successful. When the intermissions between the fits are clear, and no particular symptom contraindicates the use of this medicine, it is really surprising to observe what it will do, without any previous pre-

paration. But when the first passages are loaded, or obstructed, they must be cleared before any febrifuge can take effect.

My common dose to adults is two scruples of bark to one of snake-root. Two or three doses will rarely fail putting a stop to any distinct tertian, or quartan ague. And should a farther repetition be necessary, it will be attended with this advantage; that the disorder will be less likely to return, than when stopped by the bark alone.

In quotidian agues there is seldom a sufficiently clear intermission between the fits to give this powder at first; but after a clear intermission of some hours has been obtained by other means, then this powder is equally effectual in quotidian, as in tertian, or quartan fevers.

In dropsies, our Author's favourite remedy is calomel, which given in small doses generally acts as a diuretic. Bath waters are likewise useful, he says, in dropsies; they correct the bile, strengthen the habit, and at the same time prove remarkably diuretic.—Where there is a diseased liver, and this viscus is indurated and enlarged, Dr. Lysons likewise recommends calomel and the Bath waters.

In the Essay on the Epilepsy, Dr. Lysons relates one history of the successful application of ligatures on the legs, on the first approach of the fits, which were always observed to take the beginning of their course from the lower extremities.

Where the fits are apprehended to proceed from worms or foulness of the first passages, Dr. Lysons has an high opinion of the efficacy of calomel.

The epilepsy is sometimes occasioned by hydatids or other matters immediately acting upon the brain; and here our Author takes an opportunity to speak of the method of cure by trepanning; and relates the following curious history of the operation as it was performed upon a bull.

A bull, belonging to John Heard, a tenant of my father's at Hempstead near Gloucester, was troubled with this disorder. When I first saw him he was lying down, and appeared perfectly at ease, and well. Upon making him rise he stretched himself; and afterwards, beginning to turn round, his eyes were distorted, and with a sudden spring leaping up, he fell down again immediately upon his back with great violence. He then appeared in all the agonies of an epileptic fit, and when he recovered out of it was for some time very stupid. By degrees he returned to his food, and, until he suffered a fresh attack, seemed in good health.

I was informed that young cattle only are subject to this disease, it never making its first attack after the age of two years. I was also told that the consequence of the disorder would be certain death, except it was relieved by opening the head, and taking out a bladder of water; which was an operation

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tion to be performed in the present case within a few days. Notice being given me of the day appointed, I took with me Mr. Cheston, a very ingenious surgeon at Gloucester: and the Rev. Mr. Bishop, one of the masters to the college school there, at his own request, was also of the party.

‘ The bull, being confined in a barn, upon this occasion, was thrown down with a rope in the usual manner, and afterwards kept down by the weight of several men upon his body. Upon his falling a fit came on, and continued during the whole operation. This gave the operator time to perform his work leisurely, without interruption, and afforded us an opportunity of seeing the whole process distinctly.

‘ A large part of the scalp, about the size of a man’s hand, and in the shape of a parallelogram, was on three sides separated from the skull, but suffered to remain entire on the fourth, towards the nose, and turned down in that part. The skull being thus laid bare, the operator, by means of a hammer, and a knife with a short strong blade, such as stay-makers use to split whale-bone, took off a part of the skull, of about an inch square, which I have in my possession. By striking the back of the knife with the hammer, cautiously, in order to take out the piece, I apprehended he was enabled to judge of the thickness of the bone, which is here very unequal, and thereby avoided doing any injury to the dura mater.

‘ The head being in this coarse, but effectual and safe manner trepanned, the next thing was to open the dura mater. This being done, in a very cautious manner, with a sharp penknife, a little vesicle began to advance through the aperture, and gradually increased to the size of a walnut, when the operator turning the bull’s head, so as to give the bladder a depending position, it burst, and the contained water flowing out, the operator laid hold of the containing membrane, and by degrees with proper caution extracted it entire, as he said, if the cyst was not taken out clean, the disorder would certainly return. After this, the part of the skull that had been laid bare was again covered with the flap, and some common dressings laid over; by which means the bull, after being kept in the house a few days, soon recovered, and was perfectly freed from his disorder. I do not remember that the operator tried with his hammer to sound the skull, and find an hollow place in the manner mentioned by Wepfer. But before he began the operation, he examined very carefully the centre of the forehead where the hair divides in different directions, as the bone of that part in such cases is often softened, and sometimes rendered very thin, I suppose from the pressure of the cyst internally. He said he knew which lobe of the brain was most compressed by the hydatid, by observing whether the beast turned to the

right, or to the left before he fell into a fit. In the present case the beast turned to the left, and the hydatid lay nearly in the centre, but rather inclining to the left. If the symptom above-mentioned holds good in the human subject as we are told it does in the horned cattle; it is to be hoped we might, by observing it, and after death inspecting the brains of the deceased, be at last led to the same method of relief, by knowing the exact place where to perform the operation. This matter appears to me so remarkable, and may possibly prove of such consequence, that I have not thought much of my trouble in writing, and I hope the Reader will not be dissatisfied with reading this long, and otherwise unnecessary digression.

Wesper saw this operation performed upon an ox afflicted with giddiness; when a large number of hydatids were sucked out; but the vertigo still continuing, the creature was killed, and on opening the head a number of hydatids were found in the ventricles of the brain.

The two following Essays are on the colic and dysenteric fluxes; and the favourite remedy is still calomel.—The operation of calomel, is the subject of the last Essay; the principal parts of which consist of extracts from Dr. Cullen's Lectures on the *Materia Medica*, to which are added some short observations by Dr. Lyons.

For further particulars, we must refer our Readers to the Essays themselves; with this general observation, that the histories and conclusions are not always so full, determinate, and satisfactory, as might be wished.

ART. XII. *An Account of the Voyages undertaken by the Order of his present Majesty for making Discoveries in the Southern Hemisphere, &c. Drawn up from the Journals which were kept by the several Commanders, and from the Papers of Joseph Banks, Esq.* By John Hawkesworth, LL. D. Illustrated with Cuts, and a great Variety of Charts and Maps relative to Countries now first discovered, or hitherto but imperfectly known. 4to. 3 Vols. 3 l. 3 s. Boards. Cadell, &c. 1773.

ALMOST ever since the completion of the discovery of the American continent, the curiosity of the inquisitive and philosophical part of the world has been exercised in speculations and conjectures on the probable state of that immense, and hitherto imperfectly explored, part of the terraqueous globe, which lies between the southern extremity of the new world, the Cape of Good Hope, and the South Pole. Navigators, intent on other pursuits than those of mere discovery, had indeed, rather through accident than design, discovered some scattered

islands and coasts in different parts of this extensive tract: but nothing had yet been effected to satisfy the inquisitive with regard to the reality or non-existence of a southern continent; or to enable the geographer to fill up that wide-extended and opprobrious blank, so conspicuous in our maps of the southern hemisphere, without the assistance of mermaids, dolphins, and flying fishes.

The peculiar air of mystery, with which the three late expeditions to the South Seas were conducted, and the precautions that were taken to prevent the publication of any of the journals kept by the officers employed in them, did not fail, immediately after the *Dolphin* had completed her first voyage in the year 1766, to excite new attention in the public towards this subject. Notwithstanding the secrecy observed with respect to the design, and the results, of these expeditions, some imperfect and anonymous accounts of the two first voyages found their way to the press: but these served rather to provoke than to satisfy the public curiosity. At length, after the return of the *Endeavour* from the last of these expeditions, a resolution was taken to gratify the public with a full and authentic detail of the various observations and discoveries that had been made in the course of them. We scarce need to add, that the journals of the respective commanders were accordingly put into the hands of the present Editor, with a view that they might be properly digested, and published, for the information of future navigators, and the gratification of the curious.

The very laudable object of these undertakings, as expressed in his Majesty's instructions to Commodore Byron, who led the way in this series, is said to be the discovery of unknown countries of great extent, hitherto unvisited by any European power, and which, there is reason to believe, 'may be found in the Atlantic Ocean,' [os] 'between the Cape of Good Hope and the Magellanic Strait, within the latitudes convenient for navigation, and in climates adapted to the produce of commodities useful in commerce, &c.' The journal of the first of these voyages, which was performed in the *Dolphin*, in the years 1764, 1765, and 1766, constitutes the first part of the present publication. Soon after the return of that vessel in 1766, she was again sent out, under the command of Captain Wallis, accompanied by the *Swallow*, commanded by Captain Carteret. The two separate journals of these officers form the second and third parts, and complete the first volume.

The last and most interesting of these voyages, projected on a more enlarged scale than the two former, and which may be justly termed a philosophical expedition, was performed in the *Endeavour*, commanded by Capt. Cook, who was ^{3W} accompanied by a party of astronomers and naturalists, excellently well qualified

lised to fulfil the different objects of their respective researches; the principal of which were, the making of geographical discoveries; the observation of the last transit of Venus; and the making enquiries into the many new and curious objects of natural history, which such observers could not fail to meet with in the course of so unfrequented a navigation. The relation of the occurrences of the voyage, and of the observations made in the course of it, constitutes the second and third volumes of the present publication.

Such is the general distribution of the matter contained in this work; in which, we should observe, that the narrative is every where given in the name of the respective commanders, and in the first person. Nevertheless, the Editor has occasionally, but without any mark of distinction, interwoven with the relations of these different voyagers such observations and reflections as occurred to himself. This method, of addressing the reader in the first person, was adopted with the approbation of all the parties concerned. It undoubtedly renders the narrative more animated and interesting; and yet there are frequent occasions where the reader would wish to discriminate, and to be certain whether a particular opinion or reflection flows from the Journalist or the Editor. In some places indeed the distinction is somewhat too apparent; particularly where the usual plain texture of the nautical narrative suddenly disappears, by the insertion of some splendid philosophical *patches* of a very different manufacture;

*Purpureus, late qui splendebat, unus est alter
Assuitur pannus.*

This incongruity however was, perhaps, in some degree, a scarce avoidable consequence of the journal-form adopted in this work; where the same individual assumes the two very different characters of a sea-commander and of a speculative philosopher or metaphysician; and uses the very dissimilar languages of the log-book, and of the portico.

That no doubt might remain of the fidelity of the Editor, in compiling the materials with which he was furnished, the manuscript account of each voyage was read to, and was afterwards put into the hands of, the respective commanders. The account of the voyage of the *Endeavour*, in particular, was likewise submitted to the perusal of Mr. Banks and Dr. Solander. In consequence of this proceeding, the present work received such emendations as were then suggested by the gentlemen in whose names it is written; and, at the same time, the facts related in it were authenticated in the most unexceptionable manner.

Before we proceed to give any extracts from this publication, it may be proper to premise a few general remarks on the

the manner in which the Editor has executed his part of it. In the first place, it is obvious to observe that the minute accuracy with which the situation of the ship at different hours of the day, the depths of water, the bearings of the land, and the other common nautical observations or events, are related in this work, can scarce fail to fatigue and disgust that numerous class of readers, who peruse books of this kind merely for a temporary amusement; and who expect that the narratives of men who have travelled round the world, through unfrequented paths, should be every where embellished with striking descriptions, and be diversified with singular adventures. To such readers, the perusal of the first of these volumes, in particular, will probably furnish very scanty entertainment. They will likewise, on this very account, be naturally led to form a comparative estimate, to the disadvantage of the present work, by a retrospect to the excellent account, drawn up by the late Mr. Robins*, of the voyage of the *Centurion*; in which the common nautical details are much more sparingly inserted, and which is almost every where interesting and entertaining. In justice however to the present Editor it should be observed, that the utility of these merely nautical remarks cannot be contested; and that minutely to relate them, for the benefit of future navigators, was indeed the great and principal object of this publication.

It is not perhaps generally known that the ingenious compiler of Lord Anson's voyage did not load his work with dry and unentertaining nautical remarks, because he intended that these should have been the subjects of a separate publication; in which many curious discussions of the tides, winds, currents, &c. were to have been communicated, for the particular use of those more immediately interested in that kind of knowledge. Death put a stop to the execution of this design, before any very considerable progress had been made in it: and although a diligent enquiry after the papers which he left behind him in the East Indies, was made by the late Lord Anson, as we have been assured on very good authority; the search proved ineffectual.—Whether the idea of this plan occurred to the present Editor; or how far he was at liberty to prosecute such a design, we know not: but it is certain that the perusal of the present collection of voyages might have been rendered more pleasant, at least to the generality of readers, by adopting the like method.

* Mr. Robins's name did not appear in connexion with the work. That of Mr. Walter, the Chaplain of the *Centurion*, stands in the title-page, and we have heard that he had the benefit of the copy: toward which he probably furnished some materials.

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Though we mean not, at least for the present, to enter into any particular enquiry concerning the geographical, literary, or philosophical merits of this work, we shall observe, in general, that those readers must indeed be very fastidious who cannot receive pleasure from the perusal of it; both on account of the curious facts contained in it, and of the manner in which they are related by the Editor; whose occasional reflections on some of them are ingenious, philosophical, and well expressed. It must be acknowledged however, that the work is not without its blemishes; some of which are conspicuous enough to attract the notice even of the most careless reader. Our curiosity nevertheless has, upon the whole, been so much, and so lately, gratified, in the first hasty perusal of it, that we do not find ourselves at present inclined to particularize the omissions, redundancies, negligencies, or other imperfections observable in this compilation. We shall therefore proceed to lay before our Readers a general sketch of each voyage; occasionally adding such extracts from the work, as we think will be most acceptable, or are more easily detached from the rest.

Commodore Byron, whose journal is the first in the present series, sailed from the Downs in his Majesty's ship the *Dolphin*, accompanied by the *Tamar*, in June 1764. After stopping at Rio de Janeiro, he proceeded to Port Desire, and from thence sailed in search of Pepys's Island, first discovered by Cowley, and said by him to lie in about the latitude of 47 degrees south. Having convinced himself that no such Island existed in that latitude, he stood in for the coast of Patagonia, and proceeded up to Port Famine in the Streight of Magellan. Having here completed the wood and water of both ships, he renewed his search, and in about the latitude of 51 discovered land. He entered one of the finest harbours in the world, to which he gave the name of Port Egmont; taking at the same time formal possession, in the name of his Britannic Majesty, of this harbour, and of all the neighbouring islands, under the denomination of the Falkland Islands; which, he thinks, there is little reason to doubt, are the same land to which Cowley gave the name of Pepys's Island.—We scarce need remind our Readers of the late serious dispute with the court of Spain, occasioned by this very discovery, and by the British settlement afterwards formed on this island in consequence of it.

The Commodore again entered the Streight of Magellan, this perilous navigation of which he minutely describes. Though seven weeks and two days were spent in his passage through it, he nevertheless declares it to be his opinion that it may be passed, not only by a single vessel, but even by a large Squadron, at the proper season, in less than three weeks. And yet, as the Editor

Editor observes, 'the passage cost Captain Wallis near four months, though he performed it precisely at the time recommended by the Commodore, having reached the eastern entrance about the middle of December.'

Mr. Byron at length entering the South Sea, pursued his course to the westward and northward. Proceeding thus for near two months, he had the mortification to find his men attacked by the scurvy. Having been obliged to relinquish his first design of making what is called *Davis's Land* in the charts; and afterwards missing the celebrated *Isles of Solomon*—if indeed any such isles exist—he at length, in about the latitude of 14 S. and longitude 145 W. at a time when the situation of the sick was become exceedingly deplorable, discovered land consisting of several islands, visibly abounding with all the refreshments of which his people stood in much in need; but which, to their great disappointment, they were prevented from enjoying, in consequence of the inaccessible nature of the coasts, and the unfriendly disposition of the inhabitants. Of these islands therefore the Commodore was obliged reluctantly to take his leave, after many fruitless efforts to visit them; and with an aching heart bestowed on them the name of the *Islands of Disappointment*.*—But we shall transcribe the account of this incident from the work itself; especially as we apprehend that the following extract carries pretty evident marks of the Editor's pencil; and as it will accordingly exhibit a fair, and not unfavourable, specimen of his manner of colouring and expression.—We regret that he is not always equally clear and unembarrassed in his philosophical reflections.

I stood for the small island; which, as we drew near it, had a most beautiful appearance; it was surrounded by a beach of the finest white sand, and within, it was covered with tall trees, which extended their shade to a great distance, and formed the most delightful groves that can be imagined, without under-wood. We judged this island to be about five miles in circumference, and from each end of it we saw a spit running out into the sea, upon which the surge broke with great fury; there was also a great surf all round it. We soon perceived that it was inhabited; for many of the natives appeared upon the beach, with spears in their hands that were at least sixteen feet long. They presently made several large fires, which we supposed to be a signal; for we immediately perceived several fires upon the larger island that was to windward of us, by which we knew

* By the chart, &c. we find that the Commodore was at this time at no very great distance from *Otaheite*, or *King George the Third's Island*, which lies only about 3 degrees to the southward, and about 5 degrees to the westward of these islands.

that also to be inhabited. I sent the boat with an officer to look for an anchoring place, who, to our great regret and disappointment, returned with an account that he had been all round the island, and that no bottom could be found within less than a cable's length of the shore, which was surrounded close to the beach with a steep coral rock.

'The scurvy by this time had made dreadful havock among us, many of my best men being now confined to their hammocks; the poor wretches who were able to crawl upon the deck, stood gazing at this little paradise, which nature had forbidden them to enter, with sensations which cannot easily be conceived; they saw cocoa-nuts in great abundance, the milk of which is perhaps the most powerful antiscorbutic in the world: they had reason to suppose that there were limes, bananas, and other fruits which are generally found between the tropics; and to increase their mortification they saw the shells of many turtle scattered about the shore. These refreshments, indeed, for want of which they were languishing to death, were as effectually beyond their reach as if there had been half the circumference of the world between them; yet their being in sight, was no inconsiderable increase of the distress which they suffered by the want of them. Their situation in itself indeed was no worse than it would have been if the obstacle to their wishes had been distance, and not a reef of rocks; and both being alike insuperable, a being wholly under the influence of reason would, by both, have been equally affected; but this is a situation, among many others, that may be remarked by a diligent observer, in which reason cannot preserve mankind from the power which fancy is perpetually exerting to aggravate the calamities of life. When I knew the soundings, I could not forbear standing close round the island with the ship, though I also knew it was impossible to procure any of the refreshments which it produced.'

Leaving these inaccessible and inhospitable coasts, the Commodore, keeping nearly the same course, soon discovered two other islands, where, not without difficulty and opposition, he procured some refreshments for his ship's company; scarce one of which was now wholly free from the scurvy. To these he gave the name of *King George's Islands*. They are to be distinguished from *King George the Third's Island*, afterwards discovered, and thus named, by Captain Wallis; but now better known by the name of *Otaheite*, from which we find that they are little more than two degrees and a half distant, to the northward, and about four degrees to the eastward.

From the southernmost of these islands several boat-loads of cocoa-nuts were procured. Their salutary effects on the Commodore's scorbutic crew are worthy of particular notice. As soon as they were all expended his people began to fall down

again with the scurvy. 'The effect of these nuts alone,' says the Commodore, 'in checking this disease, is astonishing. Many whose limbs were become as black as ink, who could not move without the assistance of two men, and who, besides total debility, suffered excruciating pain, were in a few days, by eating these nuts, although at sea, so far recovered as to do their duty, and could even go aloft as well as they did before the distemper seized them.'

The Commodore now proceeded to the island of Tinian, of which he gives an account greatly differing from the rich and picturesque description exhibited in Lord Anson's Voyage*. We there find it described as a terrestrial paradise, where Nature, without human assistance, but working on a soil every where dry, and somewhat sandy, and accordingly '*less disposed than other soils to a rank and over-luxuriant vegetation*,' has laid out this delightful spot into neat and extensive lawns, 'the turf of which is quite clean and even. These are skirted with stately woods, the bottoms of which, in many places, are clear of all bushes and underwoods; and the woods themselves usually terminate on the lawns with a regular outline, not broken, or confused with straggling trees, but appearing as uniform, as if laid out by art.' Further, the advantages derived from the excellent fruits and vegetables with which it abounded, such as cocoa-nuts, guavas, oranges, melons, scurvy grass, and sorrel, are said to have been 'greatly enhanced by the healthiness of its climate, by the almost constant breezes which prevail there, and by the frequent showers which fall, and which though of a very short, and almost momentary duration, are extremely grateful and refreshing, and are perhaps one cause of the salubrity of the air, &c.'

Commodore Byron exhibits to us a very different view of the same spot, as may be collected from the following detached extracts, which we shall insert without any comment; only premising that he anchored in the very place where Lord Anson lay in the Centurion.

'After I had fixed upon a spot for the tents, six or seven of us endeavoured to push through the woods, that we might come at the beautiful lawns and meadows of which there is so luxuriant a description in the account of Lord Anson's Voyage, and if possible kill some cattle. The trees stood so thick, and the place was so overgrown with underwood, that we could not see three yards before us, we therefore were obliged to keep continually hallooing to each other, to prevent our being separately lost in this trackless wilderness. As the weather was intolerably hot, we had nothing on beside our shoes, except our shirts and trousers, and these were in a very short time torn all to rags by

* See Anson's Voyage, Book iii. Chap. ii.

the *bushes* and *brambles*; at last, however, with incredible difficulty and labour, we got through; but to our great surprise and disappointment, we found the country very different from the account we had read of it: the lawns were *entirely overgrown* with a stubborn kind of *reed* or *brush*, in many places higher than our heads, and no where lower than our middles, which continually entangled our legs, and cut us like whipcord.—After we had walked about three or four miles, we got sight of a bull, which we killed, and a little before night got back to the beach, as *wet* as if we had been dipt in water, and so fatigued that we were scarcely able to stand.—

‘ I soon found that the island produced limes, four oranges, cocoa-nuts, bread-fruit, guavas, and paupas in great abundance; *but we found no water-melons, scurvy-grass, or sorrel.*—

‘ Notwithstanding the fatigue and distress that we had endured, and the various climates we had passed through, neither of the ships had yet lost a single man since their sailing from England; but while we lay here two died of fevers, a disease with which many were seized, tho’ we all recovered very fast from the scurvy. I am indeed of opinion that *this is one of the most unhealthy spots in the world*, at least during the season in which we were here †. The rains were *violent*, and *almost incessant*, and the heat was so great as to threaten us with suffocation. The thermometer, which was kept on board the ship, generally stood at 86, which is but 9 degrees less than the heat of the blood at the heart; if it had been on shore it would have risen much higher. I had been upon the coast of Guinea, in the West-Indies, and upon the island of St. Thomas, which is under the Line, but I had never felt any such heat as I felt here.’

After enumerating the incessant torments sustained from the flies in the day, and the musquitos in the night; from swarms of centipeds and scorpions, and of large black ants, scarcely inferior to either in the malignity of their bite; as well as from other venomous insects without number, altogether unknown to them; the Commodore relates the difficulties they met with in discovering the *distant* haunts of the cattle, which are said to have been procured on such easy terms in Lord Anson’s relation. The Commodore’s parties, who were sent out to kill them, ‘ were absent three days and nights before they could succeed; and when a bullock had been dragged seven or eight miles, through *such woods and lawns as have just been described*,

† The seasons in which Lord Anson and Commodore Byron visited this island were nearly the same. The former anchored here about the 26th of August, and sailed on the 21st of October: the latter arrived here about the 1st of August, and sailed from hence on the 1st of October.

to the tents, it was generally full of fly-blows, and stunk so as to be unfit for use.' The fatigue, too, of the men, in bringing down the carcasses, and 'the intolerable heat they suffered from the climate and the labour, frequently brought on fevers which laid them up.'

According to the following quotation, the flies of Tinian must be expeditious breeders, and their maggots come very early into life, in this tropical hot bed. 'We procured poultry,' says our Journalist, 'upon easier terms: there was great plenty of birds, and they were easily killed; but the flesh of the best of them was very ill tasted, and such was the heat of the climate that, within an hour after they were killed, it was as green as grass, and swarmed with maggots.'—But we refer this matter to the consideration of the naturalists.

We shall here terminate our account of this voyage, and the present article, by only adding that the Commodore steered his course from hence, by the Basché Islands, and the coast of Sumatra, to Batavia. From thence he proceeded to the Cape of Good Hope, and at length arrived in the Downs, on the 9th of May, 1766, having spent somewhat more than 22 months on this expedition.

[To be continued.]

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ART. XIII. *Fragmentum ex Lib. xci. Historiarum Titi Livii Patavini. Nunc primum eruit ex codice MS. Vaticana quondam Palatino inter Latinos signato, No. 24. Et celeb. Beniamino Kennicott, inscripsit Paulus Jacobus Bruns. A Fragment of the 91st Book of Livy. Now first discovered and published from a Collection of Latin Manuscripts in the Vatican Library, and inscribed to the celebrated Benjamin Kennicott, by Paul Jacob Bruns. Fol. 1s. Hamburg printed; sold by White in London. 1773.*

IT is well known that forty-five books, only, of Livy's Roman History, have reached us in a perfect state. As to the remainder, even to the 140th, they continue truly among the *desiderata*; and therefore the discovery of any, even the smallest part, of so valuable a treasure, will, without doubt, be welcome to the learned.

Mr. Bruns appears to have been one of the persons employed by Dr. Kennicott in collecting materials for the great work in which that gentleman has been so long engaged. He informs us, that during the time which, in the last year, he spent at Rome, after he had consulted many collections of Oriental writings in the Vatican Library, he applied himself to search for Greek and Latin MSS. which might answer the purpose of his journey. He determined to use particular care, he tells us, in selecting those which had been applauded by learned men, for their excellence and antiquity; and as he knew that *Blanchinus*

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chini^{us} had mentioned, with great approbation, a *Latin Codex*, distinguished by the number 24, and comprehending the books of Tobit, Job, and Esther, this he sought after, and proceeded to examine. He presently found that the above-mentioned books were superscribed on some more ancient character, which lay concealed beneath, and that the manuscript was to be ranked with those which are called *rescriptos*, or, says he, to speak more in the Ciceronian style, *palimpsestos*: the last of which terms, we should observe, is particularly used to signify parchments dressed in such a manner that, by a little moisture, what had been written on them might be effaced, after which they were ready to receive other impressions. However, in the present case, the characters were not so far destroyed but that, with assiduity and attention, our Author was able, in a great measure, to recover them.

This *Latin Codex* contained, we are informed, 176 leaves, nine of which have been more lately added, together with some others about the middle of the book, from fol. 54 to 72: as to the rest, Mr. Bruns supposes they were parts of different authors reduced into the present form about the eighth century, when the new text was inscribed on the more ancient one. One part of these leaves, he thinks, contains some of Cicero's orations; but a more minute examination of this he leaves to any future enquirer. He employed himself, however, awhile, in considering those pages, in several of which the ancient text is so greatly obliterated that he conceives it hardly possible for it ever to be restored. At length he met with an elegant character, and exerted himself to the uttermost, that he might discover what had been there written. He presently, he says, snatched a word here and there: he found sometimes occurring the well-known names, *Pompeii*, *Contr. bae*, *Sertorii*, and observed in the front of one page LIB. XCI. and of the other TITI LIVI, but in a character so very minute, that it might easily escape the sight. After this elucidation he read over the epitome of the 91st book of Livy, and perceived that it treated of the *Sertorian* war in Spain: after all which he concluded, without any doubt, as he apprehends will all his readers, that he had here met with a fragment of Livy which had not been seen by, or known to, any person, for a long series of years. This fragment, which had been probably torn away from some ancient volume, constitutes, it is said, the 73d and 78th, 75th and 76th leaves of the *Codex*. The text, which has been more lately transcribed, runs transversely on the ancient one; so that whoever would read the fragment of Livy must turn the book in such a manner as that the margin to the left hand may become the lowest edge of the leaf: (*ut in marg. ad sinistram ora folii infima evadat.*)

Concerning

Concerning the *character* of this fragment, it is said to be that which is called *uncialis*; which is generally accounted the most antique, and is found in the smallest number of manuscripts. Mr. Bruns compared it with the most celebrated ancient writings, and perceived that it yielded to none in points of excellence or antiquity. When he was afterwards at Naples he met with several Latin words which had been inscribed on some of the walls in *Herculaneum*; and having very carefully considered the form of these letters, and those of the lately discovered fragment, he says, they appeared to him very exactly to resemble each other. He has added to his work an engraving of four Latin words, which he saw at the bottom of a picture taken out of the *Herculanean* ruins; as a specimen of the character in which the fragment is written. Our Author, on the whole, does not scruple to give it a first place among ancient manuscripts in the Latin language; and, lest he should be deemed rash in forming this judgment, he introduces a learned Italian, *Vito Girolonazzi, Abbate*, particularly sagacious in this kind of enquiries, as joining him in the same opinion.

The parchment of this fragment, it is observed, is very thin, and of a yellow colour: there are two columns in each page containing thirty lines, and the words have no intervening space to distinguish them from each other.

Mr. Bruns has published the fragment first in its original form, afterwards in a more modern way. In some places he has been obliged to leave a word or a sentence imperfect; but though it is short and incomplete, it is nevertheless an acceptable addition to the excellent history of which it makes a part.

The Editor has added a few annotations and criticisms on some passages in this fragment; but for farther particulars, we refer to Mr. Bruns's publication.

MONTHLY CATALOGUE,

For AUGUST, 1773.

POETICAL.

Art. 14. *Evelina*; a Poem. By John Huddleston Wynne, Gent. 4to. 2s. 6d. Riley. 1773.

THIS is the well-known *Evelina* who makes one of the principal characters in Mason's *Characteristics*, where she is infinitely more interesting than she is found to be in this poem; which is diffuse and declamatory, but disturbs not the passions. There are, however, some well fabricated lines in it, and descriptions not unpoetical:

‘ Nor less the stream of Llyvon marks the scene,
Still glittering various through the blue serene,
Reflects new beauties as his current flows,
And other lies in his deep bosom shews.

L 2

When

When vernal suns their brightening influence shed,
 When Summer's radiance o'er the heavens is spread,
 When genial Autumn holds her milder reign,
 And Ceres' gifts enrich the yellow plain,
 Old Elyon bids his gently murmuring wave
 In softest lapse the verdant borders lave;
 But when from high the fierce Aquarius pours
 His wintry store of unremitting showers,
 Then swells his torrent with resistless force, &c.

A well-wrought comparison follows, of the sons of Cambria to their river: they are gentle and kind in peaceable times; but when

'The shrill-tun'd trumpet summons them to arms,
 Not the vex wintry storm that wildly roars,
 And beats in wrath their hoarse-resounding shores
 More fierce'

Art. 15. *Town Eclogues*. 1. The Hangman. 2. The Harlequins. 3. The Street-Walkers. 4. The Undertakers. By the Honourable Andrew Erskine. 4to. 1s. 6d. Cadell. 1773.

Too bad for bad report—— a thing

SHAKESPEARE.

Art. 16. *The Naval Review*; a Poem. Inscribed to the Right Hon. Sir Charles Saunders, Admiral of the White, &c. By the Rev. Robert English, late Chaplain to his Majesty's Ship the Royal George; and to the 24th Regiment of Foot. 4to. 1s. Becket. 1773.

"And if you needs must write, write Cæsar's praise."—

And, "Nobly wild, with Budgell's fire and force,
 Paints angels trembling round his falling horse."

POPE.

Art. 17. *A Collection of Poems*, the Productions of the Kingdom of Ireland; selected from a Collection published at Dublin, intitled, *The Shamrock*; or, *Hibernian Cresses*. 8vo. 3s. sewed. Bladon. 1773.

This selection is made with judgment and taste:—for our account of *The Shamrock*, see Review, vol. xlvii. p. 424.

Art. 18. *Musa Seatoniana*: A complete Collection of the Cambridge Prize-Poems, from the first Institution of that Premium, by the Rev. Mr. Thomas Seaton in 1750, to the present Time. To which are added, two Poems, likewise written for the Prize, by Mr. Bally and Mr. Scott. 8vo. 3s. 6d. Pearch, &c. 1772.

Of these poems, which came under our review at the times of their first publication, we have now nothing to say; but we sincerely wish that Mr. Seaton's beneficence may, for the future, be better bestowed, and his estate be better tenanted.

Art. 19. *The Swedish Curate*, a Poem. By Mr. Jerningham. 4to. 1s. Robson. 1771.

Gustavus Vasa, after his escape from his confinement in Denmark, was received, as he travelled through Sweden in disguise, by Suverdio, a country curate, who, at the hazard of his life, concealed him in the parish church. This story is not sufficiently interesting or eventful; nor has the poet raised such a structure upon it as will greatly

greatly strike the public attention,—or such as might have been expected from the abilities of Mr. Jerningham.

M E D I C A L.

Art. 20. *Observations on Epidemic Disorders*; with Remarks on nervous and malignant Fevers. By James Sims, M.D. 8vo. 5s bound. Johnson. 1773.

These Observations were made in the county of Tyrone, in Ireland, and they comprehend a series of eight years, viz. from 1765 to 1772.

Dr. Sims appears to have been an attentive observer of the several epidemics which occurred during this period; and his practice was generally judicious and successful.—His pathological reasonings, however are not always perfectly satisfactory.

Art. 21. *Considerations on the Use of Injections in the Gonorrhœa.*

By W. Cribb, Surgeon, in High Holborn, Member of the Corporation of Surgeons, London. 8vo 1s. 6d. Flexney. 1773.

These Considerations are judicious, and merit the attention of those who are engaged in this particular branch of practice.

Art. 22. *A Course of Physiology*, divided into Twenty Lectures, formerly given by the late learned Dr. Henry Pemberton, Professor of Physic at Gresham College, Fellow of the Royal Society, and of that at Berlin. Now first published from the Author's Manuscript. 8vo. 5s Nourse. 1773.

It is a sufficient recommendation of these Lectures, to say, that they were drawn up by the late learned and ingenious Dr. Pemberton.

The Editor indeed has not fully expressed, in the title page, the nature of the work. For the *physiology* comprehends only the history of the human body in its healthy state. But the *pathology* or the doctrine of diseases, and the *methodus medendi* or means of cure, make likewise a part of these Lectures.

A course of twenty Lectures, it must be acknowledged, forms a small field, where such copious subjects are to be introduced.—More however has been done, in so small a compass, than could have been expected. And we must add, that method, accuracy, and simplicity, sufficiently mark these Lectures to have been the composition of Dr. Pemberton.

Art. 23. *A Disquisition of the Stone and Gravel, and other Diseases of the Bladder, Kidneys, &c.* The occult Causes of the Stone assigned, its Principles explained; with the Manner of its Accumulation; and by what Means a Nucleus is first formed, which generates the Stone. Also stated Diagnostics for distinguishing such Diseases, from Caruncule and Excrescences of the Urethra, the Effects of a Venereal Taint, with the most rational Method of Cure. By William Adams, Surgeon, London. 8vo 2s. Shatwell, &c.

This two shilling pamphlet is a mere *nostrum* advertisement, which Mr. Adams has had the modest assurance to dedicate to the Royal College of Physicians.

NOVELS.

Art. 24. *The Fatal Connexion.* By Mrs. Fogerty, Author of *Col. Digby and Miss Stanby.* 12mo. 2 Vols. 5s. Bladon. 1773.

Surely Mrs. Fogerty was begotten, born, nursed, and educated in a circulating library, and sucked in the spirit of romance with her mother's milk! Novel-writing seems quite natural to her; and while she lives there is no fear that the reading Misses and reading Masters who cultivate this profitable study at the easy rate of ten shillings and six pence per ann. will ever want a due supply of adventures, memoirs, and genuine histories of Lady this, and Lord that, and Colonel Pother thing. In the manufacturing of all which, the greatest difficulty seems to be—the hitting off a new title-page; for as to the stories told, and the characters drawn, they are all echoes of echoes, and shadows of shades.

Art. 25. *Cécilia; or, the Eastern Lovers.* Translated from the French. 12mo. 3s. bound. Bladon. 1773.

Those who love a melancholy story, may here indulge themselves to the utmost of their heart's discontent.—We have nothing to add in the commendation of this piece.

Art. 26. *The Prudential Lovers; or, the History of Harry Harper.* 12mo. 2 Vols. 6s. Bell. 1774.

If, says this modest Author, 'it is the fate of this work to perish through the inability of our genius, we shall be happy, as it is the most convincing proof we have mistaken our *sorte*, and shall acknowledge ourselves indebted to the candid for their censures; for it will be the means of driving us from a path, in which we are sure to have our senses bewildered, and meet with nothing but thorns and stumbling-blocks to our feet. As it is the first, it shall be the last attempt.'—

Happy it is for this Author that he has been able to hold his mind in a frame so fit to support the weight of that disappointment, and mortification, which every writer must feel, on the miscarriage of his performance. Ere this time, we doubt not, the public voice hath pronounced to him the fate of this poor history; and we hope he will have resolution enough to keep his word with his readers,

EAST-INDIES.

Art. 27. *A Letter to Sir Richard Hotham, Knight, in Answer to his Reflections on East India Shipping.* 8vo 1s. Murray. 1773.

The Answerer undertakes to point out the errors in some of Sir Richard's calculations, the unsoundness of his principles, and the self-interested tenour of his views, in regard to the regulations of the East India shipping, for which he contends in his *Reflections*; See Rev. for April, p. 327.

* The Author does not always thus assume the majestic plural, but most commonly is humble enough to content himself with the singular number; so that we conclude this delectable history is not the production of more than one pen.

P O L I T I C A L.

Art. 28. *Remarks on an Inquiry into the Connection between the present Price of Provisions, and the Size of Farms* *. Wherein the Errors of the Inquiry are detected, and the Consequences of the Practice of monopolizing Farms are explained, and proved disadvantageous. By John Lewis, Author of *Uniting and Monopolizing Farms, &c.* † 8vo. 6d. Longman, &c. 1774.

The motive which induced Mr. Lewis to make these Remarks is thus explained: 'The writer of this Inquiry says, that *monopolizing land* seems to be the most general topic of the present times; and he is of opinion, that those who pretend to prove the practice is *disadvantageous*, are misinformed; as the arguments he has seen on that subject, are by no means satisfactory to him, but such as may mislead his countrymen, and prove prejudicial to the state. For which reasons, he could no longer forbear giving his sentiments on the subject; as he is persuaded, it is incumbent on every one who thinks he has it in his power, to endeavour to set them right. So in like manner, others who differ in opinion with this writer, may from the same motives, think themselves under the like obligation to detect and shew where they think this writer has been *misinformed, or errs in judgment*; which if not detected may mislead his readers.'

There wanted not another provocation; for Mr. Lewis having written on the ill consequences of uniting farms, and the Author of the *Inquiry* having controverted the positions there advanced, this, in all likelihood, proved the prevailing inducement to recrimination.

Mr. Lewis appears to understand his argument, but is tart in his replies; which may be overlooked in one who professes himself a farmer, and who may be supposed fond of his discoveries; and therefore disposed to exult where he conceives himself to have detected errors in his literary antagonist.

The chief point in dispute between these two gentlemen, is a comparison with a view to public utility between a farm of 300 l. per ann. in the hand of one farmer, or the same quantity of land divided into eight small farms, which Mr. Lewis contends will each let for 50 l. a year. This is certainly an useful and curious object of inquiry, though the conclusions drawn on either side ought not to be insisted on too positively; since the great variation of circumstances that take place in different situations, renders general principles in agriculture of dangerous application without due allowance being made for peculiar cases. It may however be safely affirmed, that if no farms exceeded the rent contended for by the *Inquirer*, there would be little occasion to lament the monopoly of land; and the *Remarks* might appear to have entered into an argument of far less importance than is now actually the case.

* For an account of this ingenious pamphlet, see Rev. vol. xlviii. p. 345 and 430.

† Mr. Lewis is not author of the *Practice* of uniting Farms, but of a pamphlet shewing the bad effects of that practice; for which see Rev. vol. xxxvi. p. 321.

The *Inquirer* having contended, that in harvest time, and in other operations that require dispatch, the great farmer, by throwing many hands together, has his work better and more expeditiously done; and also that he can employ an equal number of men with the small farmers on the same land divided among them, and longer; the *Remarker* retorts—'If the great farmer's men will do their work better, and dispatch double the quantity in the same time that an equal number would if divided, on lesser farms; 'tis inconsistent to suppose they employ full as many as would be employed on the same lands in lesser farms, when half the number would be sufficient; yet this Writer asserts, that they do employ full as many, and also, that they are likely to employ them longest. And after these gross inconsistencies, he concludes the paragraph thus: "but as I mean to confute by facts, and not by arguments, I will appeal, &c."—And now too, I will appeal to any reasonable man, whether either *by facts* or *arguments* this writer is likely to confute any person besides himself; but that he has fairly done.'

The *Inquirer* advancing, that the small farmer cannot rely on his own labour, and if he does, he is a loser by it; for that his employment should be a general attention to the whole: the *Remarker* replies, that—'the farmer when able puts his hand to the plough, and every other operation; and being constantly where the scene of action lies, he can best assist and direct: and thus, *his attention is properly employed*. Though perhaps, once or twice a day, going or coming he may take a round through his fields, to see or feed his cattle, or mend a gap; yet in such sized farms these will not take up much of his time. Now I will suppose such a farmer with five labourers *employed together*, either in hay or corn harvest; while he continues to work with them, experienced men allow, that these six men are likely to perform full as much as seven labourers without a master attending them: so that the master instead of being a loser is doubly paid, by what he *does* himself, and what he causes others *to do*: besides, 'tis not the quantity of work performed that is the only advantage, but the manner of doing it with care and due attention is still of greater consequence.' To this he properly adds the hasty, slovenly, wasteful way of reaping where harvest work is contracted for by the acre; when the men make more haste than good speed, neither gathering up the corn clean, nor attending to its being properly dry at the time of binding. These disadvantages he says the great farmers are obliged to submit to, rather than greater, by prolonging their work to short days and bad weather; and are enabled to overlook them, by renting their land cheaper than small farmers do.

But the grand objection to large farms is, their tendency to depopulate the country. According to the *Inquirer* the large farm will have 38 persons on it more than the small farms; but according to the *Remarker* the small farms will support 29 more than the large one. As these computations, by their difference, cannot be supposed very accurate, we shall not enter into the particulars; but we have heard the advocates for small farms reason upon this very question as follows: 'Supposing the numbers equal, the political objection to large farms in point of population still remains in force; nor will any abstruse reasoning

reasoning be required to prove it. If this land is occupied by one person, he is the *only* man of property upon it; those who cultivate it for him being all of servile condition, and will be withheld from matrimony in proportion to the difficulties of supporting by labour the incumbrance of a growing family. If on the other hand it is parcelled out into eight farms, [according to Mr. Lewis's supposition] there may not indeed be so opulent a man upon them as the aforesaid wholesale farmer, who thrives upon the poverty of the rest; but there will be eight pains-taking men supporting industrious families in an honest, laudible independence; and if one of these plans was to be chosen, to extend over the whole island, where is the speculator who would hesitate in deciding which of them would be most for the advantage of the community, in every point of view? Small farms [as Mr. L. observes] are nurseries for farmers, where those who set out with little capitals may, by care, industry, and ingenuity, qualify themselves for larger undertakings; and it is no less cruel than impolitic to exclude active young men from opportunities of advancing themselves in proportion to their talents."

To conclude, both the *Inquirer* and his present commentator are men of abilities, though they have thought differently on this curious subject, the discussion of which is of more general utility than commonly results from the opposition of opinions in literary alterations.

M I S C E L L A N E O U S.

Art. 29. *The Depositions, Arguments, and Judgment in the Cause of the Church-Wardens of Trefdarth, in the County of Anglesea, against Dr. Bowles*; adjudged by the worshipful G. Hay, LL. D. Dean of the Arches: Instituted to remedy the Grievance of preferring Persons unacquainted with the British Language to Livings in Wales. To which is prefixed, an Address to the Bishops of Hereford, Bangor, St. David's, Asaph, and Llandaff. Published by the Society of Cymmrodorion. 4to. 2s. 6d. Harris. 1773.

As far as we can judge, from the perusal of the depositions here laid before the public, we conclude that the gentleman abovementioned was really, if not legally, incapacitated for officiating as a minister, and consequently for receiving the profits, in a Welch parish. Even the evidence produced in his favour, great part of it at least, seems to prove him unable to perform the service required in that language, which only can be understood by the majority of the parishioners. Dr. Hay, in summing up the evidence, appears to be of the same opinion, though he has not thought himself sufficiently authorized to proceed to deprivation. The manner in which a certificate is said to have been obtained in Dr. Bowles's behalf, certainly reflects no honour upon him; and the judge declares that, on this account, the Doctor appears before him in a very unfavourable light. But it is not our business to decide: a curate may perform parish duty in Wales as well as in England, while another reaps the advantage: but there are those who are bound in justice, in conscience, and by every sacred tie, to see that these important affairs are properly conducted.

M.

Art.

Art. 30. *Oxonia, explicata et ornata.* Proposals for disengaging and beautifying the University and City of Oxford. 4to. 1s. Wilkie. 1773.

The Writer of this pamphlet having remarked, that a spirit of improvement at present animates the university and city, with respect to convenience and magnificence in their streets and buildings, and that some judicious steps have already been adopted by the committee, is induced to propose some farther alterations. Our forefathers, he observes, seem to have consulted petty convenience and monastic reluctance, while they neglected that uniformity of design which is indispensable to magnificence, and that elegance of approach which adds half the delight. It is pity that such noble and elegant buildings as there are at Oxford, should be almost lost by a faulty situation, or disfigured by a crowd of miserable houses or cottages standing around them: at the same time retirement and solitude seem very well to accord with seats of learning and study, to which, it may be thought, our Author's schemes of rendering them quite open and disengaged do not perfectly agree. It appears, however, to us, that he understands his subject, and that his plans are worthy of attention. He speaks at first of proposing only a few alterations; but they arise to a great number, and must be attended with a very considerable expence.

Art. 31. *The Vaux-hall Affray; or, the Maccaronies defeated:* being a Compilation of all the Letters, Squibs, &c. on both Sides of that dispute. With an introductory dedication to the Hon. Tho. Lyttleton, Esq; 8vo. 1s. 6d. Williams. 1773.

The circumstances of the *fracas* at Vaux hall, between the Rev. Mr. Bate, on the one part, and a *corps* of *staring*, bullying gentlemen on the other, have been sufficiently related in the London newspapers. There is nothing here added to the letters, &c. which appeared on that occasion, except the *dedication*; in which the general character and conduct of Mr. L. — are treated with great freedom and severity.

Art. 32. *Essay on the Character, Manners, and Genius of Women in different Ages:* Enlarged from the French of M. Thomas. By Mr. Russell. 12mo. 2 Vols. 6s. bound. Robinson. 1773.

In the Appendix to the 47th volume of our Review, we gave an account of Mions. Thomas's Essay, which, Mr. Russell says, is *indisputably the most elegant and most philosophical treatise on the female mind and female character* that has yet appeared.

But, notwithstanding these excellencies, continues he, it appeared to the Editor to want a good deal more than translation to make it satisfactory to the English reader. The sentences were often complicated, and the paragraphs tedious. It had none of those larger divisions which are so necessary to relieve the mind, nor any of those inferior ones which are not less essential to the perspicuity of reasoning. He therefore in some measure decomposed it; he split the sentences, broke the paragraphs, and divided the work into parts and sections: he omitted some things, and added others. *It* relates to the progress of society in Britain, is entirely new. In short, he is answerable for the defects of the Essay, as it now appears;

pears; though he has not the vanity to claim its beauties. Those who are acquainted with the original, however, he doubts not, will give him credit for his labours.

What credit others who are acquainted with the original will give Mr. Russell for his labours, we know not; as for us, we shall only observe (out of tenderness to him) that the translation is far from being an elegant one, and that what he says concerning the progress of society in Britain, is not entirely new.

Art. 33. *A Dictionary of Antient Geography*, explaining the local Appellations in Sacred, Grecian, and Roman History; exhibiting the Extent of Kingdoms, and Situations of Cities, &c. And illustrating the Allusions and Epithets in the Greek and Roman Poets. The whole established by proper Authorities, and designed for the Use of Schools. By Alexander Macbean, M. A. 8vo. 7s. Bound. Robbison, &c.

The Dictionary, under an alphabetical series, is certainly the most convenient and useful for a work of this kind.—The Author has not only digested former dictionaries, but hath consulted the antient geographers, without neglecting other authors. He has, in some degree, enlightened himself by modern geography, having given the situation of places from later observations. Names are often changing but place is always the same, and to know it exactly is always of importance. Mr. Macbean adds, in the true Scottish idiom, *there is no use of cringing to the ancients, whose knowledge of the globe was very imperfect; I have therefore used antient names, with modern calculations, &c.* 1773, p. iii.

We agree with Mr. Macbean, that a work of this kind has long been wanting: the large set of compilations being too unwieldy for the schools; *Wells's* book being too general, and *Echard's* little more than a catalogue. This want, says he, is now supplied; and the English student will, in the future, more easily understand the narratives of antient historians, the reasonings of antient statesmen, and the descriptions of antient poets.

The Author has been scrupulously careful in citing his authorities, both of antient and modern writers, a circumstance which evinces the great attention, and extensive reading, which have been employed in the execution of his plan.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *The Scripture History of Abraham; to which is annexed, a Dissertation on the Sceptre of Judah, in which the comments of Bishop Spence and Bishop Warburton upon that Subject are particularly examined.* By W. Gilbank, A. M. 8vo. 4s. in Boards. Wulke, &c. 1773.

The design of this publication is, I. To show that, the seemingly unconnected and unmeaning incidents of Abraham's life will be found on a nearer inspection to be the orderly parts of one entire dispen-sation, and pregnant with information. II. That the Jewish theocracy was instituted at the covenant of circumcision. III. That this hitherto unthought-of era of the theocracy, and the considering the *chieftains of Judah* as the delegates of God (a sense, as will be seen, warranted by scripture) afford an easy and accurate interpretation of the prophecy of Jacob concerning the sceptre of Judah, and reciprocally confirm each other.

The

The Author, according to this plan, enters into a particular consideration of the events which are recorded in the Old Testament relative to Abraham; many or most of these events he regards as having a figurative meaning; and herein he may possibly be right; though having fallen into the allegorizing humour he may, perhaps, extend it beyond those bounds which the scriptures will warrant. In his account of the command issued to Abraham concerning his son Isaac, he selects the substance of what Dr. Warburton has so largely written on that subject. What is peculiar in the book seems to be the supposition that the Jewish theocracy commenced at the time when circumcision was first instituted. On this ground he endeavours to illustrate the famous prophecy concerning the *septr's not departing from Judah*. He supposes, with Dr. Warburton, that by the *septr* we are to understand the theocracy, or that extraordinary protection and government of the Supreme Being, under which the Israelites were received. The Bishop of Gloucester imagines that this extraordinary divine government of the descendants of Abraham first took place at the time when God appeared to them at mount Sinai; but in this Writer's view the words of the prophecy imply, that the *septr*, whatever it signified, was already in the hands of Judah; he therefore concludes, with some shew of reason, that the theocracy was originally ordained at the season above-mentioned. His supposition is ingenious, and not ill-supported; but he is rather prolix and tedious in some parts of his performance. The dissertation on Jacob's prophecy is chiefly formed of extracts from Sherlock, Warburton, Newton, and the Old Testament. As to his observation that the enemies of Judah were delegates of God in his government, we do not meet with a great deal on the subject, and it appears to us to amount to no more than this, that they were instruments, as all beings are, in the hands of Providence, to fulfil its purposes. Mi.

Art. 35. *Meditations on the Seasons*: Spring, Summer, Autumn, and Winter. By the Rev. Robert Preston, M. A. 12mo. 2s. sewed. Dilly. 1773.

These plain and pious observations and reflections are not remarkable for the beauties of composition, or for sprightliness of sentiment; but they are apparently published with a good intention, and seem calculated to awaken the reader's regard to the subjects of religion, or to assist him in drawing spiritual improvement from the objects of nature. They have chiefly a practical tendency, the Author having, very wisely, taken little notice of the points in dispute among Christians of different sects and denominations. Mi.

Art. 36. *The original and present State of Man briefly considered*; wherein is shewn the Nature of his Fall, and the Necessity, Means, and Manner of his Restoration, through the Sacrifice of Christ, and the sensible Operation of that divine Principle of Grace and Truth held forth to the World by the People called Quakers. To which are added, some Remarks on the Arguments of Samuel Newton, of Norwich. By Joseph Phipps. 8vo. 2s. Nicoll. &c. 1773.

Mr. Phipps appears to be a sensible and pious man: but he is a verbose writer, and engaged in a mystic kind of divinity which affords him some peculiar satisfaction, though it may be difficult for him to explain or support it. The Quakers have given such different

accounts of the *light within*, that some have been supposed in their defence of it to plead for the sufficiency of human reason without the aid of revelation, while others professing a regard to christianity, have enveloped its truths in darkness and confusion. Taken in a qualified sense, all good men will agree with Mr. Phipps in some of his assertions on the subject; but when he advances farther, he lays the way open for endless conjectures and chimeras. On his scheme, the scriptures seem to be but of little importance, and we are left to hearken to the supposed visions and revelations of every one who shall conceit himself under a divine inspiration. This consequence, our Author may imagine, he guards against; but with all his care, this appears to be a natural effect. We can by no means think that Mr. Phipps has confuted his antagonist, though he has shewn some ingenuity and acuteness. In two or three instances he seems to deal unfairly: however, we must agree with him when he says, concerning predestination and preterition,—‘To suppose, that the Supreme Excellence should create all the millions of mankind of one nature, and for eternal duration, and that he should, either immediately or remotely, necessitate a minority of them to everlasting happiness, and at the same time determine to give the major part no other opportunity but to be inevitably and eternally miserable; is to suppose, that there is more cruelty than goodness, more rigour than wisdom, and more inequality than mercy in the divine nature. I therefore must conclude, that the supposition is irrational, unjust, and grossly injurious to the divine character.’

Art. 37. *Multum in parvo contra Parvum in multo*; or, a Six Days candid Review of a Six Years uncandid Controversy: wherein Mr. Phipps's Arguments in defence of Quakerism, in his *Observations*, and *The original and present State of Man*, against Mr. Newton of Norwich, are shewn to be defective, and the Doctrines of absolute Necessity and universal Redemption fairly deduced from some of the Quakers Principles, as laid down in Barclay's and Phipps's Writings. Addressed to the People called Quakers in particular, by one who was formerly a Member of that Christian Society. 8vo. 1s. 6d. Richardson and Urquhart. 1773.

A third person here steps in for a share in the controversy between Mr. Phipps and Mr. Newton, concerning each of whom he apprehends, ‘they would do well to add to their faith a little more of that cardinal virtue called Charity, *which is not easily provoked*.’ He with justice observes, that men pretending to inspiration, differ as much about the sense of scripture as *carnal reasoners*; and that the Quakers themselves are not agreed about the sense of some doctrines said to be essential. ‘An eminent preacher among them, he remarks, actively and on principle contributes to the support of the *national militia*, and shuts up his shop on *fast days*. Many among them of unexceptionable moral characters and of sound piety, pay *tithe* and *church-rates*; and as many different opinions sometimes are broached in their yearly meeting, as among any congregation of reputed unenlightened men, the sense of one yearly meeting has not always been the sense of succeeding ones. A great number of respectable Quakers took up arms in Philadelphia a few years ago, and went in person to assist the governor against a body of ruffians; and it is very remarkable, worthy, pious, well-meaning men among them, who make the highest

highest pretensions, even to the gift of *discerning Spirits*, have evinced the greatest degree of *falsibility* and *ignorance*, and have been imposed on more than the rest.

These are some of this writer's reflections: he seems to succeed very well in several of his replies to the observations and arguments of the Quakers, and to have a true spirit of good will to all mankind: but we must add, that he often appears rather as a sceptical author, unsettled in his principles, and therefore in some danger of throwing all things into doubt and perplexity. He has deserted Quakerism, but observes, that 'though the Quakers decry human reason, he thinks their principles and practices are more *rational, on the whole*, than those of any other body of religionists.' A remarkable concession from one who professedly writes to confute some of their most considerable champions! if these are the most rational, what notion must he form of all the other denominations of Christians? **Hi.**

Art. 38. *A Treatise concerning religious Affections.* Part I. Concerning the Nature of the Affections, and their Importance in Religion. Part II. Shewing what are no certain Signs that religious Affections are gracious, or that they are not. Part III. Shewing what are distinguishing Signs of truly gracious and holy Affections. By Jonathan Edwards, A. M. and Pastor of the first Church in Northampton. 8vo. 5 s. Dilly.

.ii This appears to us to be a republication, in North Britain, of a work formerly printed in New England. It is probable that its rise was owing to some disputes about religious *experiences, conversions*, &c. which have often obtained in the christian world. The pious and sensible Author, for such we apprehend him to have been, was desirous to set his fellow christians right on such topics, and lead them to regard sincerity as the matter of principal moment. He discovers in this view considerable knowledge of the workings of the human heart, and of the subtrefuges, vain imaginations and pretences to which persons sometimes have recourse under the appearances of piety. He is a Calvinistical writer, but a hearty friend to holiness and good works. His treatise, though well designed, is heavy and tedious: he dwells long on his subject, and seems in danger, after all his care, of perplexing and distressing some well-disposed minds, and perhaps leading them sometimes into mistaken conclusions and enthusiastical reveries. **Hi.**

Art. 39. *A Letter to Dr. Balguy, on the Subject of his Charge, delivered to the Archdeaconry of Winchester, in the Year 1772.* With a Postscript, relative to certain Observations contained in the Charge respecting the Dissenters and Toleration. By John Palmer. 8vo. 1 s. Johnson. 1770.

Those who have read Dr. Balguy's *Charge*, with any degree of attention, cannot well be surpris'd to see several answers to it. It would have been strange indeed, if so extraordinary a *Charge* had pass'd unnoticed. The principles advanced in it are so inconsistent with the principles of genuine protestantism, and it contains so many strange and contradictory notions, to say nothing of its misrepresentations, that it affords a very favourable opportunity for considering the absurdity, futility, and inconsistency of it in a variety of lights.

Mr. Palmer places the Doctor's mistakes in a clear and distinct point of view; he shews, by plain and notorious facts, that many of

his assertions and insinuations are entirely groundless: he proves, that the Doctor himself does not believe the Thirty-nine Articles; and he writes in a sensible, spirited, and lively manner.

You have published a *thing* (says Mr. Palmer) which you are pleased to call a *Charge* (in which, however, no *Charge* is given); but you might, with much greater propriety, have entitled it a *Drum* or a *Trumpet*, seeing it was intended to excite, if not *bella, horrida bella!* yet animosity and rancour. A great regard indeed you must have for the *souls of men*, when you employed your *half hour in the pulpit*, not in giving a *serious charge* to the clergy of your arch-deaconry, to attend *minutely* to the spiritual welfare of their parishioners, but in attempting to kindle in them the fire of bigotry; and to fix their attention upon a subject which had been *before* determined by the magistrate; who, you say, is the "only proper judge" of it.

There are many bold misrepresentations in your piece; which may perhaps succeed with those who fancy that *oculus facit monachum*, or that a *clergyman* must needs be, *ex officio*, an open, plain, simple-hearted creature; but there are men, and their numbers are great, who well know that the artifices of politics may be very conveniently hidden under a gown and cassock; and that the nearer a man approaches in church preferment to a seat in the house of lords, the more prone he generally is to forget the duty of a minister of of the *Gospel*, and make himself busy about public affairs which do not concern him.

Do not concern him! you will say, what should be the object of a clergyman's attention, if not an "attack on our ecclesiastical establishment?" Plausible enough this question! but *only* plausible. By your own confession; and in sober truth, the religion of an establishment is the religion of the magistrate; that which he chooses and prefers; therefore, the duty of *his* clergy is, to leave religion to his care and judgment. In England, indeed, if any of them with an alteration in *his* religion, they have a legal right humbly to *petition* him for it. If he consents, the *non-petitioning* clergy are bound to acquiesce in their master's decision, and ought not to throw themselves into heats and passions, though he *should* change his *hiring-money* from mixed to pure silver; which, by the bye, was all the petitioners requested. If the magistrate should reject such a *petition*, the absurdity of the *non petitioning* clergy's fretting, fuming, and stamping about it, is still more strikingly apparent. Why should they be disturbed when things have gone on exactly to their wish, and their master and they are both of a mind?

Indeed, sir, I greatly doubt whether you are quite in earnest in what you say concerning the views of the petitioners. You are a divine and a politician. Now I have been considering, to what we might resemble a man, in whom the political and ecclesiastical characters are united; and cannot help thinking, but such a one may be aptly compared to the description which some *Arhanasians* have given of our Saviour, who, say they, knew the day of judgment in his *divine nature*, but was utterly ignorant of it in his *human*. Thus the politico-ecclesiastical divine, with his *ecclesiastical* eye, sees one end of the church tumbling down, the other on fire, and the *wicked petitioners* bringing oil and faggots to increase the flames, instead of bearing each a bucket of water in his hand to extinguish them; but, with his

political

political eye, he beholds the church settled firm on its foundation, fair and flourishing, and the petitioners coming in white leathern aprons, their trowels in their hands, and plaister of Paris ready to adorn and beautify the building; and whilst, in his ecclesiastical nature, the poor man stands weeping over the ruins of so stately a fabric; in his political nature he is laughing, and blessing himself that all is safe, and the church in no danger. I make no doubt, Doctor, but you could, if you please, show the excellence of the petitioners' scheme in a much better manner than you have shown the evil tendency of it.'

As there are, at this time, several writers of the name of *Palmer*, it may be proper to observe, that the advertisement prefixed to this *Letter*, is dated at Macclesfield, April 27, 1773.

S E R M O N S.

- I. At the Parish Church of Blofield, in the County of Norfolk, at the Archdeacon's Visitation, May 27, 1773. By James Carlos, A. M. Chaplain to the Bishop of St. David's, and Rector of Blofield. 6d. Nicoll.
- II. At Oxford, before the University, July 11, 1773. By Henry Whitfield, D. D. Vicar of Brightlingsea, Essex. 6d. Pridden.
- III. Before the University of Oxford, July 11, 1773, Aft-Sunday, at St. Mary's. By Thomas Griffith, D. D. Rector of Bishop's-Stoke, Hants, and Fellow of Pembroke-College. 6d. Rivington.
- IV. *The Christian aspiring to Heaven*—On the Death of Mrs. Susannah Britain, late wife of the Rev. Mr. John Britain. Preached in Church-lane, Whitechapel, July 13, 1773. By Samuel Steener, D. D. 6d. Buckland.

C O R R E S P O N D E N C E.

THE Letter signed *Br. Etomicus* is received; it contains a number of valuable hints; but we apprehend that the Writer did not mean to have his Letter printed.

A. B.'s Letter is very kind, and candid; but he is desir'd to reflect how difficult must be the attempt to settle an *Index Expurgatorius*, with respect to the literature of a free country. As far, however, as is consistent with a due regard to the real and sacred interests of TRUTH, and to the natural claims of free and fair enquiry, our Correspondent's judicious hint shall be attended to.

In our account of M. de Luc's work on the Barometer, in our last Appendix, page 577, line 26, for '*sedentary* barometer,' read '*stationary* barometer.'

In the same Article, page 579, in the proposed emendation of *Des Cartes's* barometer, we neglected, and perhaps it was scarce necessary, to observe, that when the tube has been sufficiently inclined so as to raise the water to the top, the lower extremity should be stopped with a finger, before the sealing is broke off; as otherwise the mercury would instantly descend into the basin. When there is a sensible quantity of air at the top, the necessary degree of inclination may be easily estimated after a little experience.

T H E

MONTHLY REVIEW,

FOR SEPTEMBER, 1773.



ART. I. *Dialogues of Lucian from the Greek.* 8vo. 5s. Flexney,
1773.

LUCIAN, who, among the authors of antiquity, stands almost alone in the walk of humour, has at length had justice done to his facetious Dialogues, in an English translation. Nor is it so very extraordinary that we have had no adequate translation before. The task is not so easy as it may appear upon a slight idea: to strike off the peculiar genius and character of ancient humour, and at the same time to preserve the ease and freedom of our own language, requires a considerable share of taste and judgment. Be such then the present Translator's praise, if the Public, on perusing the following specimen, shall be willing to allow it.

Timon, having by indiscriminate liberality, wasted his fortune, Jupiter and Mercury, out of compassion, send Plutus to redeem him from the labours of the spade, and to reinstate him in opulence. No sooner have his new fortunes taken place, than the same swarm of parasitical vermin, that devoured his former substance, begins to buzz about him again. Their characters and treatment make up the comic humour in the following piece of dialogue:

T I M O N [having just dug up his new-found gold]

—Heyday! what is the matter here? swarms of dusty fellows on all sides of me passing and blowing—I fancy they smell the gold. I have a good mind to get upon this bank, that I may pelt them the better with stones—No—I will break my law for once—I will do myself the pleasure of speaking to them, that my contempt of them may cut their very souls. That, I think, will be best. So I will stay here to receive them. So! who is this that comes first? Gnathonides the parasite.—He lately offered me a halter, civil gentleman! when I begged something of him to buy a supper. The rascal ere now has swilled many a hoghead of my wine. However,

V O L. XLIX. M I am

I am glad to see him the very first man: he shall hang his lip presently, I warrant him.

‘ GNATHONIDES. I said the gods could never long neglect so worthy a gentleman! the handsome, good-natured, generous, jovial Timon! Sir, I am your most obedient servant.

‘ TIMON. What? the most rapacious of all vultures! the greatest villain upon earth! Sir your’s!

‘ GNATHONIDES. Still the same I see—witty, fond of a joke—But where shall we be jolly together? I have just got one of the rarest catches you ever heard: I will sing it to you.

‘ TIMON. With this spade I will teach you the finest elegy in the world, so pathetic, so—

‘ GNATHONIDES. What now? Surely you do not strike me? O dear! O dear! O dear!—he has wounded me sadly. Bear witness—you shall appear at Arcopagus for this.

‘ TIMON. Stay one moment longer, and you may lay your indictment for murder. For as sure as—

‘ GNATHONIDES. No, no—But pray now apply a little gold to the wound: I have heard it is the best thing in the world for stopping of blood.

‘ TIMON. Are you not gone?

‘ GNATHONIDES. I am going. Plague take you! what an alteration here is indeed!

‘ TIMON. But what bald-pated fellow is this that comes now? Philades, the most execrable of all hypocrites! This honest man had a whole farm of me, besides two talents for his daughter’s portion, for praising my singing. When nobody else had the assurance to say a word, he swore my note was sweeter than that of a dying swan. But, when I was lately taken ill, and thought he could not do less than afford me every kind office, behold! my gentleman hit me a slap in the face, for presuming to expect it.

‘ PHIILADES. What impudence! Now, I suppose, you know Timon! Gnathonides now forsooth vouchsafes a visit! he is rightly served, and no otherwise than such a fellow deserves. It is for us, who have been his old friends and companions, to pretend to speak to Timon; and not for such upstarts as he is. And yet I would not intrude neither. My worthy Sir, I hope I see you well. You observe these faithless parasites, true ravens, never present but when there is picking! there is no putting trust in man, as the world goes now-a-days. Vice and ingratitude rule the roost! As I was coming along, bringing a talent, for your honour’s necessary occasions, I was agreeably surprized with the news of your sudden and vast riches. However, as I was almost here, I took the liberty of coming on, just to hint to your honour what you have to trust to amongst men. Not that a gentleman of your understanding needs to be told any thing, who might very well have been privy counsellor to Nestor himself.

‘ TIMON. To be sure, Sir! But approach a little nearer, Philades. Let me just salute you with my spade, for the sake of old acquaintance.

‘ PHIILADES. The ungrateful monster has fractured my skull, I really believe; purely for offering my friendly advice.

‘ TIMON.

TIMON. The third man that comes is Demeas the orator, a precious scoundrel! He has a decree in his hand, and pretends to be my relation, forsooth. This fellow had been fined, sixteen talents, and was in jail for the debt, which, out of compassion, I paid for him, and set him at liberty. Afterwards, when he happened to have the distribution of the money for the tribe of Erechtheus, I came to him, and begged of him to give me what fell to my share. But truly he was in doubt of my being a citizen.

DEMEAS. Hail! Timon, ornament of thy race, pillar of Athens, bulwark of Greece! the people in full convocation, and both the courts await your orders! But, in the first place, be pleased to hear the bill, which I have got passed in your favour: "Whereas Timon, the son of Echechratides of Colyttus, not only remarkable for his virtue and honour, but a man of such exalted wisdom, as is not to be paralleled in Greece, has never ceased through his whole life to confer extraordinary favours on the commonwealth, hath come off victorious in boxing, wrestling, and running at the Olympic games, all in one day; besides the chariot race.—"

TIMON. Why, man, I never saw the Olympic games in my life.

DEMEAS. Pshaw! what signifies that? you will see them some time or other. I must go by the form—"performed wonderful feats of prowess last year at Acharnæ, and cut to pieces two divisions of the Peloponnesians"—

TIMON. How? I never bore arms in my life! I never served upon any expedition in my *born* days!

DEMEAS. Merit is always modest. But ill it would become us to forget yours.—"In passing laws, in councils, and in the field, hath rendered signal service to the city: for these and sundry other causes them thereunto moving, it hath seemed good to the Senate and people, to the public in general, and every individual in particular, to erect a golden statue of Timon in the citadel, as near as may be to Minerva, grasping a thunderbolt in his right-hand, and having his head surrounded with rays; that he be crowned with seven golden crowns, as is to be proclaimed this feast of Bacchus; (for on Timon's account it is kept this day). This decree was pronounced by Demeas the orator, the near relation and disciple of Timon, of Timon who excels in oratory, as in every thing else which he is pleased to undertake." Such is the decree. I could have wished for the honour of introducing my son to you, whom I have presumed to call by your name.

TIMON. This is absolutely the first time that I have heard of your being married.

DEMEAS. I hope to be married the next year, which will be just as well. And, as soon as Providence shall have crowned my conjugal endearments with a male child, I will certainly name him Timon.

TIMON. There! take that! Now what do you think of marrying?

DEMEAS. What now? Oh dear! oh! do you set up for a tyrant? dares such a fellow as you, an alien, presume to strike a gentleman? But you shall be brought before your betters, for setting

the citadel on fire, and for many other crimes, which you have committed.

'TIMON. But the citadel has not been set on fire: there you lie.

'DEMEAS. But you have enriched yourself by breaking into the treasury.

'TIMON. But it has not been broken into: there again you lie.

'DEMEAS. It will be by and by. Though indeed you have all the riches of it already.

'TIMON. Take another blow then.

'DEMEAS. Oh my back! my back!

'TIMON. Come, make no noise, unless you want another of the same sort. It would be a great shame truly, if I, who, unarmed, cut in pieces two divisions of the Lacedæmonians, could not break the bones of one poor rascal. I should be very little the better man at that rate from my boxing, and wrestling, for my victories at the Olympic games!—But what now? who comes here? Thrasycles the philosopher? The very man! Here he comes, hanging his enormous beard, bristling up his eye-brows, muttering some mighty matter to himself, looking as gruff as you please, with his hair standing up, in short, another Boreas, such as you see puffing and swelling his cheeks on the northern edge of an old map. This man, whose dress and demeanour are so decent and modest, who is so grave and so wise, in a morning will run you over twenty fine speeches, in praise of Piety and Virtue, and Moderation; most devoutly censuring all those who tread the slippery paths of pleasure. But when he comes from the bath to a good supper, and the servant has supplied him with a plentiful cup of good wine, which he hates to adulterate with water; the delicious Lethe quickly makes him forget the sober documents of the morning, and Thrasycles can be as jovial as the best of them. Voracious as a kite, his busy arms defend the dish, while, bending over it, his beard streaming with gravy, he gulps like a half-starved hound, expecting, no doubt, to swallow his celebrated virtue in the last remaining mouthful of some relishing bit. And, though that industrious finger of his permits no savoury sediment to lurk in the dish, yet he is perpetually grumbling, as if he had reason to complain of his share; though he has secured all the pastry, with the entire boar. After so much cramming, he gets drunk; dances, sings, swears, and quarrels. Meanwhile every bumper is prefaced with a panegyric on temperance and sobriety, stammered out as well as drunken philosophy will allow. Next begins the operation of his emetics, last of all they carry him off, clinging with both his hands to a wench. When this man is sober, I defy any one to go beyond him, in lying, impudence, or avarice. He can tickle your vanity so rarely, forswear himself so readily, and impose upon you with so grave a face, as is not any where to be equalled. In short, he is a finished piece, nicely touched off, and perfectly fine. Yet perhaps the good creature can howl a little.—What, Thrasycles! I have impatiently expected this favour.

'THRASYCLES. I do not come, good Sir, believe me, for the same reason that others do, who, knowing you to be an honest open-hearted

hearted unsuspecting man, expect, by dint of a flattering speech, to get from you your money or your supper. Timon needs not be told how little I esteem what is called good living. The simplest of all foods, a little cressies, a little thyme, contents me: except when I have a mind to regale; for then I add a little salt. My drink comes from the clear fountain. And this old cloak is more to my satisfaction than the finest purple. As for gold, I value it no more than the meanest pebble. Far be it from me to esteem such transitory vanities! It was on your account, it was for your advantage, that I came hither, hearing of your dangerous situation in the midst of most treacherous, most destructive riches, the cause of unspeakable mischief. If you take my advice, you will throw all your money into the sea; for, sure I am, a good man, who knows the value of philosophy, can have no occasion for any other wealth. Or, suppose you just step gently in up to the middle, and drop your bags quietly into the shallow water, while there is nobody to see you besides me your friend. Or, if you do not so well approve of that, you may toss your money out of the house in parcels, and in sums proportioned to the respective occasions of all in want. I would not have you reserve a single obolus to yourself. But doubtless, while you thus distribute it, if a philosopher should come in the way, he would have a double or treble share, as it is most fitting. Not that I—Heaven forbid that I should desire any! Though, to be sure, if I had a little, I could do good with it amongst my friends. This wallet of mine does not hold quite two Ægina bushels. If you would be so good as just to fill it for me, I should be satisfied. For a philosopher ought to be contented with a little, and not extend his desires beyond his wallet.

* TIMON. You are most undoubtedly in the right: I cannot but commend what you say, friend Thrasycles. So, if you please, before I fill your wallet, I will just take measure of your head with my spade, that I may match it with many a hearty bang.

* THRASYCLES. Here is fine work! what will this world come to? Where are your laws and your liberty, if an honest man is to be thus beaten by a vile ruffian?

* TIMON. My good Thrasycles, do not be angry; I scorn to cheat you. Rather than you should complain, I will give you overmeasure.—Heaven and earth! what a rabble is here! Blepsias, and Laches, and Gniphon, and a whole army, who shall every one of them repent of his visit. But my poor spade must have a little rest: it has had hard duty. I will even get upon this rock, and ply the dogs with a shower of stones.

* BLEPSIAS. Forbear! forbear! we are all going.

* TIMON. Not without losing a little blood, I believe.

The Author, in his preface, seems to be angry, on some account or other, at the Monthly Reviewers; but our resentments are always sacrificed to justice.

L.

ART. II. *Of the Origin and Progress of Language* *. Vol. I. 8vo, 6s. bound, Cadell. 1773.

THERE is not, perhaps, in the wide field of philosophical enquiry, a subject of more curious speculation than *the origin and progress of language*. Nor is the subject only curious; it is extremely interesting, being intimately connected with the history and philosophy of the human mind, and leading naturally and necessarily to the discussion of many important questions in philological learning.

In order to prosecute such an enquiry with any degree of success, a great variety of talents is absolutely necessary; talents that are seldom united in the same person. The writer must be possessed of a truly philosophical turn of mind, of sound judgment, nice discernment, critical sagacity, and extensive erudition. If he happens to be a person of a bold and lively imagination, he may build a theory indeed upon a few facts, support it with great plausibility, and bestow upon it all the necessary embellishments; but, with all this, he will only amuse the superficial reader, while persons of real learning and true discernment will pay very little attention to what he says.

As to the work before us, it would be the highest injustice not to acknowledge that the Author is, in several respects, well qualified for the difficult task he has undertaken. He appears to have studied the powers, habits, and faculties of human nature with great care; he shews a very considerable degree of learning and critical acumen; he writes with great perspicuity, and his style and manner are well suited to his subject. Some strange and fanciful things he has undoubtedly advanced; but not so many as may appear from a slight and superficial perusal: the candid Reader, however, will be disposed to make favourable allowances for whatever he meets with of this kind. He will consider that the Author, in many parts of his enquiry, had very few lights to guide him: it will likewise naturally occur to him, that a conjecture may appear highly probable to one who has attentively considered a subject, though to one who has not, it may seem absurd and ridiculous.

Several parts of this his first volume are of a dry, abstracted, and metaphysical nature, and consequently will afford little entertainment to the generality of readers; yet the frequent transitions from one subject to another, and the many historical facts that are scattered through the whole, some of which are curious, and but little known, are a very agreeable relief, and have afforded us, we must acknowledge, both entertainment and instruction.

* Said to be written by the right hon. James Burnet, of Monboddo, one of the Lords of the Court of Session in Scotland.

The manner in which the work is introduced, is as follows :

‘ As the use of speech is supposed to be that which chiefly distinguishes us from the brute creation ; and is truly so, if by *speech* we understand, not only the mere words or sounds of a language, but the conceptions of the mind that are signified by those sounds ; it is a matter of curious inquiry, from whence we have derived this distinguishing prerogative of our nature ; how it first began ; and by what degrees it arrived to that state of perfection to which it has been brought, if not among us, at least in other ages and nations of the world. This inquiry becomes the more interesting, as well as of greater curiosity, when we consider, that it leads us back to what may be called the *origin of the human race* ; since without the use of reason and speech we have no pretensions to *humanity*, nor can with any propriety be called *men* ; but must be contented to rank with the other animals here below, over whom we assume so much superiority, and exercise dominion chiefly by means of the advantages that the use of language gives us. From this *birth of human nature*, as it may be called, we will endeavour to trace its progress to its state of *maturity*. This progress, in the individual, is very well known ; but we propose here to exhibit the species itself in its *infancy*,—first mute ; then lisping and stammering ; next by slow degrees learning to speak, very lamely and imperfectly at first ; but at last, from such rude essays, forming an art the most curious, as well as most useful among men. The subject is, so far as I know, entirely new ; no author, antient or modern, that has fallen into my hands, having professedly treated of it. And though I have met with hints concerning it in the course of my reading, they are such as have rather excited than satisfied my curiosity.

‘ These reasons have induced me to *set* down, and give to the public, my thoughts upon this subject, which are the fruit of much study and inquiry, continued with some interruptions for several years, and of many materials collected during that time. But if, notwithstanding, in this, undiscovered country, where I am guided by no light or track, I have lost my way, I hope to be forgiven by every reader of sense and candour, who will allow at least this merit to my work, that I have opened a new field of speculation, in which even my errors may be of use, by serving as beacons to direct into the right course men of greater learning and abilities.

‘ The work will be divided into *three* parts. The *first* will treat of the *origin* of language, and of the nature of the *first* languages ; or, as they may be more properly called, rude essays towards language, which were practised before the *art* was invented.—The *second* will explain the nature of the *art*, shewing in what it chiefly consists, and how it differs from those first untaught attempts to speak. In this part of my work, I will give an account of those parts of language which appear to me the most artificial, and of most difficult invention. I will also treat of *style*, or composition in words, as belonging to the art of language ; and I think it will not appear foreign to my subject to say something likewise of *poetry* and *rhetoric*, being arts of which language furnishes the materials.—The subject of the *third* and *last* part will be the *corruption* of language ; of which I shall endeavour to assign the causes, and trace the progress.—The first part will be chiefly philosophical, mixed however with a

good deal of history, and facts, by which I shall endeavour to support my theories, and philosophical speculations. The two last parts will be grammatical and critical. The style will be plain and didactic, such as is suitable to a subject that is to be treated as a matter of science. It will not therefore have that mixture of the *rhetorical* and *poetical*, that is so common in the fashionable writings of this age, upon whatever subject, and which pleases the vulgar so much; for as I do not write for the vulgar, I will not adapt my style, any more than my matter, to their taste.

The first part of our Author's work is divided into three books, and each book subdivided into chapters. In the first book, he endeavours to prove, from the origin and nature of the ideas expressed by language, and from the nature of articulation, that language is not natural to man. By language he means, *the expression of the conceptions of the mind by articulate sounds.*

According to this definition, language consists of two things; namely, sounds, and the conceptions of the mind signified by those sounds; the first is called the *material*, and the other the *formal* part of language. Now the first thing, our Author says, to be considered in this matter is, whether language be at all a work of *art*, or *acquired habit*? or whether, according to the opinion of some, we do not speak by *nature*, without use or instruction, in the same manner as we perform many functions of the animal nature?—Our Author's opinion is, that the faculty of speech is not the gift of nature to man, but, like many others, is acquired by him; that not only there must have been society before language was invented, but that it must have subsisted a considerable time, and other arts have been discovered, before this was found out. Language appears to him of so difficult invention, that it is not easy to account, he says, how it could at all have been invented.

Before he treats of the faculty of speech in particular, he thinks it necessary to take a general view of the capacities and habits of human nature; and he enters into a long and elaborate enquiry concerning the nature and origin of *ideas*.—The best division, he thinks, that ever was made of the conceptions of the human mind, is that which Plato has given us in the *Theætetus*, into those which the mind forms *with the assistance of the senses*, and those which it forms *by itself* without such assistance.

This division, says he, I prefer to all others; because it makes the proper distinction between *body* and *mind*, which never ought to be out of the view of a philosopher who treats of such a compound as man;—a compound that never can be properly analysed, without making that distinction with the greatest accuracy. Of the first kind are the *perceptions of sense*; which undoubtedly are the act of the mind as well as the other; for it is not the *sense* that *perceives*, but the *mind* through the medium of sense. The other are what I call *ideas*:

and these I subdivide into two kinds; the first such as are directly and immediately formed from the perceptions of sense. Of this kind are our ideas of all natural and artificial substances and their qualities, and in short of every thing without us. The other are ideas which we form from the operations of our own mind. In this way we come by the ideas of *thinking, believing, doubting*; in short, of every operation of the mind, and of *mind* itself. The first class of ideas is produced from materials furnished by the sense; the second arises from the operations of the mind upon those materials: for I do not deny, that in this our present state of existence, all our ideas, and all our knowledge, are ultimately to be derived from sense and matter. But with these, the ideas of the first class are more nearly connected; whereas those of the other kind are more congenial to mind, and may be said to be of *its own growth*, being produced from materials which itself furnishes. They may therefore be called *natural-born* subjects to the state, not *naturalized only*, as the others are; but the *sensations* are altogether *foreigners*.

‘The faculty by which the mind operates in conjunction with the body, is very well known by the name of *sense*; the faculty by which it operates singly, and without participation of the body, I call *intellect*. In the perceptions by sense, the mind is to be considered as merely passive, receiving like wax the impressions of external objects: but in the other way of operating, it exerts that active and *self-moving* power which I hold to be the distinguishing characteristic of mind, and the specific difference betwixt it and body. When therefore the mind operates in this last way, it asserts its native power, and acts in a manner more worthy of its divine original; whereas when it acts in the other way, it is to be considered as degraded and debased by its necessary connection with flesh and blood. Whether it was always obliged to act so, and to receive its ideas from sense and matter, or whether there was not a former period of its existence, when it derived its ideas from a nobler source, to the recollection of which ideas it is now only excited, and as it were roused, by the impulse of sense, so that all our knowledge is no more than *reminiscence*, is a speculation not belonging to our present subject.’

Our Author proceeds to consider Mr. Locke's division of ideas into those of sensation and reflection; and here he tells us, that Mr. Locke has talked very confusedly upon the subject, and fallen into the capital error of confounding the perceptions of sense, which are the source of our ideas, with the ideas themselves.

‘Mr. Locke, says he, wrote at a time when the old philosophy, I mean the scholastic philosophy, was generally run down and despised, but no other came in its place. In that situation, being naturally an acute man, and not a bad writer, it was no wonder that his essay met with great applause, and was thought to contain wonderful discoveries. And I must allow, that I think it was difficult for any man, without the assistance of books, or of the conversation of men more learned than himself, to go farther in the philosophy of mind than he has done. But now that Mr. *Harris* has opened to us the treasures

tures of Greek philosophy, to consider Mr. *Locke* still as a standard *book* of philosophy, would be, to use an antient comparison, continuing to feed on *acorns* after corn was discovered. I believe there have been many, since the restoration of letters, that understood Greek as well, or perhaps better, than Mr. *Harris*: but this praise I may give to my friend, without suspicion of partiality, that he has applied his knowledge in that language more to the study of the Greek philosophy, than any man that has lived since that period. It was the misfortune of us in the western parts of Europe, that after we had learned Greek from the Greeks that took shelter in Italy, upon the taking of Constantinople, and had got some taste of the Greek philosophy, enough to know, that what was taught in the schools was a bastard kind of it, we immediately set up as masters ourselves, and would needs be inventors in philosophy, instead of humble scholars of the antient masters. In this way *Des Cartes* philosophised in France, Mr. *Hobbes* and Mr. *Locke* in England, and many since their time of less note. I would fain hope, if the indolence and dissipation that prevail so generally in this age would allow me to think so well of it, that Mr. *Harris* would put a stop to this method of philosophising without the assistance of the antients, and revive the genuine Greek philosophy among us.

This is not the only passage of our Author's work wherein he shews his extreme fondness for the Greek philosophy, and seems to think it presumption in the moderns to pretend to philosophize without the assistance of the antients. The merit of the Greek philosophers will very readily be acknowledged by all who are conversant with their writings; but surely, it is possible, without their direction or assistance, to go as far in the philosophy of the human mind as they have done: to suppose the contrary is, indeed, absurd and ridiculous; but this by the bye.

After considering, at great length, the progress of the mind in the formation of ideas, our Author endeavours to prove that they are formed, not *naturally*, but in consequence of *acquired habit*. There is no *natural* difference, he says, between the mind of a man and that of a brute; we have by nature greater capabilities (as he expresses it) than they, and a greater facility of forming and improving habits, but there is no other difference betwixt us and them.

Savages, we are told, are so much nearer the natural state of man than we, that it is from them only that we can form any idea of the *original* nature of man; and our Author affirms, that any man who attempts to form a system of *human nature* from what he observes among civilized nations only, will produce a system, not of *nature*, but of *art*; and instead of the *natural* man, the workmanship of *Gad*, will exhibit an *artificial* creature of *human* institution.

After

After endeavouring to shew that ideas of external objects are not from nature, nor the *reflex act* of the mind upon itself, by which it is conscious of its own operations, our Author proceeds to treat of *articulation*, and has no doubt of being able to convince every one who shall think it worth his while to attend to him, that articulation is altogether the work of art, at least of a habit acquired by custom and exercise, and that we are truly by nature the *mutum pecus* that Horace makes us to be. This, he thinks, he is able to prove, both from theory and facts; he begins with facts.

‘ It is a clear case, says he, that we do not speak in that state which, of all others, best deserves the appellation of *natural*, I mean when we are born, nor for a considerable time after; and even then we learn but slowly, and with a great deal of labour and difficulty. About the same time also we begin to form ideas. But the same answer, I know, is made to serve for both; namely, that our minds, as well as our bodily organs, are then weak, and therefore are unable to perform several of their natural functions; but as soon as they become strong and confirmed by age, then we both think and speak. That this is not true with respect to *thinking*, I have already endeavoured to show; and with respect to speaking, I say, in the first place, that of all those savages which have been caught in different parts of Europe, not one had the use of speech, though they had all the organs of pronunciation such as we have them, and the understanding of a man, at least as much as was possible, when it is considered, that their minds were not cultivated by any kind of conversation or intercourse with their own species; nor had they come the length, according to my hypothesis, of forming ideas, or thinking at all. One of these was caught in the woods of Hanover as late as the reign of George I. and for any thing I know is yet alive; at least I am sure he was so some years ago. He was a man in mind as well as body, as I have been informed by a person who lived for a considerable time in the neighbourhood of a farmer’s house where he was kept, and had an opportunity of seeing him almost every day; not an idiot, as he has been represented by some who cannot make allowance for the difference that education makes upon mens minds; yet he was not only mute when first caught, but he never learned to speak, though at the time the gentleman from whom I have my information saw him, he had been above thirty years in England.

‘ Further, not only solitary savages, but a whole nation, if I may call them so, have been found without the use of speech. This is the case of the Oوران Outangs that are found in the kingdom of Angola in Africa, and in several parts of Asia. They are exactly of the human form; walking erect, not upon all four, like the savages that have been found in Europe; they use sticks for weapons; they live in society; they make huts of branches of trees, and they carry off negro girls whom they make slaves of, and use both for work and pleasure. These facts are related of them by Mons. Buffon in his natural history: and I was further told by a gentleman who had been in Angola, that there were some of them seven feet high, and that

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the negroes were extremely afraid of them ; for when they did any mischief to the Ouran Outangs, they were sure to be heartily cudgelled when they were caught. But though from the particulars above mentioned it appears certain, that they are of our species, and though they have made some progress in the arts of life, they have not come the length of language ; and accordingly none of them that have been brought to Europe could speak, and what seems strange, never learned to speak. I myself saw at Paris one of them, whose skin was stuffed, standing upon a shelf in the King's cabinet of natural curiosities. He had exactly the shape and features of a man ; and particularly I was informed, that he had organs of pronunciation as perfect as we have. He lived several years at Versailles, and died by drinking spirits. He had as much of the understanding of a man as could be expected from his education, and performed many little offices to the lady with whom he lived ; but never learned to speak. I was well informed too, of one of them belonging to a French gentleman in India, who used to go to market for him, but was likewise mute.

Further, to shew the difficulty of pronunciation, the fact is most certain, that those who have been accustomed to speak all their lives, cannot without the greatest labour and pains learn to pronounce sounds that they have not been accustomed to. Thus a Frenchman that has not been taught English early in his youth, can hardly ever learn to pronounce the aspirated *t*, that is, the *th* ; and an Englishman cannot pronounce the aspirated *K*, or χ of the Greeks, which we in Scotland pronounce with the greatest ease. And the Baron Hontan, who travelled so much in North America, tells us, that he spent four days to no purpose in trying to teach a Huron to pronounce the labial consonants *b*, *p*, and *m*, which we reckon so easy, and which are among the first consonants that our children pronounce ; the reason of which was, that the Hurons have no such consonants in their language.

But what puts the matter out of all doubt in my apprehension, is the case of deaf persons among us. And their case deserves to be the more attentively considered, that they are precisely in the condition in which we suppose men to have been in the natural state. For, like them, they have the organs of pronunciation ; and, like them too, they have inarticulate cries, by which they express their wants and desires. They have likewise, by constant intercourse with men who have the use of reason, and who converse with them in their way, acquired the habit of forming ideas ; which we must also suppose the savage to have acquired, though with infinitely more labour, before he could have a language to express them. They want therefore nothing in order to speak, but instruction or example, which the savages who invented the first languages likewise wanted. In this situation, do they invent a language when they come to perfect age, as it is supposed we all should do if we had not learnt one in our infancy ? or do they ever come to speak during their whole lives ? the fact most certainly is, that they never do ; but continue to communicate their thoughts by looks and gestures, which we call *signs*, unless they be taught to articulate by an art lately invented.

Having

Having thus proved the fact, as he thinks, incontestably, it will not be difficult, he says, to assign the reasons, and explain the theory. For we need only consider with a little attention, the mechanism of speech, and we shall soon find, that there are required for speaking, certain positions and motions of the organs of the mouth; such as the tongue, the teeth, lips, and palate, &c. which cannot be from nature, but must be the effect of art: since their action, when they are employed in the enunciation of speech, is so different from their natural and quiescent situation, that nothing but long use and exercise could have taught us to employ them in that way. He thinks it unnecessary, to his present purpose, to explain this more particularly, intending to say more upon the subject afterwards.

[To be concluded in our next.]

R.

ART. III. *Observations on the Diseases in long Voyages to hot Countries, and particularly on those which prevail in the East-Indies.* By John Clark, formerly Surgeon of the Talbot Indiaman. 8vo. 6s. bound. Wilson and Nicol. 1773.

THE diseases to be met with, says our Author, in the longest voyages to the East-Indies are few, and invariably the same, and may be considered under the following heads:

- 1st, Such diseases as are occasioned by heat.
- 2d, Such as are occasioned by heat and moisture.
- 3d, Such as are the consequence of cold and moisture.

At sea, the diseases which are occasioned merely by heat are few and very inconsiderable. If the voyage is favourable, and there are no long continued calms, the crew generally enjoy a good state of health, and are never afflicted with dangerous diseases. The common effects which immoderate heat has upon the constitution, are, relaxation of the system, rarefaction of the fluids, and a more liberal secretion of bile; hence loss of appetite, nausea, head-ach, acceleration of pulse, and slight ardent fevers, admitting of an easy cure. Therefore heat alone may be rather considered as a remote predisposing cause of sickness, which will unavoidably happen when succeeded by a humid and stagnant atmosphere.

The diseases occasioned by heat and moisture are remitting fevers or putrid continuals, which I have generally met with between the tropics, and particularly in the latitudes near the equator, where the air is commonly in a moist and hazy state, and where, on account of frequent calms, there are noxious exhalations from the ocean. As the voyage is protracted, these fevers assume a worse disposition, and even after the arrival of seamen in healthy harbours, a greater putrefaction in the fluids is indicated by gripes, tenesmus, and other dysenteric symptoms.

The most common disease at sea, arising from cold and moisture, is the scurvy, which seldom or never appears in voyages to the East-Indies, till the ships have arrived in the stormy latitudes off the Cape
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of Good Hope. If the weather is dry, and the passage quick into more temperate latitudes, but particularly if the seamen have had sufficient refreshment before they undertook the voyage, the disease is seldom to be seen, or, if it does make its appearance, is not mortal. On the contrary, when ships are long detained by unfavourable winds, in cold and stormy weather, especially when seas continually wash the deck, the situation of the common sailor is then truly deplorable; for, when upon duty, he is wet and fatigued; and when it is his turn to go below, he has no place to retire to, but a dirty birth or a wet hammock, where he must breathe a polluted air. These circumstances never fail to produce the scurvy; the men begin to fall down daily; and at last even the officers, who live better, who have dry clothes and apartments, are affected, and suffer more or less by the disease. I am well aware, that we meet with instances of the scurvy breaking out in warm climates, which happened in Lord Anson's Squadron, after leaving the coast of Mexico; but, in this case, it is to be remembered that they had suffered much by the disease before, and might therefore the more easily relapse, although they lived upon fresh diet, and kept the ship well aired and clean; besides, we have some reason to conclude, from the account given of the disease by the ingenious compiler of that voyage, that it was combined with a putrid fever. I would not, however, seem to infer that such rainy weather as happened at that time will never produce the scurvy in warm climates; but instances of it are seldom to be met with; and it may be affirmed in general, that putrid fevers are the consequence of heat and moisture; and that the scurvy, a disease of a very putrid nature, yet quite opposite to a fever, is the consequence of cold and moisture.

‘ I come now to consider the most frequent land diseases in the East-Indies, which cannot be so properly divided into acute and chronic as into the diseases of the dry, and those of the wet season.

‘ The prevailing diseases of the dry season are fluxes from acrid bile, the colera, dry belly-ach, inflammations and obstructions of the liver. These are the complaints of the dry months on the coast of Malabar and Coromandel; and even at Bengal and other marshy countries, the fevers which precede the rains are seldom of a deleterious nature.

‘ The diseases of the wet season are fevers and fluxes, which are malignant in proportion to the heat and humidity of the air, and to the noxious exhalations from marshes and uncultivated tracts of country; as they only differ in degree, they may be all referred to the same class; for to characterise them by difference of place would be endless, unnecessary, and perplexing.’

Of the several diseases here enumerated, the remitting fever takes up a considerable proportion of the present work. After giving a clear and distinct history of this fever, our Author proceeds to the method of cure.

‘ Nothing, says he, is more indispensably necessary, in the beginning of this fever, than to cleanse the intestinal tube by gentle vomits and purges. Nature seems always to indicate such evacua-

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tions by the plentiful secretion of bile, which, if not speedily discharged, often brings on an inflammation of the stomach, nausea, and hiccup, preventing, in the course of the disease, the effects of the most powerful medicines.

‘ When the fever attacked slowly, or when I was called in the remissions, I found it the best course to give a vomit of ipecacoanha, with a few grains of emetic tartar. If this did not move the belly, next day a dose of neutral purging salts was prescribed.

‘ But, in dangerous fevers, which rage epidemically, no time is to be lost; therefore this method of evacuation is too tedious. In such cases, I have always trusted to emetic tartar, given to the quantity of a quarter or half a grain every hour, till it acted by vomit and stool, which last intention is rendered more certain by the addition of manna, decoctum tamarindorum, or a small portion of sal catharticus. Any of these medicines ought to be given immediately after the rigors, as they not only mitigate the feverish paroxysm, but bring it to a quicker solution. But it is proper to observe, that evacuations of this kind are not to be long continued; for it will be in vain to expect by this means to prevent a generation of bile; for so long as the feverish indisposition continues, although an emetic and cathartic were repeated every day, more *ordes* will still be generated; but as soon as the fever, which is the cause, is removed, the effect of consequence will cease.

‘ As soon as the intestinal tube has been thoroughly cleansed, the principal part of the cure consists in prescribing the Peruvian bark in as large doses as the patient’s stomach will bear, without paying any regard to the febrile remissions and exacerbations. If the remissions are distinct, the bark will have a more speedy effect; but even although the disease is continued, by its use, it is as effectually prevented from growing dangerous and malignant. The bark being antiseptic, cordial, and never suppressing any critical secretion, is well adapted for the cure of fevers in hot climates. When the stomach is weak, it ought to be given in decoction; but, as soon as the patient can digest it, immediate recourse is to be had to the powder, either in the saline draught, port, or in any other form most agreeable.

‘ If, after evacuations, the stomach remains weak and squeamish, which is often the case in bad fevers, I have often found the greatest advantage from prescribing a full dose of solid opium. It seldom fails to remove these symptoms, and then the bark will sit easy on almost every stomach. On the contrary, if the disease is allowed to go on, the disorder at the stomach will encrease, and other symptoms supervene, which will render the effect of every medicine very precarious.

‘ The most certain effects of the bark are a gentle equable sweat and a loose stool. If it does not produce this effect, and especially if the symptoms indicate bilious redundancies in the *primæ viæ*, laxatives ought to be joined with it; but if it runs off by stool, it is indispensably necessary to check the evacuation by a few drops of laudanum in each dose.’

The following extract contains some just observations with respect to

ANTIMONIALS.

‘ I have given antimonials in various preparations; but prefer emetic tartar to all others. At first, carefully avoiding every addition which might decompose the acid, it was exhibited dissolved in pure water. As I found a powder more convenient for common use, it was rubbed with five parts of sugar, to make it more divisible. This preparation, though ever so carefully corked, after keeping, turned moist and crusted; the sugar was therefore changed for the same quantity of magnesia; nor, by this means, did I observe the emetic tartar in the least robbed of any of its virtues, which one might expect from the addition of the absorbent. However, if, after exhibiting a few doses of this medicine, its operation does not proceed to our wishes, drinking acidulated liquors will not only render this preparation, but almost every other antimonial, more active.

‘ Sometimes I have given Dr. James’s powder; but, from what I have seen, must observe, that it is a much more uncertain antimonial than emetic tartar, frequently lying inert in the stomach and bowels for several hours, and afterwards operating with great violence. Even when it succeeds to our wishes, its effects are exactly similar to those of emetic tartar, which last ought certainly to be preferred to a remedy, the preparation of which we are perfectly ignorant of; and, indeed, the only advantage which this famed powder has above the other, is its being kept a secret, and sold at the enormous price of half a crown the dose. It is, however, still sent out, with directions, to hot climates. When in proper hands, I shall not presume to say that it is an useless medicine; but when given indiscriminately, and continued for any length of time, I am certain that this fever-powder too often proves fatal. The long-continued use of it can only be proper in inflammatory fevers of cold climates; but the profuse evacuations, particularly the profuse sweats which it occasions, renders it highly injurious in the putrid fevers of hot climates.

‘ Emetic tartar, when given in small doses, is supposed to be possessed of highly febrifuge virtues. This, in some measure, appears to be literally true, as we often see a remission ensue after its use, which, I imagine, happens in the following manner. During its operation, it occasions a strong artificial paroxysm, which at last is carried off by a profuse sweat, although the original disease may still continue, and in a few hours be as much exasperated as ever. Its febrifuge virtues, in hot climates, seem principally, if not altogether, to depend upon its evacuating powers, and its causing a derivation to the skin, which sometimes removes a fever just in the same way as the timely exhibition of a puke and sweat. But when once the fever is confirmed, I have often given emetic tartar, without observing it possessed of any virtues either to remove it, or bring it to more regular remissions. When the disease has arrived to any degree of malignity, such a stimulating relaxant is very hurtful.’

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The use of mercury in inflammations of the liver is not generally known in Europe. The subsequent quotation contains an account of this practice in the East-Indies.

‘ In cold climates, the cure, as in all other inflammations, depends upon plentiful bleeding, antiphlogistic purges, and the application of a blister to the part affected.

‘ But in the East-Indies, this method being found unsuccessful, and the disorder in general proving soon fatal, the most experienced practitioners in that part of the world prescribe mercury as a specific. They apply it externally upon the part, and give it internally in such doses as to excite a gentle salivation. When it produces this effect before the matter is formed, it will generally be found the most certain and expeditious cure. But there is no doubt that the success of mercury is greatly exaggerated. It is so fashionable a remedy, that it is prescribed in slight affections of the liver, which, in all probability, might have yielded to once or twice bleeding, the repetition of gentle physic, and the application of a blister.

‘ I have only had an opportunity of seeing the disease, when original, in six patients. One case was remarkable for a tickling cough, difficult respiration, and irregular exacerbations of fever. On the sixth day, his countenance grew very yellow; he had frequent sickness at stomach, with a reaching to vomit, and pain about the right clavicle, particularly when the seat of the liver was pressed. He was bled, had a blister applied, and took several doses of soluble tartar. On the eighth day, his fever abated, the painful symptoms left him, but his countenance remained fallow, and he was exceedingly emaciated. An infusion of camomile, with salt of tartar was prescribed every three hours. He continued open in the belly, made his urine copiously, and soon recovered.

‘ The other cases which occurred resisting the common treatment, and the patient’s being able to bear mercury, on the fourth or fifth day of the disease, two grains of calomel, made into a bolus with conserve of roses, were prescribed twice a day, sometimes with an opiate in the night-dose, to prevent its running off by stool. As soon as the mouth became affected the medicine was omitted, and although a salivation was by this means avoided, yet, in all of them, the cure was completed in a fortnight or three weeks. During this course, if the respiration became difficult, or the pain in the side more violent, it was necessary to take a few ounces of blood, or to apply a blister.

‘ When the disease of the liver is the consequence of obstinate fevers and fluxes, it is attended with the putrid, and not with the inflammatory diathesis; mercury would be improper, and every other method of cure will be found very ineffectual.

With respect to the scurvy, our Author tried the *malt infusion*, so strongly recommended by the ingenious Dr. Macbride, in six different cases, without success.

But for other particulars we must refer our Readers to the work itself, which contains many useful observations.

D.

ART. IV. ARCHAEOLOGIA; or, *Miscellaneous Tracts relating to Antiquity*. Published by the Society of Antiquaries of London. 4to. Vol. II. 16 s. Boards. Whifton, &c. 1773.

WHILE the human mind is so generally delighted with novelty, great numbers of speculative men find equal pleasure in the investigation of ancient objects, manners, and customs. Enquiries and discoveries of this kind, are not merely to be considered as sources of amusement and curiosity; they often prove really instructive and useful; while, at the same time, things that have been, for ages, concealed from notice, are re-produced, under the double recommendation of being in themselves *ancient*, and yet *new* to us.

Whatever ridicule, therefore, has been sometimes, with justice, cast on the antiquarian, he is nevertheless engaged in a laudable pursuit, and merits applause, while learning and judgment direct his researches, and he is not misled by idle prejudices, chimeras, or a fond prepossession in favour of his own abilities; and is not preposterously throwing away his time and attention on subjects which have no title to regard but what arises from the zeal, the fancy, or the ignorance of an insatuated virtuoso.

It must be acknowledged that whatever be the erudition or diligence of the antiquary, he may, sometimes, almost unavoidably, be led into errors; but, in general, if he possesses solid learning and judgment, it may be expected that his labours will at once contribute to entertain and to improve us: of which we have several instances in the present as well as the former * volume of these miscellaneous compositions.

This second volume consists of forty-two articles, which present the reader with a variety of curious remarks on different subjects; several of them, indeed, not entirely new, but more carefully and fully illustrated than heretofore: Confined, as we are, in our limits, it is difficult to select the proper specimens for the satisfaction of such of our Readers as may wish to know something of the nature and merits of this publication: Some of the papers are too long to admit of our taking particular notice of their contents, though the subjects may deserve it: but the few following abstracts will perhaps be sufficient.

The first article contains observations on the *Julia Strata*, and on the Roman stations, forts, and camps, in the counties of *Monmouth*, *Brecknock*, *Caermarthen*, and *Glamorgan*; by the Rev. William Harris, Prebendary of *Llandaff*, and Curate of *Caireu*. The second consists of observations on an inscription at *Spello*. By *F. Passarini*, and *Roger Gale*, Esq. In the

* For an account of the first volume, and of the Society itself, see Rev. vol. i. p. 357.

third we have a relation of some antiquities found in *Ireland*; communicated by Dr. Pococke, late Bishop of *Meath*. The fourth is a dissertation on an ancient Cornelian, in the possession of John Lawson, Esq; by the Rev. Mr. Hodgson. The fifth is an account of a remarkable monument in *Penrith* church-yard; by Dr. Lyttleton, Dean of Exeter. Mr. Pennant, in his Tour through Scotland, has taken particular notice of this monument; and presented us with two views of it; one similar to that which we find in this volume, the other, which had been taken some time before, different from the present appearance of the columns. The sixth article gives an account of some antiquities discovered on digging into a large Roman barrow at *Ellenborough* in Cumberland; by the Rev. Mr. Head, Prebendary of *Carlisle*. The discovery however was not very great: when they had dug to a considerable depth, they met with three or four strata of clods, under which were found the pole and shank bones of an ox, but neither urns, burnt bones, nor coins; though it is observed there was an appearance of wood ashes. The seventh article is a short but curious detail of some Roman monuments found in Cumberland, 1766.

The eighth article is a dissertation by Dr. John Pettingal, on the *Gule of August*, as mentioned in our statute laws: 13 Edw. I. cap. 30, 31. Edw. III. cap. 15. Spelman likewise quotes the expression from the rental of the manor of Wy. The *Gule of August* signifies the first day of August, on which the festival of St. Peter *ad vincula* was observed by the Romish church: and, in honour of their patron saint, it was made here in England the day of payment of that ecclesiastical imposition of a penny on each house, called *Peter-pence*. Thus far there is no difficulty; the next step is to enquire how it came to be called *Gule* or *Gyle* of August. Dr. Pettingal observes, that though the word stands in our laws, and as such has been taken notice of by most of our glossary and law-dictionary writers, it is yet left unexplained, for which reason he offers a conjecture upon it, which we apprehend is both ingenious and satisfactory.

The account which Durandus hath given, as quoted by Sir Henry Spelman, will appear very idle to a Protestant. A young lady, who had a cancer in her *throat*, is said to have been ordered, by Alexander, the sixth Bishop of Rome, to kiss the chains with which St. Peter had been bound by Nero; whereupon we are told she was immediately cured. In memory of the cure, it is added that Pope Alexander instituted the festival in honour of St. Peter's chains, and called it *Gula Augusti*, from the *Gula* or *throat* of the maiden who was healed. "A lucky circumstance this," remarks Dr. Pettingal, that *Gule*, and *Gula*, a throat, bore such resemblance in sound to each other."

Discarding this legend, the Doctor finds a resource in the ancient language which was used by the inhabitants of Britain in common with Gaul, Germany, Spain, Illyricum, and most other nations of Europe, before they were over-run by the Romans. From this ancient language, whether it be called British, Saxon, or Celtic, which were nearly the same, as dialects only one of the other, he thinks we may fetch our *Gule of August*.

It appears, says he, by the British or Welch tongue in use at this day, that a holy-day is called by the Welch *Wyl*, or, to strengthen the sound, *Gwyl*; thus in the rubric of the Welch liturgy, every *saint's day* is the *Wyl* or *Gwyl* of such a saint; and, in common conversation, the day of St. John, is called *Gwyl Ievan*, and of St. Andrew, *Gwyl Andreas*, and the first of August, *Gwyl Awst*. Where then can we look so properly for our *Gule of August* as from the Celtic or British, *dydd Gwyl Awst*, which signifies among them the first of August: from hence perhaps we may find the reason, why the great fair or festival at Preston, in Lancashire, which is held at Michaelmas, for a week or longer, was called the *Gule*, or, as some corruptly pronounce it, the *Gild* of Preston; which probably may be no more than the *Gule* or festival of St. *Michael*, when a great fair and festivity is kept there.

We will not detain our Readers by a particular examination of the affinity of the words above-mentioned, though it is perhaps probable that *Gild* has a very different meaning and derivation from *Gule* or *Gwyl*; but we proceed with this Gentleman, to consider the reason why *Wyl* or *Gwyl* was used to signify a *festival* or *holy-day*. 'It was so called, he remarks; from a word of the same sound in the Celtic, or British, language, that implied *watching*; for it was a custom, from the earliest antiquity, to begin their festivals on the evening of the preceding day, and continue them all night, to the evening of the next, with music and singing.—In imitation of this Jewish and Heathenish custom, the Christians kept their *vigils* or *eves* before holy-days, with music and all kinds of festivity; this the Britons called *nos wyl*, or *wyl nos*, the *evening of the feast*.—And they called this nightly celebration of a festival, *gwilian* or *watching*, so that *watching* and celebrating the festival, signified the same thing. Thus Matt. xxiv. 41. *Watch and pray*, in the British translation, is rendered *gwiliwch a gweddiwch*; from this *gwilian* or *watching*, they called the festival *wyl* or *gwyl*: for the same reason a *festival*, among the Saxons, was called a *wake*, from *watching* at the nightly celebration of it; and what we at present call the *Waits*, or the music on the nights of the Christmas holidays, is only a corruption of the *wakes* or *nocturnal festivities*.'

In the same manner the Doctor derives *revells*, from the French word *reveiller*, to *watch*, formed out of the word *veiller*, and having an evident relation to the old Celtic words *wyl* and *willau*, to watch at the nightly celebration of a festival. Hence, likewise, he thinks, we have a reason why in Scotland [as in some parts of England] they call the festival of Christmas, the *Yule*, i. e. the *Wyl*; and in the same phrase, the Christmas holidays are called in Wales *wyliau* or *gwylliau* hadolig, the feast of Christmas, where *wilau* or *gwyllau* is the plural of *wyl* or *gwyll*. To which may be added, the farther remark that in the old English or British language, the *Y*, *W*, and *G*, were used interchangeably for each other; as in this instance before us of *Yule*, *Wyl*, and *Gwyll*; all three being but one and the same word, signifying the same thing, though differently written.

The two dissertations which follow that on the *Gule of August* treat on the *Aestel*; one being composed by Mr. Pegge, the other by the Rev. Dr. Mills. They relate to the present sent by King Alfred to some cathedral churches. Mr. Pegge very properly animadverts on the mistakes of Lisle and Hearne, who represent the King's present to have consisted of his translation of the Bible, and of the Pastoral of St. Gregory; together with certain *mancuses* or marks of gold. It appears that Alfred sent his Saxon version of St. Gregory's Pastoral to some of his churches, but by no means, that he presented them with his translation of the Bible, or with certain mancuses or marks of gold, or indeed any money in specie. Lisle, therefore, it is observed, is mistaken, and Hearne to blame in following him, especially, says Mr. Pegge, 'when Sir John Spelman had so plainly told him, from Alfred himself, that he sent not coined money with the copies of his version to the cathedral churches, but a *stylus*, or instrument for writing, of the value of 50 mancussæ.' *Stylus*, in Latin, has been supposed to answer to the Saxon word *Aestel*, the particular subject of the two letters. Mr. Pegge acknowledges that the word is of uncertain signification; yet he inclines to suppose, with others that it properly denotes the *stylus*; though it is highly improbable that these *styli* could be worth 50 mancussæ apiece, amounting, if the mancussa is rated at 7 s. 6 d. to 18 l. 15 s. of our present money. However, he observes that these were royal presents, to cathedrals, and that though the instruments themselves cannot be thought to rise to any such value, yet the handles of them might be enriched, in the materials and workmanship, to almost any sum. This Gentleman further supposes that the famous jewel (engraved in Dr. Hickes's Thesaurus and in the Philosophical Transactions) found in the isle of Athelney, where Alfred was for a time concealed, might have been the handle of a *stylus*: this curiosity is said to be of exquisite workmanship, far superior to what might be expected

from the rude state of the arts in those times, and bearing an inscription which testifies that it was made by the order of Alfred.

Dr. Mills, in the other letter, allows that Mr. Pegge's remarks on the mistakes of Lisle and Hearne are well founded; and, in support of the assertion, he produces the passage as it is rendered by Spelman in the Life of Alfred: "*Ad unquamque episcopi sedem in regno unum (sc. librum) miss, superque singulos libros stylum qui est quinquaginta mancussæ.*" But it is added that Hearne soon corrected his mistake, in a small dissertation, written expressly on the word *Aestel*, and prefixed to the seventh volume of Leland's Itinerary; which dissertation had probably escaped Mr. Pegge's notice. Hearne has there supposed that the word did not signify a *stylus*, which was usually an implement of small value, made either of iron or bone, or some such cheap materials: and farther he remarks, that in Alfred's time vellum had taken place of waxen tablets, and consequently pens succeeded to styles: he imagines that the word signifies an *handle*, which interpretation he justifies from Chaucer, who in the letter of *Cupide*, calls a handle a *stele*,

And when that man the pan hath by the stele.

Agreeably to which the word is still used in various parts of England, in the same signification. He quotes a passage from *Malmshury*, who says, that the book was sent *cum pugillari auro in quo erat manca auri*. 'The *manca auri*, he observes, must certainly be a mistake, because no ornament of gold which was worthy of such notice, could be so small as to weigh only three penny-weights. The word *pugillari*, therefore, may probably be here understood to imp'y whatever is holden by or fills the hand, *quod pugillum sive pugnum implere potest*, according to Stephens; and this will lead us to the true explanation of the word, agreeably to Mr. Hearne's idea of it, who supposes it to have been the *umbilicus* of the volume on which this book was written, or rather the two handles or knobs at the extremities, like those affixed to our modern maps, by the means of which the volume was to be rolled up or opened; and on which each copy of the book was sent to the respective cathedrals. In this sense of the word, the *Aestel* was a very proper, and indeed a necessary appendage of the book.' Mr. Hearne has supposed that this handle might be magnificently chased and carved; but the Doctor thinks there is no necessity for such a supposition. The *mancussæ*, he supposes, are introduced here only as denominating the *weight* of the *Aestel*. 'The value, says he, of six pounds three ounces in silver, or the weight of seven ounces and an half of gold, might easily be worked up in forming the *umbilicus*, or rather the two handles at the extremities of it, without the additional expence of sculpture and ornament; nor could

could these handles be of silver gilt, because the word *manussa* was peculiarly applied either to gold coin, or to the weight of that metal in bullion.

The eleventh article in this volume lays before us observations on Mr. Peter Collinson's paper on the round towers in Ireland, printed in the first volume, p. 305. By Owen Calusbury Brereton, Esq; F. R. S. The round tower at *Brechin* in Scotland is particularly considered in the next number. By R. Gough, Esq. The thirteenth is a dissertation on the bull-running, at Tutbury, in Staffordshire; by the Rev. Mr. Pegge: who contraverts Dr. Plott's opinion that this custom was originally brought from Spain. For this the Doctor assigns some probable reasons, which Mr. Pegge endeavours to overthrow, by making it appear that this bull running is nothing more than a *rustic sport*, or common diversion at times of festivity, 'though a sport of an higher kind than those diversions commonly are, because it was made the matter of a tenure.'

Observations on an altar with a Greek inscription, at Corbridge, in Northumberland, form the fourteenth and fifteenth numbers; the first of which is composed by Dr. Pettingal, the other by Dr. Adee. Dr. Pettingal's dissertation is learned and ingenious. He begins with observing, that though the inscription is written in Greek characters, there can be no doubt of its being Roman, as this manner of writing inscriptions was an affectation frequently to be met with in the Lower Empire, or after the time of Constantine. He particularly considers and criticizes on the words which compose the inscription, and concludes that, ΒΩΜΟΝ ΜΕCΟΡ, standing for Βωμόν μεσوریον, signify both a monumental altar and sepulchre, and also an *aræ terminalis*, or boundary between lands of different property, to which purpose, as it appears from passages here quoted, sepulchral monuments were sometimes destined, particularly as to conquered lands or military allotments; intimating, 'that all the lands inwards from that sepulchre did belong to the troop, or band, of which the deceased (whose monument that was) had been a part. As, for instance, adds Dr. Pettingal, in regard to the present case, all the lands inwards from that monument, to another that bounded it on another side, did belong to the *Assi*.' The first word of the inscription (ΑCΤΤΗC) the Doctor endeavours to prove relates to the collective body of the Ala Prima, or Ala Secunda *Assorum*, the first or second wing of the *Assi*, of which we are told in the Notitia Imperii Occidentis, cap. 89, de duce Britanniarum, that the first was stationed at *Candurco*, the last at *Cilurno per lineam valis*. 'Con-
durco, says he, is called by Camden *Chester in the Street*; and *Cilurno*, *Walthwich* or *Ilchester*, both which lie near the wall, and in the neighbourhood of *Chester-le-Street*, which is between

21 and 22 miles distant from Corbridge, where this inscription was found. These Asti, it is added, that formed the Ala Prima at Condurco, or Chester-le-Street, we are told in the *Notitia*, came from *Assa*, Colonia Ligurum, now Asti in Piedmont. From this account of the Asti, whose station was near to the place where this ancient monument was discovered, we may fairly conclude, that the first word in the inscription related to one of the first or second Ala, or the first cohort of the Asti (for the *Tribunus Primæ Cohortis Astorum* was quartered at Aesica, as appears from the *Notitia*) and that the portion of lands which, in the Agrarian division, fell to the Asti, lay hereabouts.

By these and many other observations, which are collected with much labour and learning, the Doctor endeavours to prove that this was a sepulchre and a boundary; and his account has a great degree of probability. But now comes Dr. Adee (who does not appear to have seen the foregoing remarks at the time when he wrote this letter to Dr. Mills) and in a very few words leads our thoughts quite into another train: he supposes it a votive inscription; and, after having placed the Greek words in that form which he apprehends necessary to make grammar or sense of them, he observes, 'Here the three most necessary companions in a votive inscription are expressly declared: the goddess to whom it was dedicated, *Ασκλην*, the thing dedicated, *Βωμον μεταοραν*; and the donor, *Τ. Ιουλιος Γερμανικος*.'

We must leave the learned reader, who can consult the whole of this inscription, to determine, if he is able, the point in question; and shall, at present, take our leave of this volume, reserving a farther account of it for our next Review.

ART. V. *The History of the University of Oxford, from the Death of William the Conqueror to the Demise of Queen Elizabeth.* 4to. 186. Rivington. 1773.

IN our *Catalogue* for January last, we gave a short account of a former part of this History of Oxford; which, for some reason, best known to the Author, was comprised within the limits of a small octavo pamphlet; a circumstance which may displease such of his readers and purchasers, as might have rather chosen to have had both parts of the work in an uniform size and volume.

The former publication commenced with the original foundation of the University, and carried on the history to the death of William the Conqueror. The Author now finds more ample materials for the prosecution of his work; although some of the periods are still barren of events.

Great part of this performance will appear, to many readers, to be very dry and insipid; while to others, who love to en-
quire

quire into antiquity, and the progress of science, but especially to those who have a predilection for our own celebrated seats of learning, the present compilation may afford considerable amusement. The volume consists of collections from different authors who have treated of the state of learning in this ancient seminary; the privileges and immunities conferred upon it; the turbulence and animosities of the scholars, which have often arisen to a great height; the opposition and jealousies between them and the citizens of Oxford, in which each party were generally blameable, though the collegians commonly gained the advantage on the whole; the visitations of kings and princes; with numerous other particulars.

Under the reign of King John, A. D. 1204, we have an account of a new way of preaching which at that time first shewed itself openly in this University. This was to name a thesis or text from the Scripture, and make divisions upon it; which method is said to have been adopted by Stephen Langton, Archbishop of Canterbury; who therefore divided the scriptures into chapters. 'The people, observes our Author, at their religious assemblies much approved of this way, in preference to the raw discourses of young and ignorant preachers. Yet others, rejecting new customs and innovations, chose to follow their old way; which was that of the Saints Austin, Jerom, Barnard, &c.; and Robert Grossetest, D. D. (whose word was a law with the University) was among the opposers. This was *Postillando*, i. e. by expounding the words of the scripture as they stood in order, by inferences drawn from them; they took no text, but began in this manner: "I intend, by the grace of God, in my following discourse, to treat of certain matters; and in these matters I intend to draw certain and true conclusions, for I intend now to speak of the fear of God. First, concerning fear, &c." And so far down as the fifteenth century this kind of preaching continued; for so Vascanius, Doctor and Chancellor of the University, relates of himself: "Anno 1450, in the octaves of St. John the Evangelist, on the Lord's day, I shewed in my sermon, preached at Oxford, in St. Martin's church at Cassax, that Dr. Augustin preached four hundred sermons to the clergy and people without any thesis, and without taking a text at the beginning of his discourse.—And so I, says he, preached the day and year above-mentioned in Oxford, by taking no theme or text, but I administered to the people profitable matters—without repeating of any text, but only words pertinent to matters proposed or declared."

In the account of the state of our University during the reign of Henry III. we are informed of the punishment inflicted on the Jews by the King's order, for the folly and audacity of
one

one of their body who met with the grand procession of scholars, the clergy and commonality, on Ascension day, A. D. 1268. He snatched the cross, which was usually borne on high on these occasions, dashed it on the ground, and stamped it under his feet. It was speedily ordered that the Jews should be imprisoned, and their goods detained till they had erected a marble cross, impressed on one side with the image of the Virgin Mary, gilt, and her infant Christ; and also presented to the University a silver cross, gilt, as weighty as could be carried, together with a staff, such as are carried before an archbishop or primate. Accordingly the cross was erected on a spot near the church of St. John the Baptist, with an inscription placed on it according to the humour and taste of those times:

Quis meus author erat? Judæi: quomodo? sumptu.

Quis jussit? regnans. quo procurante? magistris.

Cur? cruce pro fracta ligni. Quo tempore? festo

Ascensus domini. Quis erat locus? hic ubi fisco.

This marble cross is said to have continued to the reign of Henry VI. the other of silver was deposited among the University's treasures.

The noble opposition which was made by Wickliff to the prevailing religious errors and impositions of the age in which he lived, furnishes some considerable materials for this history.

‘He has the honour, as this Writer observes, to have it said of him,—from his life commenced the dawn of the light of the more useful and true learning, which has continued to shine more and more to the perfect day of these times—of that religious liberty which we now enjoy—and of that genuine and pure religion which is now in use, instead of ridiculous superstitious penances, pilgrimages, and other gross absurdities.’

This work is divided by the reigns of our monarchs, and commonly, at the end of each reign, we have a list of the learned men who lived during that period; on which occasion, as well as on others, our Author finds reason to reprehend Mr. Wood for several observations in his history which appear to be unfair and unjust. One instance is his representation of the Oxonians in the reign of Edward IV. as being in a starving condition, so that some scholars were ‘obliged to beg from door to door;’ and also his account of Sir T. More, whom he has represented as reduced likewise to a state of beggary; and saying, that ‘he and his sons would go a begging as the Oxford scholars did.’ This Writer observes, that neither the author of Sir T. More’s life, which Wood quotes, nor the British Biography, nor his life written by his own son*, mention this. From

* This is a mistake. There is no life of Sir Thomas More by his own son; but there is one written by his great grandson. 1726

the former, published in London, A. D. 1652, we have the following short relation, which possibly some of our Readers may not have been acquainted with, and therefore we insert it. When Sir T. More resigned his high office as Lord Chancellor of England, on account of King Henry VIIIth's divorce, he is said to have had little more than 100l. a year remaining for his support. One day talking with his sons how they should contrive to live together as they had done, "We will not, says he, descend to Oxford fare, nor to the fare of the Newe Inne, but we will begin with Lincolne's Inne diet, where many right worshipful and of good years doe live full well; which if we find not ourselves able the first year to maintain, then will we the next year goe one step down to Newe Inne fare, wherewith many an honest man is well contented. If that exceed our ability too, then will we the next year after descend to Oxford fare, where many grave, learned, and ancient fathers are continually conversant; which if our purses stretch not to maintain neither, then may we yet, with bags and wallets, goe a begging together, and hoping that for pity some good people will bestow on us their charity, at every man's door sing a *salve Regina*, and so still keep company and be merry together."

This was, indeed, but a slender authority for the opprobrium cast upon the Oxford scholars by Wood; and if that Writer had no better foundation for what he has said on the subject, he deserved the severest reproof for so gross a misrepresentation.

In one part of his work our Author takes notice of challenges, in the way of disputation, which were sometimes given by our universities; and here he adds—"So far down as Henry the Third's time, it is told of Roger Bacon, that on some Cambridge men designing a journey to Oxford, to try their skill against the Oxonians, he put himself in the dress of a thatcher, and was thatching a house in St. Clement's, when, perceiving the champions coming, he threw himself in their way, as though to ask them to give him something. One of them demanded of him, *Rustice quid quæris?* To whom Bacon readily replied, *Ut mecum versificeris?* He being struck with wonder, the other took upon him to question him: *Versificator tu?* to whom Bacon answered, *Melior non solis ab ortu!* which so surprized them that they slunk away for home, not daring to engage where so much learning appeared in men of the lowest or mechanical trades."

The reign of Queen Elizabeth finishes this volume, and supplies the writer with materials for several pages of his work; but we shall only take notice of the account which is given of the low state of preaching, A. D. 1563, when there were very few persons in the University capable of delivering sermons to the

the people, 'and the pulpit,' we are told, 'was supplied by any futile preacher, and so continued for some years; as we find preaching ran very low when R. Taverner, of Wood-Eaton, Esq; sheriff of Oxon, came out of charity, to give the people a sermon. Mounting the pulpit (a sword by his side, and a gold chain about his neck) he saluted the academics with this beginning; "*Arriving at the mount of St. Marie's in the stony stage, where I now stand, I have brought you some fine biscuits baked in the oven of charity, carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation, &c.*"

In a work of this nature we might have expected fuller accounts than those which we here meet with, of endowments, the erection of halls and colleges, with descriptions of buildings, libraries, &c. &c. The manner, too, in which the History is written is not very captivating. As the performance is a compilation, the Author seems to have given the sentences and passages collected, in the words of different writers; which has occasioned a motley mixture of style; and this may perhaps account for some expressions which, at the first glance of attention, might lead the Reader to think that this Protestant writer entertained sentiments favourable to Popish superstitions, and to the absurdities of astrology: for instance, when, after mentioning the prevalence of the plague at Oxford, we are gravely told, that 'Our Oxford astronomers are said to have foretold this distemper some years before, by certain conjectures taken from a total eclipse of the moon, and from the conjunction of the three superior planets, anno 1345.' Again, in the year 1377, it is said, 'At this time was fulfilled the prediction of John Ascindon, and other Oxford astronomers, in the great eclipse 1345, of new opinions that should shortly arise, and various changes in religion; especially his prophecy of the rise of a new prophet, drawn from the conjunction of Saturn and Mars in Cancer.' This was about the time of Wickliff's first appearance. When notice is taken of one Brightwell, who, together with the Chancellor, lay under a suspicion of what was denominated heresy, it is said, that they were examined before the Archbishop, 'when confessing the articles of Wickliff, they were *most justly condemned*,' &c. Afterwards, when mention is made of the election of two Popes, it is spoken of as 'a most sad sedition in the holy church.'—Such passages are, no doubt, wholly owing to inadvertent copying from other writers; but they ought to have been more carefully attended to.

Notwithstanding the defects we have observed in this work, a tolerable History of an University so famous as that of Oxford, will necessarily contain many things both interesting and curious to the learned world; and it must be allowed that the compilation

pilement now before us, will afford both entertainment and instruction to the candid Reader.

III.

ART. VI. *Remarks on Ecclesiastical History.* Vols. IV. and V. 8vo. 10s. boards. White. 1773.

WE have had such frequent occasions of expressing our sentiments concerning the late learned Dr. Jortin, and the preceding volumes of this work have been so favourably received, that we need say nothing by way of introduction to our account of the volumes now before us*. They contain Remarks on Ecclesiastical History from the year 337 to 1517, and are chiefly compiled from the works of Fleury, Du Pin, Tillemont, Mosheim, Le Clerk, Basnage, &c.; and as in travelling through the gloomy paths of Ecclesiastical History, we now and then meet with some very respectable and amiable characters; so in perusing the Doctor's Remarks, we often meet with sprightly observations, and entertaining stories; a few of which we shall insert for the amusement of our Readers:

* A. 389. There were at Alexandria two pagan grammarians, of whom one was priest of *Jupiter*, the other was priest of *the Monkey*. This serves to illustrate Juvenal xv. 4.

Effigies sacri nitet aurea Cercopithec.

* The image of the *Monkey-god* was preserved by the Christians, when they destroyed all the other idols in Alexandria, that it might be a monument of Egyptian folly and superstition.

* The Pagans and the Christians both made themselves merry with this Egyptian god: but it is observable that he hath survived Jupiter and Juno, and all the classical gods *majorum* and *minorum gentium*.

* The Portuguese robbed a temple at Ceylon, and took away the celebrated *Tooth of the Monkey*, which was most devoutly adored by the inhabitants, who offered an immense sum to the Viceroy of Goa, to redeem it. But he, in his zeal against pagan idolatry, chose rather to burn it publicly in the market-place. Huber, though he was a Dutchman, compares this action of the Viceroy with the conduct of his own countrymen in Japan, where they had agreed to perform no public act of religion; and concludes, that if they had been possessors of *the Monkey's Tooth*, they would have made a different use of it.

* Theophilus, having obtained leave to destroy the pagan temples in Alexandria, set about it, and *sent for the monks*, says Fleury, *to assist him with their prayers*. Fleury should have said,—*with their fists. Non precibus, sed pugnis.*—

* Evagrius hath written a most unfair account of the Nestorian and Eutychian quarrels, crying up Cyril and his associates as saints, and representing Nestorius as the vilest of blasphemers, and worse than Judas Iscariot; and then makes the following digression concerning the variety of theological sentiments amongst Christians:

“ Let not the Gentiles deride us, because our later prelates vary from their predecessors, and are always adding something new to our

* For our account of the *first*, *second*, and *third* volumes of Dr. Jortin's Remarks, see Review, vols. iv. vi. and ix.

faith.

faith. For we searching the mysterious and incomprehensible goodness of God towards men, and endeavouring to honour and extol it as much as we possibly can, follow, some this, and some that opinion: Not one of those who have started heresies amongst Christians, and have fallen into errors, had any design of favouring impiety, and insulting the divine Majesty; but in reality, each of these persons thought that he expressed himself better than those who had been before him. And as to the principal and fundamental paths of faith, we are all of one accord, &c."

' Out of thy own mouth shalt thou be judged; for if Christians may err, *bonâ fide*, and with the most upright intentions, and if this was generally the case of heretics, the consequence is very clear, that Christians ought not to treat one another as dogs, devils, and Iscariots, for mere mistakes in opinion, nor invent and enlarge unscriptural and metaphysical confessions of faith, on purpose to distress and exclude such persons, nor pass a sentence of anathematism and damnation upon them.—

' A. 447. There was an earthquake at Constantinople; at which time a boy was taken up into heaven, before all the people, and there heard the angels singing their hymn; and came down on earth again, and repeated it to Proclus the Bishop, and to others, and then died. This story is adopted, not only by Baronius, which is no marvel, but even by Valesius, from whom better things might have been expected. The same hymn or litany is called *The Trisagium*; and it is;

Ἄγιος ὁ Θεός, Ἄγιος ἰσχυρός, Ἄγιος ἀθάνατος, ἰησὺς υἱοῦς ἡμῶν.

Sanctus Deus, sanctus Fortis, sanctus Immortalis, miserere nobis.

' It is intended, as Bishop Beverege wisely observes, for an invocation of the Trinity. Some saucy Greeks afterwards presumed to interpolate the angelic song, by adding to it, ὁ σταυρωθεὶς δι' ἡμῶν *qui crucifixus es pro nobis*. And this caused terrible combustions and quarrels in the church.

' If Greek is the language spoken in heaven, it is bad news for our enthusiastical preachers, who know nothing of that tongue. Baronius, who knew as little of it as they, should, instead of writing ecclesiastical history, have applied himself to the study of Greek. As to Valesius, he had a good share of it, to which he could trust.—

' A. 496. Chlodoveus, or Clovis, king of the Franks, was baptized: at which time, says Hincmar, suddenly a light brighter than the sun filled the church, and a voice was heard, saying, *peace be with you: it is I: be not afraid: abide in my love*. Then a most fragrant odour perfumed the whole place; and a dove came, and brought in her bill a vial full of chrism, with which his majesty was anointed. This was, as Baronius excellently observes, *a miracle worthy of the apostolical times*. The *sancta ampulla* is still preserved, and revered by the godly; and the Abbé Vertot was not ashamed to write a dissertation in defence of it. Middleton hath made some remarks on this miracle.

' Archbishop Hincmar, says Fleury, so late as in the year 869, is the first voucher for the truth of the *sancta ampulla*, *the holy vial*. Hence, I think, and from Fleury's silence when he relates the baptism of Clovis, it may be concluded that he had not such a portion of

faith as Baronius, and that he believed nothing of this miracle. The same may be said of Daniel, who wrote the history of France.

' The conversion of Clovis, says Vertot, was not less a masterly stroke of policy, than a miracle of grace; and this prince after his baptism did not reign in Gaul, because he was the strongest, but because the clergy had disposed the people to receive him as their lawful sovereign.

' Clovis, in honour to whose piety this miracle was wrought, was a Christian, it seems; but a strange sort of Christian. He retained all the ferocity and barbarity that he had when he was a pagan. Restless, ambitious, and sanguinary, as most conquerors are, he murdered kings and princes who were his near relations.

' If there be any truth in the story, (which I do not believe) I would suppose, with Mosheim, that the ecclesiastics, who attended at the King's baptism, had trained up a tame dove to fly to the font, with a phial hung to her neck. Why not? We had here a *Canary-bird*, who could perform greater feats, and play as many ingenious tricks as his predecessors, the *little horse*, and the *chien savant*, to the astonishment of the spectators.—

' A. 590. St. Columbanus was an Irishman, a monk, a prophet, and a worker of miracles, who went and settled in France. He found a cavern there, inhabited by a bear. He sent away the bear, and took it for his own use, and caused a fountain to spring up close by it.

' The Saint should not have turned the poor bear out of his own house, to which he had a right by *possession* and *prescription*, which in the law is nine points of ten towards settling a property. The same den might have held them both, and they would have been pretty company.

' Sabas, a monk and an abbot, towards the beginning of this century, had retired to Scythopolis, to a cavern which was inhabited by a huge lion, who of his own accord quitted it to the Saint. Here there seems to have been no wrong done. *Volenti non fit injuria*.—

' A. 881. Athanasius, Bishop of Naples, had been excommunicated for having entered into alliance with the Saracens. The Pope at last absolved him, upon condition, says he, that you send us the principal persons amongst the Saracens whom you have with you, and cut the throats of all the rest.

' This condition of an absolution imposed upon a Bishop by a Pope, is *hardly* conformable, says Fleury, to the ancient mildness of the church of Christ.

' Hardly indeed: but the church of Christ and the church of the Pope are two different things.—

' Pope John XII. elected at the age of eighteen, was a monster of iniquity. He was accused and convicted in a council, of simony, perjury, fornication, adultery, sacrilege, murder, incest, blasphemy, atheism, &c. and deposed for these exploits. But he recovered his See, and deposed the Pope who had been appointed in his room. His name was Octavianus, but he took that of John XII. and was the first Pope who introduced the custom of assuming a new name. His end was suitable to his behaviour; for being one night in bed with another

ther man's wife, he received a blow from an unknown hand, of which he died after eight days, without any other *viaticum* than the knock on the temples, which did his business. Baronius says, from Luitprandus, that it was the devil who gave John that blow; but it seems not probable that satan would have used his good friend in such a manner. It is more likely that it might be the husband of the adulteress.

' About the time that John entered into his See, died Theophilus, who at the age of sixteen had been made Patriarch of Constantinople, and was much such another saint as John. He openly sold bishopricks and all ecclesiastical offices. He loved hunting and horses even to madness; he kept two thousand, and fed them with all such sort of rarities as they would eat. On an Holy Thursday, as he was at mass, word was brought to him at church that his favourite mare had foaled. He instantly left the church-service in the midst, to pay her a visit, and then came back to make an end of the service. He introduced the custom of dancing in the church on holydays, with immodest postures, accompanied with ridiculous ballads.'

We shall conclude this article with the Author's observations concerning the obstacles to the propagation of the gospel;—they are subjoined to Fleury's Discourse on the Croisades, which the Doctor has inserted in his fifth volume;—indeed more than half this volume is translated from Fleury.

' From the attempts of Papists, says he, to convert Infidels, nothing very beneficial to christianity can well be expected; not because the former are always deficient in learning and abilities, but because their own religious schema labours under insuperable difficulties. Some of them can reason well, and some have written well, upon the evidences of natural and revealed religion. But to make men Christians is the smaller part of their task; they must proceed, and make them members of the church of Rome, and receivers of her doctrines, some of which are contrary to the testimony of the senses, and abounding with contradictions; so that reason must be discarded from the Romish system, and a fanatical sort of faith required from the converts.

' But that is not all. Suppose that Infidel Princes should by some way or other get an insight into ecclesiastical history, into the papal usurpations, the power which the vicar of Christ claims over all men, both in temporals and spirituals, the use of St. Peter's two swords, the pretensions to infallibility, the extortions, the indulgences, the inquisitions, the pious frauds, the lying miracles, the expurgatory indexes, the open violence, the interdicts, the excommunications, the breach of public faith, the massacres of heretics and infidels, the absolving subjects from their allegiance, the deposing and assassinating of princes, the disposing of crowns and scepters, and a long catalogue of enormities practised by the Roman church and its rulers, it cannot be well supposed that such Princes would be fond of admitting such teachers into their dominions.

' But, to say the plain truth, Christians in general seem not to be *personally* qualified for this undertaking; nor will be so, till metaphysical

fical and scholastical divinity is either discarded from the Christian system, or at least is allowed not to be essential to Christianity, nor necessary to be received as a condition to salvation.*

This is honestly and candidly said, and well deserves the attentive consideration of those who have the interests of christianity and the honour of our ecclesiastical constitution at heart.

A. T. VII. *An Introduction to the Study of the History and Antiquities of Ireland*: In which the Assertions of Mr. Hume and other Writers are occasionally considered. Illustrated with Copper-plates. Also two Appendixes: Containing 1. Animadversions on an Introduction to the History of Great Britain and Ireland, by J. Macpherson, Esq. 2. Observations on the Memoirs of Great Britain and Ireland, by Sir John Dalrymple. By Sylvester O Halloran. 4to. 12 s. Boards. Murray. 1772.

THE late controversy concerning the history and antiquities of the *Land of Cakes*, and of the *Island of Saints*, hath prompted a warm champion to take the field in behalf of the fair lady *Hibernia*; who, he thinks, hath been injuriously treated by many historians of her sister island, particularly by the Humes, the Macphersons, the Dalrymples, and other North-British writers: against whom, therefore, he draws his vindictive weapon, and lays about him with an ardour and zeal which reminds us of the quarrel between Sir *Archy MacJarcasm* and Sir *Callaghan O Brazballan**, when they went to tilting about the reputation of their great grandmothers.

‘ Having, says Mr. O Halloran, a natural reverence for the dignity and antiquity of my native country, strengthened by education, and confirmed by an intimate knowledge of its history, I could not, without the greatest pain and indignation, behold on the one part, almost all the writers of England and Scotland (and from them of other parts of Europe) representing the Irish nation as the most brutal and savage of mankind, destitute of arts, letters and legislation; and on the other, the extreme passiveness and insensibility of the present race of Irish, at such reiterated insults offered to truth and their country: instances of inattention to their own honour, unexampled in any other civilized nation.’

But, soft ye, a while. Who abuses the Irish now? Not their own flaming champion, surely! Yes, it is Mr. Sylvester O Halloran himself; and groundlessly, too, does he seem to calumniate them, if any credit is due to his own confession, at the end of his book: where it appears, that so far are the *present* race of Hibernians from being justly chargeable with this unexampled insensibility and inattention to their own honour, that we find them *roused* from their *lithargy* by the *insolence* of their *Caledonian* adversaries. ‘ The AMOR PATRIÆ, says our

* In Macklin's *Love à la mode*.

O' Neallaghan

Author, *once more* begins to glow in the hearts of Irishmen: the nobility and gentry think their ancient annals worth exploring and preserving; and it is to be hoped in a little time that the history and antiquities of Ireland will be established on a basis too stable for such adversaries, and throw the so much wanted light it is capable of, on the ancient state of the Celtic nations of Europe.*

But our Author, though sometimes a little *hasty*, is not, perhaps, guilty of so much self-contradiction as may, at first sight, appear to the view of a cursory reader. His countrymen *might*, possibly, have been in a *lethargy*, when he begun to write this introduction to the study of that history and those antiquities which they had unhappily forgotten; but as he must have employed a considerable time in the completion of so elaborate a work, and many events and changes must have taken place in so long an interval, so Mr. Sylvester O Halloran might have the agreeable surprize to find, at the conclusion of his performance, that something or other, the two malignant Macphersons, or the daring Dalrymple, had roused them, and he had the happiness of perceiving the AMOR PATRIÆ *once more* glow in the hearts of Irishmen. From which expression, by the way, we learn that the patriots of Ireland were not *always* in a lethargy; although we do not observe that the exact times when they were seized with this disorder, and when they recovered from it, are so carefully noted as they ought to have been, especially if the Author, as we imagine, belongs to a branch of the faculty†.

In his preliminary discourse, our Author supposes the question —“ Why should English and Scottish writers be so particularly indefatigable to misrepresent and traduce the Irish nation, and its annals, if they were not convinced that they merited such treatment?” This, he apprehends to be ‘ a subject worth discussing;’ and, accordingly, he enters upon it with zeal, but treats it with brevity, and, indeed, with perspicuity.

He observes that the most early British writers ‘ are diffusive in praise of the Irish,—their humanity, their hospitality, their love of letters, their noble endowments for the education of British youth, and the uncommon pains they took in converting and civilizing the Saxon race; but the moment a fatal connection arose between the two people, we find the tables turned, and every crime that human malice can invent, or human frailty imagine, imputed to them!’

† We remember a treatise on the *Glaucoma*, and another, if we mistake not, on *Gargrenes*, by a Writer of the same name; probably the identical Author of the historical work before us.

In asserting the antiquity, illustrating the history, and defending the honour of his country, Mr. O Halloran has many notable remarks, and shews that he has employed great application and assiduity in the investigation. Among other observations are the following :

“ The admirers of modern reveries tell us, it is absurd to suppose, when navigation was in its infancy, that a colony of people should make such long and distant voyages before the use of the needle was found out, whilst they admit that the Phœnicians, the Tyrians, and the Greeks, traversed vast oceans ; yet surely there can be no more reason for denying the fact in one, than the other instance, since they alike depend on the faith of history. But in many particulars how are we assured of our superiority to the antients ? the Chinese have been *long* possessed of those discoveries, we modern Europeans boast as our own ; and we have more than bare presumption for supposing that our Milesian ancestors were very early acquainted with navigation, astronomy, and even the use of reflecting and refracting glasses. Father Keger, president of the Mathematical Tribunal in China, has informed the public of a map of the heavens made there long before the arrival of the missionaries, in which not only the visible stars, but those discoverable by glasses only, were delineated ; and our early writers inform us that the Irish coasts were first discovered with glasses, by Ith, the son of Milesius. In the island of the Hyperboreans we are told, the people could bring the moon near to them, and discover in it hills and valleys ; and yet till the modern use of glasses was found out, the story was treated as a fiction. But to wave all this, let us ask, what motives could our senachies have for imposing on the public an imaginary relation of the different migrations of their ancestors from Egypt to Greece ; from thence to Spain, and so to Ireland ? We see the same unvarnished tale transmitted from age to age, from the remotest antiquity, without the least alteration ; and the collateral evidences, which I have produced from the histories of these different nations, are astonishingly strong, considering the very early times in which they passed. This critical enquiry, which a desire to prove in the clearest manner the truth of our antient history made me undertake, I apprehend will throw a very great light on many obscure parts of antient history ; at least the reader will judge for himself, when he reads the 6th and 7th chapters of the first part of this work. The Hyperborean island, described by Diodorus Siculus, has been supposed by some, like Sir Thomas More’s Utopia, an imaginary one ; but the many Greek writers who speak of this extraordinary island, leave no doubt as to its existence : the only doubt that remains is, where to fix it. When the two last chapters of the first part of this introduction are examined, the critical reader will be enabled to determine whether Ireland is not the country described in every line, and how far her history is capable of reconciling many controverted parts of antient history.

“ The early Greek and Roman writers have represented the Druids as the priests and philosophers of the Celtic nations of Europe ; as a race of men, eminent for the most exalted virtues, and for their extensive knowledge in arts and sciences. Yet if we credit most learned

moderns, these Druids borrowed their acts and mysteries from the very Greeks themselves; though these last tell us, that they were confined to the remote parts of Europe, and mention them as a people they were little acquainted with!

Finding in all periods of our Pagan history, constant mention of Druid priests, and having yet in our language no other word than *Draibhe* whereby to express a diviner, or teller of future events, I began to suspect that this extraordinary body of men took their rise among us; and that with arts and letters, they spread their doctrine over the continent of Europe. I read with attention all that had been advanced by foreigners relative to them: I particularly considered every passage in Cæsar, who was an eye-witness. I compared these, with the accounts of our Druids as delivered by Colgan in the lives of our early Christians, and with many parts of our antient history; and in the whole have found a most astonishing co-incidence of facts. The mistakes of Scaliger, Selden, and other modern critics, with respect to Cæsar's relation, I have hereby been enabled to correct; and hence every lover of truth may learn how dangerous and presumptuous it is in modern critics and commentators, merely because some parts of a relation seem to them abstruse, boldly to contradict what are advanced as positive facts by antient writers, and living witnesses. In a word, a perusal of the 3d, 4th, and 5th chapters of this first part, will convince the unprejudiced, that the Heathen Irish were the polishers and instructors of the adjacent nations; and that the Irish history should be diligently studied by every learned European; nay, that it is impossible to become a profound antiquarian without a knowledge of it.

Cæsar tells us, that lettered men were in the highest estimation among the Gauls; he describes their governments, and affirms, that in all transactions, whether of a public or private nature, religious ones only excepted, they made use of letters. He is positive they had public colleges for the education of youth; and that these were instructed not only in religion and discipline, but in the sublimest parts of metaphysical and philosophical knowledge. Yet modern writers, in opposition to these assertions, affirm, that these and the circumjacent nations were rude, ignorant, and illiterate, without public records, without history, or any marks of a civilization. How is this consistent with the veneration they express for the Roman historians? Must it follow, because through various revolutions these annals are long since lost to us, that Cæsar intended to impose on the Roman people? Our history will clearly shew he never meant any such thing; and *our History only* can vindicate the learning and honour of the Celtic nations, from the aspersions of their very descendants. Cæsar tells us the Druids were great astronomers, and the Irish word for a year literally signifies the circle of Beal, or the Sun. He tells us, to them were committed the education of youth; and in every part of Ireland colleges were founded for the same purpose. He says, that such as chose to become eminent in letters, repaired to the isles of Britain, or rather to Ireland; and at the reception of Christianity, and for centuries after, was a man of letters of Britain, or of the continent missing, it was a proverbial expression *Amandatus est ad disciplinam, in Eliberidâ*. Thus, in the days of Druidism as in subsequent

subsequent times, was Ireland the great school of Europe; and it will be found that our antient history, like pure gold, the more severely it is analysed, the *brighter it becomes*.

Convinced that our ancestors came here a great and polished people, I expected from our records every proof of it, and was not deceived. Literary foundations, for the instruction of foreign as well as their own youth, shewed them indeed a learned nation; but their attention to every other useful object, proved them a great and wise state. Not even at this day in China, is agriculture carried to a higher pitch than it was formerly among the Irish, the traces of which are yet visible in our wildest and most uncultivated mountains. By this they promoted population, formed an hardened yeomanry, and gave rise to new wants and new industry. It was from the countenance afforded by our princes to agriculture, that trades and manufactures early flourished amongst us; that the bowels of the earth were explored for new riches; that Ireland was renowned for her mines of gold, silver, copper, and tin; that our commerce was extensive; and that, as Tacitus confesses, our ports were more frequented by foreigners, than those of Britain. By this were our navies and armies supplied with hardy warriors, who kept in subjection the neighbouring states, and who even fought in foreign climes those tyrants of the world, the antient Romans. We may judge of the riches of Ireland formerly, from the early laws made in the *little parliament* of the *pale*, against the use of gold bits, and ornaments of gold to bridles, except by persons of a certain rank; and by the duty on pure silver exported. Such are the consequences that must ever flow from a strict attention to agriculture.

I considered our antient mode of legislation with great attention; and I flatter myself that I have viewed its advantages through a clearer medium, than any preceding writer. It is a fact admitted by the most celebrated historians, &c. that the antient laws, institutions, and customs of Europe were in no degree borrowed from the Greeks and Romans; and in Ireland I found their rise could be traced as well as the origin of the Celtic literature. Cæsar, for example, divides the Gauls into different classes: thus were the Irish arranged. He says, next to the literati, their knights were in the highest esteem, and that they were remarkable in his time;—exactly our case. Pausanias describes their manner of fighting; and every page of our history is pregnant with proofs of their romantic bravery and humanity; yet most moderns are of opinion that orders of chivalry took their rise in Europe at a much later period. Hottoman in his *Franco-Gallia* judges that the crown of France was always hereditary in the three royal races; whilst Du Hailan, on the contrary, thinks, that under the two first races it was merely elective. To reconcile opinions so opposite, the learned Pere Daniel imagines, that the crown of France was hereditary under the first race, elective under the second, and again hereditary under the third. Vertot has with great solidity of argument proved, that in all instances it was both hereditary and elective. That is, that in point of blood, it could not depart from the reigning line; but that the succession did not pass directly to the next in blood, but was determined by the choice of the chiefs of the people. Such has been the Irish modus of succession, from

the remotest antiquity even to the beginning of the last century. None but the male line could govern in France; and through our extended history, but one instance occurs of a female regent. Among the Celtic nations we find all crimes, even murder, punished by fine, or servitude; and the fine was settled according to the dignity and quality of the deceased. In Ireland, from the days of Ollamh-Fodla, till the last century, all crimes, (violation offered to females, and insults offered to any of the estates assembled at Tara excepted) were in like manner punished by mulct; and this has been by our lawyers called the law of Eiric, or retribution. English writers in particular have been wanton in their censures of this law, which they have accounted to the last degree barbarous; and this apparently for no other reason but to run down the Irish legislation, since it is certain that their ancestors strictly adhered to the same. It has not appeared however that the more sanguinary and fiery ones that have succeeded have been the least check upon vice and immorality; and since the encrease of those laws, there has visibly been an encrease of public executions and public crimes. If a reverence for strict and impartial justice, as well as for the distributors of it, be a proof of salutary laws duly administered, it must be granted that those of Ireland were eminently so, as those English lawyers, who first introduced the present form of legislation into the Irish counties in the last century, most fully acknowledge,

‘ But beside the great lights which our history is capable of throwing on the antient laws and customs of Europe in general, England is more particularly interested in this enquiry. I have wrote a particular chapter on this head; and if I shall not have the thanks of British antiquarians for it, I can only say, that I have taken no small trouble to deserve it. The learned Camden was too great an antiquarian to be totally ignorant of the Irish language, as his *Britannia* proves. It was in consequence of this knowledge, and to be able to account for the many Irish words found in the British, that he supposes the Aborigines of Ireland came from thence. Mr. Lhuid, from the employment he engaged in, found himself under an indispensable necessity of becoming master of our tongue. It was from this acquisition that he was enabled to answer the expectations of his patrons, and to prove to the curious, how much the antiquities of Britain could be illustrated by those of Ireland. He too supposes the first settlers in Ireland to have come from England, and thereby accounts for the most antient names of places, &c. *there*, being radical Irish. The lately deceased Dr. John O Brien, titular bishop of Cloyne, astonished at the light which our language throws, not only on the British, but the other Celtic dialects, is forced to adopt, in his Irish Dictionary, the modern system of population in direct opposition to all antient history, and particularly to that of his native country. But, convinced of the silence of the venerable Bede on this head, and the positive assertions of our very antient writers, that the first inhabitants of Britain went from Ireland (and I do contend that their testimonies should have the greater weight) I have clearly, I think, accounted for the affinity between the two languages, without attempting to subvert antient history.’

Thus far has our Author himself given a sketch of the first and second parts of his work; and he apprehends that the circumstances noticed in it, will appear, to every candid reader, to be very strong proofs of the alleged power, dignity, and civilized state of the ancient Irish.

With respect to the third part of our Author's performance, we shall only mention, with all possible brevity, its principal contents.

Here, then, Mr. O'Halloran recites the circumstance which occasioned Strongbow's expedition to Ireland; he shews in what manner Henry II. availed himself of the intestine commotions of that kingdom; and endeavours to prove that Henry's being acknowledged as monarch, by 'a considerable party,' affords the English no pretence to the claim of a conquest of that country. He contends, likewise, that the acceptance of English laws, on the part of the Irish, is no proof of a foreign dominion; that, for above 400 years, those laws extended no farther than the English pale; and that when agreed to and accepted by the entire kingdom, it was on certain *conditions*: a circumstance which certainly precludes the idea of a conquest. He then shews in what manner the political and religious distinctions, so ruinous to Ireland, were artfully kept up by the English government; and here he very justly remarks, with respect to the British constitution, 'that it can only flourish by opposition.'

'It is this, says he, that makes them great and powerful. Zealous to preserve public applause, the party in power are always careful to support public credit, and to keep trade and commerce in the most flourishing condition. The party in opposition carefully watch their motions; and any unpopular measure, is immediately echoed through the kingdom. The national business is, by these means, sedulously attended to, and all acts of soul oppression on either side religiously avoided. But from a retrospection of Irish affairs, for near 600 years past, it becomes evident, that different interests have been always the ruin of this kingdom; and that by a firm coalition of Irishmen, *only*, can it again become respectable.'

These untoward divisions, he adds, and the solicitude of either party to blacken each other, 'have unhappily made our country appear, in the eyes of Europe, very differently from what it deserves; and scarce a writer, even of modern date, from the great Voltaire down to David Hume, who does not think he may, with impunity, publish any misrepresentation of Ireland, however scandalous.'—This remark is followed by a warm vindication of the Irish against some contemptuous reflections cast upon them by Voltaire, in his *Age of Louis XIV.* and by Hume in his *History of England*. He then proceeds to defend his countrymen against the alleged misrepresentations of Clarendon and others, with respect to the civil war in Ireland in the

time of Charles I. and he particularly extenuates the reputed cruel and horrid circumstances of the general massacre of the Protestants: at the same time he recriminates on the English, and charges them with exercising unexampled cruelties on the Irish.' This, however, he ascribes to the instrumentality of the Scotch; whom he accuses, as 'the real source of all the calamities of those unhappy times.'

In the last chapter he undertakes to shew that 'the Scotch are the only nation in Europe which runs retrograde to the evidence of their true history;' which he allows to be 'very ancient, and, to them, very honourable.' They have now adopted, he says, 'a system of history, founded on spurious poems.' He falls severely on Dr. Macpherson, author of the 'Critical Dissertations on the Origin, &c. of the ancient Caledonians and their posterity;' gives us a critical review of those dissertations; and concludes that 'never did man take more pains, or display more reading, and to a worse purpose, than Dr. Macpherson.'—For the particulars of his various and copious strictures on the learned Doctor's work, we must refer to Mr. Halloran's performance at large.

There are two Appendixes to this work. In the *first*, our Author keenly and severely animadverts on the Introduction to the History of Great Britain and Ireland, by James Macpherson, Esq. In the *second*, he attacks Sir John Dalrymple, on account of some passages in his celebrated *Memoirs*, which seem to bear hard upon the Irish, with respect to their conduct at the time of the revolution, and the subsequent *partizan war*.

But, angry as our Author is with the Scotch, he appears willing to live upon tolerable terms with his fellow-subjects of England.

'To view, says he, the two islands of Britain and Ireland, one would think them intended to support and protect each other. The ancient Greeks and Romans called them indiscriminately the *British Isles*, as if they were inhabited by the same people; and Camden thinks Albion, the most ancient name of Britain, was given it as it were a second Ireland (Eile-Ban, another Ireland;) Ban, or Banba being one of the ancient names of our country. Cæsar too says, the customs and manners of the two people are nearly alike; and in his present majesty, and his ancestors from James I. the royal blood of the three kingdoms is united. All these circumstances considered, is it not astonishing that any distinctions should be kept up between them?'

It is now time to close this performance;—a performance which, notwithstanding all the national zeal, and personal acrimony of the Writer, hath afforded us both entertainment and information.

We cannot, however, say that we have received many new lights on some points which most wanted them: especially with
regard

regard to the state of Ireland before the introduction of Christianity into that country. Yet, in general, we have formed nearly the same opinion of it with Mr. O Halloran, but, we trust, without running into those chimeras with which he has, in the heat of a zeal that seems to have burnt up his discretion, rather weakened than strengthened his tenets on that head. While he offers the presumptions in favour of the laws and civilization of Ireland, before the Christian epoch, he is very just, and laudable; but when he comes to adopt the old Milesian and other fables, he only provokes a smile. What, too, can be more ridiculous than his assigning the cause of the first general acquiescence of the Irish, in the English laws, than their seeing, in the Scottish king, James I. a prince of the blood of Milesius? Such dreams cannot but detract from the merit of the real and essential lights which, in other respects, he throws upon the subject. ✱

As to his attacking Mr. Macpherson, on that gentleman's attributing the population of Ireland to the Scots, he has our most hearty consent. Yet we almost incline to think that Mr. M. may be in the right; for, in the nature of things (no offence, surely, to Ireland) does it not seem more probable that the migration would be from the worse to a better country? At the same time we do not hold it to be a point of mighty difference to literary or philosophical curiosity, whether Ireland was peopled by Highland-clans, or the Highland-clans by Irish hords.

With respect to Ossian's Poems, it appears to us, that Mr. O'Halloran has left the matter as doubtful as he found it : just as some late learned North-British publications have done, in relation to that great historical problem, Queen Mary's guilt, or innocence, of her husband's murder ; after dragging us through several large volumes, by our expectation of having it cleared up.—Perhaps, after all, the most liberal way of judging, with regard to the *honour* of the production of these poems, would be, to give it to both countries : connected as they were, by mutual intercourse, and nearly an identity of language.

In fine, we would wish that every thing were exploded, or abolished, which tends to keep alive any invidious national distinction between Scotland and Ireland,—or, indeed, England : with which we think them, for political, and just reasons, entitled to perfect EQUALITY.

Viewed in this light, we flatter ourselves that Mr. O'Halloran will hardly impute our disapprobation of some parts of his work, to any narrowness of national spirit. We would wish, as friends to the interest and glory of our country, to see Great Britain, Ireland, and our colonies firmly united into one grand,

indivisible
metaphysical
philosophy, etc.
in early history
of metaphysics
credulous, as
visionary, as
a metaphysical
tale, and as
fantastical
as the dream
of a fever-
ish brain.
Whitaker
corr. to this
Hist. of metaph.
425 p. 147

indivisible mass of dominion, without the least ferment of any odious, oppressive, impolitic, or senseless distinctions.

ART. VIII. *The Search of Happiness; a Pastoral Drama.* By Miss H. More. 8vo. 1s. 6d. Cadell, &c. 1773.

THERE is no inferior degree of valour requisite in criticism. It is necessary that the Critic should be an approved knight. Perils more than apostolical have we encountered, as liege knights of the Muses, in the discharge of our duty, and the pursuit of our proper glory. We have let the living light of reason into the black holes of bigotry, and stormed the giant-forts of episcopal arrogance. We have scaled the star-crowned dwellings of bards of desperate brains and desperate fortunes. We have fought in single combat with the dreadful monsters that preside over the gally-pot and the clyster-pipe. Five times hath that puissant knight, Sir William Brown, who slew seven ladies with one ode of Horace, been vanquished by our prowess. He is fled to Ossian's feeble sons of the wind. While he lived, he shone in arms; pert were his magpies, noisy were his jackdaws;—and terrible were his paws of the bear. We have been in perils from our own countrymen, and in perils from strangers; in perils from false booksellers, and in perils from false brethren; in perils from pamphleteers, who held us accessary to their *starvation*, and in perils from players who have exhibited us as starving ourselves. Often have we been challenged to single combat. Forty pounds, save ten, did a violent son of St. David put upon our heads. Yet we live, and, with the true spirit of redoubted knights, live to defend the fair!

The ingenious Author of the poem before us, in every respect, merits our protection. Whether we consider the harmony of her verse, or the happiness of her sentiments, her strength of thought, or her purity of expression, it equally excites our admiration:—for this pastoral drama was written at the age of EIGHTEEN!

The poem is entirely of a moral cast, and was written for the use of certain young ladies who played the respective characters in private parties. The plan is altogether simple and inartificial. Four young ladies set out for the dwelling of *Urania*, an exemplary and experienced matron, to consult her on the most effectual means of attaining happiness. The fair adventurers, in very elegant verse, respectively explain their characters and dispositions, without sparing their peculiar foibles: and, in the conclusion, the old lady dismisses them with this sage and sensible advice:

Let

Let woman then her real good discern,
And her true interest of Urania learn;
Her lowest name the tyrant of an hour,
And her best empire negligence of power;
By yielding, she obtains the noblest sway,
And reigns securely when she seems to obey.

This general advice, however, can only be applicable to ladies in a married state, in which state the young candidates for happiness do not as yet appear to be; but the fair Author, who seems to be *one* of the candidates, very reasonably presumed, no doubt, that neither she nor her companions should long be out of that respectable order.

The following beautiful lines make a part, likewise, of the old lady's instructions :

As some fair violet, loveliest of the glade,
Sheds its mild fragrance on the lonely shade,
Withdraws its modest head from public sight,
Nor courts the sun, nor seeks the glare of light,
Should some rude hand profanely dare intrude,
And bear its beauties from its native wood,
Expos'd abroad its languid colours fly,
Its form decays, and all its odours die.
So woman, born to dignify retreat,
Unknown to flourish, and unseen be great,
To give domestic life its sweetest charm,
With softness polish, and with virtue warm,
Fearful of fame, unwilling to be known,
Should seek but heaven's applauses and her own;
No censures dread, but those which crimes impart,
The censures of a self-condemning heart;
With angel-kindness should behold distress,
And meekly pity, where she can't redress;
Like beaming Mercy wipe Affliction's tear,
But to herself, not Justice, so severe;
Her passions all corrected, or subdued,
But one—the virtuous thirst of doing good;
This great ambition still she calls her own,
This best ambition makes her breast its throne.

Again,

In its true light this transient life regard,
A state of trial only, not reward;
Though rough the passage, peaceful is the port,
The bliss is perfect, the probation short.
Of human wit beware the fatal pride,
An useful follower, but a dangerous guide,
On holy Faith's aspiring pinions rise,
Assert your birthright, and assume the skies,

The

The drama is interspersed with several pretty pieces of the lyric kind for music and the voice. Among the rest is the following address to *Solitude*.

I.

Sweet Solitude, thou placid queen
Of modest air and brow serene,
'Tis thou inspir'st the poet's themes,
Wrapt in soft visionary dreams.

II.

Parent of Virtue, nurse of Thought,
By thee were saints and patriarchs taught ;
Wisdom from thee her treasures drew,
And in thy lap fair Science grew.

III.

Whate'er exalts, refines and charms,
Invites to Thought, to Virtue warms ;
Whate'er is perfect, fair and good,
We owe to thee, sweet Solitude.

IV.

In these blest shades dost thou maintain
Thy peaceful, unmolested reign :
No turbulent desires intrude
On thy repose, sweet Solitude.

V.

With thee the charm of life shall last,
Ev'n when its rosy bloom is past,
And when slow-pacing Time shall spread
Its silver blossoms o'er my head :

VI.

No more with this vain world perplex'd,
Shalt thou prepare me for the next ;
The springs of life shall gently cease,
And angels point the way to peace.

It is with great satisfaction we observe that the public favour has already brought this little drama to a second edition ; and we sincerely wish the fair and amiable Author those best of all human pleasures, the pleasures that Genius and Virtue alone can bestow:

L.

ART. IX. *The History of Ireland from the Invasion of Henry the Second. With a Preliminary Discourse on the ancient State of that Kingdom.* By Thomas Leland, D. D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 4to. 3 Vols. 2 l. 12 s. 6 d. sewed. Nourse, &c. 1773.

IN an age so devoted to historical writing as the present, and in which so many capital productions of that kind have appeared, it might justly be expected that the subject of the work before us would not be forgotten. It is undoubtedly desirable

to have not only general histories of the whole British empire, but also good histories of its particular parts, and especially parts so considerable as the sister kingdoms of Scotland and Ireland.

Not to mention other accounts of Scotland, ample justice hath been done to that country, with respect to the most interesting period of its annals, by the masterly pen of Dr. Robertson. Some attempts have, likewise, been made with regard to Ireland; but none of them seem to have been attended with sufficient success. The late Dr. Warner did not finish his design; and, if he had completed it, there is reason to believe, from the specimen he left, that the execution of it would have fallen far short of perfection, notwithstanding the care and candour with which it appears to have been compiled.

Every requisite qualification might be hoped for in Dr. Leland. The Doctor is not a new literary character. He is a Writer already well known in the learned world. Most of our Readers are acquainted with his excellent Translations of Demosthenes*; and his reputation as an historical Writer has long been established by his Life of Philip of Macedon†, which is an elegant, valuable, and classic performance. Should, therefore, the Doctor be found to fail in his present undertaking, it would be contrary to all the reasonable hopes of the public. But, after a careful perusal of the History before us, we can venture to assure our Readers that their expectations will not be disappointed. The work is such as might be looked for from the pen of so able and celebrated an Author.

Dr. Leland enters not into the minutiae of the origin and antiquities of Ireland. He confines himself, in his preliminary discourse, to those particulars only which seem necessary to introduce, or to illustrate, his principal subject. The points considered by him, in this view, are, the history of Ireland before the introduction of Christianity; the establishment of Christianity in that kingdom, with its consequences; the ancient manners of the Irish; and the invasions of the country, previous to the reign of Henry the Second.

From the poetical annals which furnish the accounts of the Pagan princes of Ireland, and of whom Dr. Leland gives a very brief survey, he justly observes that we have a lively picture of manners, more worthy of attention than the events

* See Review, vol. xv. p. 264. Vol. xxiv. p. 299. Vol. xliii. p. 111.

† See also his Dissertation on the Principles of Human Eloquence, Review, vol. xxxi. p. 118. His Defence of that work, Review, vol. xxxii. p. 191. And his Examination of Macpherson's Introduction to the History of England, Review, vol. xlvi. p. 460.

which

which they deliver, with so profuse a mixture of giants, necromancers, obscure allegories, and extravagant fables.

‘ They describe, says he, a brave people, driven from their native land in search of new settlements, establishing themselves by their valour in a fair and fertile island: the chieftains parcelling out lands to their attendants, and the whole collection of adventurers, from the moment of their peaceable establishment, devising means to give stability to their acquisitions. From one family more distinguished and revered than the rest, they chuse a monarch, not with that regard to primogeniture suited to times more composed, but the ablest and bravest of the particular race, as the man most likely to protect or to avenge them. To guard against the confusion of sudden accidents in a time of violence, a successor is appointed to this monarch during his life, who on his demise is instantly to take the reins of government. But the power of the monarch is considerably limited. His associates in adventure, conscious of their own merit, claim a share of dignity as well as of emolument. They pay their tributes to that provincial king whom they chuse monarch of the island. In the other provinces they exercise all regal authority by virtue of a similar election. They have their rights independent of the monarch, and frequently vindicate them by arms against his invasions. The monarch, sensible of the danger arising from their turbulent spirit of freedom, endeavours to secure his authority, sometimes by dividing their power, sometimes by uniting the various independent states into one general interest by national conventions. In this state of things, a robust frame of body, a vehemence of passion, an elevated imagination were the characteristics of the people. Noble instances of valour, generous effusions of benevolence, ardent resentments, desperate and vindictive outrages abound in their annals. To verse and music they are peculiarly addicted. They who are possessed of any superior degree of knowledge, they who operate on their fancies and passions by the liveliest strains of poetry, are held in extraordinary veneration: the ministers of their religion are accounted more than human. To all these they submit their contests; they consult them as oracles of law and policy. But reflection and the gradual progress of refinement convince them of the necessity of settled laws. The principles of equity and independence implanted in the human breast receive them with delight; but the violence of passion still proves superior to their restraint. Private injuries are revenged by force; and insolent and ambitious chieftains still recur to arms.

‘ They who compare this account, adds our ingenious Historian, with the progress of society in other European settlements, may decide on the justness of this colouring. The Irish antiquarian deduces from it an intrinsic proof of the general authenticity of his favourite annals.—But to the antiquarian I leave it to establish the authenticity of this history. ‘ It is only pertinent to my present purpose to observe, that if we suppose that the old poets were merely inventors of this whole series of actions and incidents so circumstantially detailed, still they must have drawn their picture from that government, and those manners, which subsisted in their own days, or were remembered

bered by their fathers. So that we may reasonably conclude, that the state of Ireland, for several centuries at least before the introduction of the English power, was such as they describe it in these early periods. And this is the only conclusion which I am concerned to establish."

The conversion of the Irish to Christianity is generally considered as a new period, whence we may trace their history with more certainty, though we still find it encumbered with legendary and poetical fictions. This was undoubtedly an important event, which produced considerable effects: but yet its influence in changing the manners of the inhabitants was not so great as might have been imagined. What were the real consequences of the reception of the gospel among them, we learn from the following description of our Author.

' Archbishop Usher, has shewn that the system of doctrines taught by Patrick was free from the erroneous novelties of the church of Rome. But pure as his preaching might be, the doctrines of the gospel, which, if their influence be not fatally counteracted, tend to refine, harmonize, and elevate the human mind, do not appear to have been so deeply imbibed, or blended so thoroughly with the natural principles of the people, as to produce any extraordinary reformation of national manners. Even Leogaire, the converted monarch, made an unchristian attack on Leinster, was defeated, and by a solemn oath renounced the old tribute which had been the pretence of quarrel. Yet no sooner had he returned to his own territory, and reassembled his forces, than, with a shocking defiance of his sacred obligation, he again rushed into the province with fire and sword. It is true the monastic annalists, scandalized at this conduct, tell us, that Leogaire apostatized after his baptism. The fact, if admitted, only exhibits a notable instance, in which an inveterate corruption of manners proved too powerful for the preachers of Christianity, even when its doctrine had been embraced and professed. And for ages after the death of this monarch, the annals abound in horrid instances of revenge, and hideous effects of avarice and ambition. Yet Christianity, as then taught, although it could not eradicate, at least restrained the national vices. A numerous body of ecclesiastics secular and regular, quickly swarmed over the whole country, frequently became umpires between contending chieftains; and when they could not confine them within the bounds of reason and religion, at least terrified them by denouncing divine vengeance against their excesses. An ignorant people listened to their tales of pretended miracles with a religious horror. In the midst of every provincial contest and every domestic strife, they were sacred and inviolate. They soon learned to derive their own emolument from the public veneration. The infant church was every where amply endowed, and the prayers of holy men repaid by large donations. Some of the oldest remains of Irish literature, as they have been explained to me, inform us, that the people were taught to dedicate the first-born of all cattle to the church, as a matter of indispensable obligation. But if the clergy thus acquired riches, they applied them to the noblest purposes.

" The

"The Monks," saith Mr. O'Connor, "fixed their habitations in deserts, which they cultivated with their own hands, and rendered the most delightful spots in the kingdom. These deserts became well policed cities; and it is remarkable enough, that to the Monks we owe so useful an institution in Ireland, as bringing great numbers together into one civil community.—In these cities the Monks set up schools, in which they educated the youth not only of the island but the neighbouring nations." The testimony of Bede is unquestionable, that about the middle of the seventh century, in the days of the venerable prelates Finian and Colman, many nobles and other orders of the Anglo-Saxons, retired from their own country into Ireland, either for instruction, or for an opportunity of living in monasteries of stricter discipline: and that the Scots (as he styles the Irish) maintained them, taught them, and furnished them with books, without fee or reward: "A most honourable testimony," saith the elegant Lord Lyttelton, "not only to the learning, but likewise to the hospitality and bounty of that nation!" A conflux of foreigners to a retired island, at a time when Europe was in ignorance and confusion, gave peculiar lustre to this seat of learning: nor is it improbable or surprising, that seven thousand students studied at Armagh, agreeable to the accounts of Irish writers, though the seminary of Armagh was but one of those numerous colleges erected in Ireland.

But the labours of the Irish clergy were not confined to their own country. Their missionaries were sent to the continent. They converted heathens, they confirmed believers, they erected convents, they established schools of learning; they taught the use of letters to the Saxons and Normans, they converted the Picts by the preaching of Columb-kill, one of their renowned ecclesiastics: Bergundy, Germany, and other countries received their instructions: and Europe with gratitude confessed the superior knowledge, the piety, the zeal, the purity of the ISLAND OF SAINTS. Such are the events on which Irish writers dwell with an enthusiastic delight.

The first Christian missionaries seem to have industriously avoided all unnecessary violence to the ancient manners of the Irish. Their poets they favoured and protected; the remains of the Druidical order were not persecuted; and although divine vengeance was thundered against the worshippers of the sun, stars, and winds, it is evident, that some Pagan superstitions were overlooked with too great indulgence; for they subsist at this day in Ireland: fires are lighted up at particular times, and the more ignorant Irish still drive their cattle through these fires, as an effectual means of preserving them from future accidents.

The whole of what Dr. Leland has advanced concerning the ancient manners of the Irish is curious, and worthy of notice; but we shall only transcribe his account of their custom of FOSTERAGE, together with his summary view of their general character.

Of all the customs of the Irish, that of FOSTERAGE, as it is called, hath been a particular subject of speculation. Their writers generally agree, that children were mutually given, from different families,

lies; to be nursed and bred up in others; and that inferiors, instead of expecting any reward for their care, purchased the honour of fostering the children of the rich. Hence, we are told, a stricter connection and confederacy were formed between different families and different tribes. There is no doubt, but that children bred from their infancy together, in the same family, under the same parental care, in the same sports and occupations, with minds untainted by pride, and inattentive to worldly distinctions, considered each other as real brethren, and contracted warm affections, which time could not extinguish: that they regarded their fosterers with a filial reverence; and were oftentimes, through life, attended by the children of these fosterers with a zealous and steady attachment. But I cannot allow that Fosterage was purposely devised by politicians to produce these effects, that there was a mutual exchange of children, or any mutual alliances intended or concerted by such an exchange. The Brehon laws seem to intimate, that fostering was the occupation of those whose inferior condition rendered them incapable of doing other services to the public. "No man," say they, "shall in any case be entitled to ERIC, but he who pays tribute or FOSTERS: and in their injunctions ON ALL orders of women, their expression is, from the queen to the FOSTERESS." So far are the fragments of these laws from favouring the notion that the honour of breeding children was ever purchased, that they are exact in ascertaining the wages that shall be paid to fosterers in proportion to the time that children continue under their care, and the instructions they have received: nor do they omit the prices which the several masters may demand from the appointments of a fosterer. And here they discover the secret of a complete Irish education; at least for those of the middle ranks of life. The youth in his state of fosterage was not employed in a tedious and painful practice of various forms and measures of poetry, as we are sometimes told: the system of his education was more useful, and indeed more honourable. He was instructed in the management of cattle; in husbandry and tillage; in navigation, which the laws distinguish into the higher and lower, but without explaining the difference; and lastly, in the knowledge of letters, or reading, as the lowest part of education.

In a word, it appears from all their legal institutions yet discovered, that the Irish, in their state of greatest compposure, were indeed by no means barbarous, but far from that perfect civility which their enthusiastic admirers sometimes describe as their peculiar characteristic. They cultivated those arts of peace which subsist among a people strangers to extensive commerce, or the refinements of an opulent and luxurious age. Rights were accurately defined in their societies, and the people might have been impressed with an habitual love of justice; but their sense of injuries was, in proportion, lively, and their passions irritable. Redress, in many cases, was only to be obtained by force; and to force they perpetually recurred. Their boasted triennial assemblies do not appear to have ever served the purpose of a strict and peaceable connection between the different inhabitants of a country, which, for many ages, had full leisure for improvement. The influence of their monarchs was weak; their power neglected, controuled, and resisted. The provinces, and even

the inferior septs into which the island was parcelled, lived in a kind of federal union with each other; which the pride, the injustice, the ambition, the avarice, the revenge of different chieftains were ever ready to interrupt. Their histories record the effects of these dangerous passions: the virtues of private life are not generally the subject of history. An impartial and unprejudiced enquirer may still discover many traces of the equity, the rectitude, the benevolence, and generosity of the ancient Irish in their different septs.'

Our Author's relation, in the last part of his preliminary discourse, of the incursions into Ireland, and the settlements made in it by different tribes of Danish, Norwegian, and other Scandinavian adventurers, properly paves the way for the introduction of his general history; which begins with shewing how favourable the condition of that island was to an invasion in the eleventh and twelfth centuries, and with exhibiting the state of the neighbouring kingdoms. He then proceeds to the scheme of invading Ireland formed by Henry the Second. The design was conceived by that monarch soon after he had ascended the throne of England without dispute or competition, without jealousies or discontent, with all that brilliancy of character naturally arising from his distinguished abilities, and with an extent of territory unknown to his predecessors. We generally do such honour to the policy and circumspection of great princes, as to suppose that such designs are formed on mature deliberation, on an accurate enquiry into the condition and circumstances of the country they are to invade, and a thorough knowledge of those defects in polity and manners, that internal weakness and disorder, which prepare the way for a foreign invader, and promise an easy and effectual conquest. But our sagacious Historian justly remarks, that a very general and superficial knowledge of this island was sufficient to fire the ambition of a powerful and popular sovereign, at a time when the difficulties of his reign were yet unexperienced, and when it was reproachful to any distinguished character not to be possessed with some scheme of gallant enterprise.

A pretence alone was wanting to give a colour of justice to the design: and with this Henry was supplied, either by his own sagacity, or the suggestions of an interested and subtle ecclesiastic. Application was made by him to Pope Adrian, for a bull to enable him to undertake the conquest of Ireland, that he might erect the kingdom of God in that country. The profane hypocrisy of this transaction is very properly set forth by Dr. Leland, together with the political motives which induced Adrian to comply with the King's request; and the bull itself is inserted at large, as affording a shocking instance of the profligacy and impiety of Papal usurpation.

Though

Though Henry had obtained a decree of the Pope in his favour, his design against Ireland was necessarily suspended for a number of years, and seemed to have been forgotten, till accident revived it, or the factions rather, and competitions of a corrupted and disordered people, opened a way for the English arms to penetrate into their unhappy country. The circumstances which led to this event—the factions and quarrels of the Irish chieftains—the expulsion of Dermot, King of Leinster, from his province—his flight into England—his solicitation of assistance from the English monarch—the licence granted by Henry to his subjects for that purpose—Dermot's application to the Earl of Chepstow—his engaging Fitz-Stephen and Fitz-Gerald in his service—their arrival in Ireland—the first settlement of a British colony in that country—and the various fortune of the war, till Dermot was reinstated in Leinster—are all related by our Author in a clear and masterly manner; and he hath concluded the chapter with some pertinent reflections, which shew that there was nothing wonderful or extraordinary in the success of the adventurers.

Thus, says he, we find the first British adventurers successful in their attempts to reinstate the Irish chieftain, in whose service they had engaged, peaceably settled in his province, left to secure and enjoy the possessions he had bestowed, and still ready to espouse his quarrels. This, which is sometimes represented as an astonishing instance of British prowess and Irish weakness, appears, when fairly examined, neither wonderful nor extraordinary. To affirm that the followers of Fitz-Stephen and Fitz-Gerald composed a force which nothing in Ireland was able to withstand, is to account for their success in such a manner as bespeaks an easy and pliant belief, but does no honour to the valour and abilities of these gallant knights. The truth is, they were withstood by those immediately affected by their invasion with all the spirit of undisciplined and undirected valour; and where the numbers on each side were nearly equal, the Irish brought both their courage and conduct to a severe trial. The power of the nation they did not contend with; and however we may conceive or speak of Ireland as one collected state, the Irish of these days had but faint ideas of a national cause or a national force. Their tribes were each zealous for their own interest or the honour of their own arms; but little concerned about the fortune of a distant province, and little affected by the disgrace or defeat of any chieftain but their own. They followed Roderic because they recognized his authority, or feared his power, not to repel an invasion of Ireland, but to reduce his disobedient vassal: and when this was effected, either by arms or negociation, they were not at all concerned about the administration of that vassal's province, or any dispositions of his territory. The settlement of a Welch colony in Leinster was an incident neither interesting nor alarming to any, except perhaps a few of most reflection and discernment. Even the Irish annalists speak with a careless indifference of this event, while they dwell upon the provincial wars and contests subsisting in other quarters of the

the island, and even upon the insignificant affairs of their church, as objects much more important. Had these first adventurers conceived that they had nothing more to do but to march through the land, and terrify a whole nation of timid savages by the glitter of their armour, they must have speedily experienced the effects of such romantic madness. But their valour was happily directed by prudence and circumspection, and hence they gradually prevailed over their enemies, no less brave, but unexperienced, improvident, and disunited.

[To be continued.]

K.

ART. X. CONCLUSION of Dr. Burney's *Present State of Music in Germany, the Netherlands, and United Provinces, &c.* From our Number for June last, page 457.

IN our preceding article we left this intelligent and enterprising musical Traveller towards the latter part of his first volume, and in a very interesting part of his performance, at Vienna; with a determination, in order to preserve some degree of proportion in our review of his work, to take leave of that capital, and to join company with him, at his departure from thence, on his journey through Bohemia, with the account of which his second volume commences. To this plan we shall so far adhere as to confine ourselves, though not without great reluctance, to the giving little more than a meagre and imperfect list of the good company we leave behind us. This resolution, however, is the less meritorious, as we are conscious that we cannot attend the Author in any part of his rous, without meeting with instruction or entertainment.

We have already copied some parts of the Author's animated sketch of the great poet Metastasio: we have mentioned Signor Hasse, 'the most natural, elegant, and judicious composer of vocal music, as well as the most voluminous now alive;'—and the Chevalier Gluck, 'whose invention,' in our Author's opinion, 'is unequalled by any other composer who now lives, or has ever existed, particularly in dramatic painting, and theatrical effects;' and whom he elsewhere boldly and excellently characterizes, by calling him '*the Michael Angelo of Music*.' Of the two last extraordinary persons many interesting particulars are related; and the different genius of their compositions is justly discriminated by the Author, with his usual feeling and precision *.

Of

* Hasse is regarded by the Author as 'the Raphael of living composers.'—'If,' he adds, 'the affected French expression of *le grand simple* can ever mean any thing, it must be when applied to the productions of such a composer as Hasse, who succeeds better perhaps in expressing with clearness and propriety, whatever is graceful, elegant, and tender, than what is boisterous and violent; whereas

Gluck's

Of the many other excellent musical professors, *Dilettanti*, and persons of merit, with whom the Author brings us acquainted at this place, we shall particularize only the following, without observing much order in the enumeration. These are, the Countess Thun, a lady of a refined taste, and of a most amiable character:—the Abate Taruffi, Secretary to the Pope's Nuncio, and M. L'Augier, one of the principal Physicians to the Imperial Court; both of whom greatly assisted the Author in his musical researches, particularly the last, who 'has heard *national melody* in all parts of the world with philosophic ears:—the Abate Costa, a Portuguese Abbé, whose musical compositions, opinions, and performance, are as extraordinary, as his character is singular. The degree of this singularity may be estimated by the Reader from some striking traits of his character here given; or may more readily be inferred from the Author's observation, 'that he is a kind of Rousseau, but still more original:—the once charming Faustina, whose captivating powers of voice and person some of our more elderly Readers may possibly still remember, even with rapture; now the wife of Signor Haffe, and converted into a sensible, lively, and communicative old woman of seventy-two, and into 'a living volume of musical history;—a metamorphosis not unacceptable or unprofitable to our musical Historian, whom she furnished with many anecdotes of her cotemporary performers:—M. Vanhals, a young composer, several of whose pieces, particularly his symphonies, had afforded the Author such uncommon pleasure, that he hesitates not to rank them 'among the most complete and perfect compositions, for many instruments, which the art of music can boast.' The productions of this great genius seem to have owed a considerable part of their excellence to a happy perturbation of his mental faculties.—To this imperfect catalogue of musicians and *Dilettanti* we shall add only the names of Haydn, Hofmann, Wagensel, Gasman, Sallieri, Ditters, and Huber.

On his departure from Vienna the Author crossed the kingdom of Bohemia from South to North, in his way to Dresden. He had frequently been told that the inhabitants of this country were the most musical people in Germany, or perhaps in all Europe; and as he could not suppose that effects could exist without a cause, he was, as usual, very assiduous to discover it. He at length found out that, not only in every large town, but in all the villages of this kingdom, as well as in Moravia, Hungary, and part of Austria, wherever there is a reading and

Gluck's genius seems more calculated for exciting terror in painting difficult situations, occasioned by complicated misery, and the tempestuous fury of unbridled passions.'

writing school, children of both sexes are taught music. In several parts of the kingdom he visited these schools, and at Czaſlaw in particular he 'caught them in the fact.' He found the school, 'full of little children of both sexes, from six to ten or eleven years old, who were reading, writing, playing on violins, hautbois, baſſoons, and other instruments. The maſter of this ſchool, who is likewiſe organiſt of the church at this place, had, in a ſmall room in his houſe, four clavichords, with little boys praſtiſing on them all. He played to the Author an extempore fugue, upon a new and pleaſing ſubject, in ſo very maſterly a manner, that he thought him one of the beſt performers on the organ whom he had heard throughout his journey; and laments that ſuch ſuperior talents ſhould be employed in the drudgery attending the occupation of a country ſchool-maſter.

Though the children of the peaſants and trades-people in this kingdom are thus early inſtructed in muſic, as an article of the common ſchool learning, yet from the ſtate of vaſſalage, and other circumſtances of this country, they have no encouragement to purſue it in riper years, and ſeldom advance further than to qualify themſelves for the ſtreet, or for ſervitude. Nevertheless, ſays the Author, in theſe common country ſchools, now and then a great genius appears. He gives Stamitz for an inſtance, who was afterwards ſo eminent both as a compoſer and performer, and who was brought up in the common ſchool at Teuchenbrod, among children of common talents, who lived and died unnoticed: 'but he, like another Shakeſpeare, broke through all difficulties and diſcouragements; and as the eye of one pervaded all nature, the other, without quitting nature, puſhed art further than any one had done before him: his genius was truly original, bold, and nervous; invention, fire, and conſtrast, in the quick movements; a tender, graceful, and inſinuating melody, in the ſlow; together with the ingenuity and richneſs of the accompaniments, characterize his productions; all replete with great effects, produced by an enthuaſiaſm of genius, refined, but not reſſeſſed by cultivation.'

At Dresden, which the Author next viſited, he was witneſs to the ruinous ſtate of muſic in that capital, and indeed of the capital itſelf, which, during the reign of Auguſtus III. 'was regarded by the reſt of Europe as the Athens of modern times;' and where all the arts, but particularly thoſe of muſic, poetry, and painting, were loved and cheriſhed by that prince, with a zeal and munificence, greater than can be found in the brighteſt period of ancient hiſtory.' But perhaps, he adds, 'ſome part of the late and preſent diſtreſſes of this country have originated in this exceſſive magnificence.'

The

The former splendid musical establishment at this court—the celebrated scene of action, where *General Haffe*, and his well-disciplined troops, had made so many glorious campaigns, and acquired such laurels,—was suddenly dispersed by another well-known musical, as well as military *General*, who played off his cannon against the inhabitants of this unfortunate city, and effectually silenced the musical troop by a furious bombardment, at the beginning of the last war. Seven or eight only of the former corps now remain on the spot. By its dispersion, the Author observes, ‘almost every great city of Europe, and London among the rest, acquired several exquisite and favourite performers.’ On this occasion all Signor Haffe’s books, manuscripts, and other effects, were burnt. He was however so very candid as to tell the Author at Vienna, that he believed ‘if the King of Prussia had known that contingencies would have obliged him to bombard Dresden, he would previously have apprized him of it, that he might have saved his effects.’

The ruinous consequences that have followed this, and the subsequent ravages of the Prussians, are thus well and briefly described by the Author. ‘Every one here,’ says he, ‘is in the utmost indigence;—most of the nobility and gentry are too much impoverished to be able to afford to learn, or to let their children learn music.—Dresden is at present a melancholy residence; from being the seat of the Muses, and habitation of pleasure, it is now only a dwelling for beggary, theft, and wretchedness. No society among the natives can be supported; all must retrench; the court is obliged to abandon genius and talents, and is, in turn, abandoned by them!’—In short, ‘except the wretched comic opera, there is no one spectacle, but that of misery, to be seen at Dresden; no *guinguette*, no public diversion in the city or suburbs, for the people, and not a boat or vessel, either of pleasure or business, can be descried on the river Elbe:’ in their passage down which river, not a single vessel is suffered to pass by the King of Prussia’s fortress at Magdeburg; so that, besides paying heavy duties, all goods must be removed into Prussian vessels before they are suffered to proceed to Hamburg.

The usual inconveniences and miseries attending the travelling in Germany have been already noticed. Our musical Traveller experienced a very sensible aggravation of them, on his coming under the influence of the Prussian government; particularly on his approach to the capital of Brandenburg. After having been confined in an open waggon, stuck fast in a bog, from eleven at night till six in the morning, in utter darkness, and exposed without any defence to violent cold, wind, and rain, he approached the walls of Berlin at nine. He was not however suffered to enter that capital, though he was provided

with a Prussian passport, till he had been detained three quarters of an hour at the barrier. He was then taken into the custody of a centinel, who, mounting his post-waggon, with his musket on his shoulder, and bayonet fixed, conducted him like a prisoner, through the principal streets of the city, to the customhouse. Here he was detained in the yard more than two hours, in his wet cloaths, and shivering with cold, while every thing was taken out of his trunk and writing-box, and examined with the greatest strictness. Afterwards, on making an excursion from hence only to Potsdam, he underwent, before he could be admitted into, or let out of that city, a series of personal examinations, as minute and rigorous as is usual even at the postern of a town besieged. His name, character, to whom recommended, business, stay, and various other particulars were demanded, and his answers all regularly written down.

These examinations, strict as they were, were still however insufficient to qualify him, without further scrutiny, to partake of the pleasure that had been procured for him, through the interest of several persons of distinction, of being admitted into the royal apartments at Sans Souci, and of being present during the performance of his Majesty's usual evening concert. It was necessary that he should be carried thither, or at least introduced into the royal residence, by an officer of the household, a privileged person; and even, in the company of his well-known guide, he underwent a severe examination, not only at going out of the gates at Potsdam, but at every door of the palace.—But we willingly hasten to a less mortifying and more pleasing subject, or to the Author's account of his Prussian Majesty's musical performance.

The Author was carried to one of the interior apartments of the palace, contiguous to the concert-room, and in which the gentlemen of the King's band were waiting for his commands. In this room he could distinctly hear his Majesty practising *Solfeggi* on the flute, or exercising himself in difficult passages, previous to his calling in the band. He here met with the celebrated Francis Benda, his Majesty's concert master, whom he had before seen, and 'found to be a plain, obliging, sensible man, and possessed of all the modesty of a truly great genius.' The great reputation which this professor has acquired has been founded on his 'graceful and affecting compositions for the violin,' and on 'his expressive manner of playing on that instrument.' He is indeed, says the Author, 'so very affecting a player, and so truly pathetic in an *Auagio*, that several able professors have assured me, he has frequently drawn tears from them in performing one.'

Here likewise the Author was introduced to M. Quantz, who had the honour of instructing his Prussian Majesty on the German

man flute, at one time, it seems, at the evident hazard of his neck. It was by stealth, the Author informs us, that this Prince indulged his strong passion for music, during the life of his father; who not only had forbid him to study and practise this art, but even to hear music. The Prince however clandestinely disobeyed these injunctions, and frequently took the opportunity, furnished by a hunting party, of meeting his musicians, and gratifying himself with a concert performed either in a forest or cavern. This secrecy was indispensibly necessary; for, adds the Author, 'if the King his father had discovered that he was disobeyed, all these sons of Apollo would have incurred the danger of being hanged.'

While the Author was conversing with M. Quantz, the gentlemen of the band were summoned into the next room.— 'The concert began by a German flute concerto, in which his Majesty executed the solo parts with great precision; his *embouchure* was clear and even, his finger brilliant, and his taste pure and simple. I was much pleased, and even surprized with the neatness of his execution in the *Allegros*, as well as by his expression and feeling in the *Adagios*; in short, his performance surpassed, in many particulars, any thing I had ever heard among *Dilettanti*, or even professors. His Majesty played three long and difficult concertos successively, and all with equal perfection.

'It must be owned, that many of the passages, in those pieces of M. Quantz, are now become old and common; but this does not prove their deficiency in novelty when they were first composed, as some of them have been made more than 40 years; and though M. Quantz has not been permitted to publish them, as they were originally composed for his Majesty, and have ever since been appropriated to his use, yet, in a series of years, other composers have hit upon the same thoughts: it is with music as with delicate wines, which not only become flat and insipid, when exposed to the air, but which are injured by time, however well kept.

'M. Quantz bore no other part in the performance of the concertos of to-night, than to give the time with the motion of his hand, at the beginning of each movement, except now and then to cry out *bravo!* to his royal scholar, at the end of the solo parts and closes; which seems to be a privilege allowed to no other musician of the band. The cadences which his Majesty made were good, but very long and studied. It is easy to discover that these concertos were composed at a time when he did not so frequently require an opportunity of breathing as at present; for in some of the divisions, which were very long and difficult, as well as in the closes, he was obliged to take his breath, contrary to rule, before the passages were finished.

'After

' After these three concertos were played, the concert of the night ended, and I returned to Potsdam; but not without undergoing the same interrogatories from all the centinels, as I had before done in my way to Sans-Souci.'

M. Quantz informed the Author, that the first of these concertos was made by him 20 years ago, and the other two had been composed 40 years. He told him, that his Royal scholar played no other concertos than those which he had expressly composed for his use, which amounted to 300. These, with nearly as many solos, upwards of 100 of which have been composed by the King himself, his Majesty performs in regular rotation every evening.—' This exclusive attachment to the productions of his old master,' says the Author, ' may appear somewhat contracted; however, it implies a constancy of disposition but rarely to be found among princes.'—' The compositions of the two Grauns,' he immediately adds, ' and of Quantz, have been in favour with his Prussian Majesty more than forty years; and if it be true, as many assert, that music has declined and degenerated since that time, in which the Scarlattis, Vincis, Leos, Pergoleis, and Porporas flourished, as well as the greatest singers that modern times have known, it is an indication of a sound judgment, and of great discernment in his Majesty, to adhere thus firmly to the productions of a period which may be called the Augustan age of music; to stem the torrent of caprice and fashion with such unshaken constancy, is possessing a kind of *stet sel*, by which Apollo and his sons are prevented from running riot, or changing from good to bad, and from bad to worse.'

That this is not all pure and unmixed panegyric on his Prussian Majesty's taste and discernment, in making a judicious and well-timed stand against musical innovations, we may collect not only from the *conditional* form of the apparent compliment, but likewise from the general tenor of the Author's musical opinions, as scattered in different parts both of his former and the present publication, and still more particularly delivered under the present article. In both these performances he has frequently, and, in our opinion, very justly considered the musical art as having received, in our own times, very considerable improvements, both in the articles of composition and performance. He speaks very plainly, and particularly, to the present point, in the following detached passages; which however, we should not omit to observe, are preceded by some others, in which praise is very liberally, but with due discrimination, bestowed on the late chiefs of the Berlin school *.

* The chapel-master Graun died in 1759; his brother not long ago; and Mr. Quantz not much above a month ago, as the public papers have informed us.

' Though

' Though the world,' says the Author, ' is ever rolling on, most of the Berlin musicians *, defeating its motions, have long contrived to stand still.—I did not find that the style of composition, or manner of execution, to which his Prussian Majesty has attached himself, fulfilled my ideas of perfection. Here, as elsewhere, I speak according to my own feelings: however it would be presumption in me to oppose my single judgment to that of so enlightened a Prince; if, luckily, mine were not the opinion of the greatest part of Europe: for, should it be allowed, that his Prussian Majesty has fixed upon the Augustan age of music, it does not appear that he has placed his favour upon the best composers of that age.'—He afterwards observes, that Vinci, Pergolese, Leo, Feo, Handel, and many others who flourished in the best times of his Majesty's musical favourites—' whose names are *Religion* at Berlin, and more sworn by than those of Luther and Calvin,'—are in his opinion superior to them in taste and genius.

' There are, however, schisms in this city as elsewhere; but heretics are obliged to keep their opinions to themselves, while those of the establishment may speak out: for though a universal toleration prevails here, as to different sects of christians, yet, in music, whoever dares to profess any other tenets than those of Graun and Quantz, is sure to be persecuted.'

The distinguished despotism which marks and directs all the civil and political movements and concerns of this country, is extended so far as to check even the unruly motions of a fiddle-stick, or the pipe of a *castrato*, at the opera. If a performer there dares to deviate from the strict letter of the score, by adding to, altering, or diminishing a single passage in the part before him, though possibly to its improvement, an order is sent to him, *De par le Roi*, to adhere strictly to the notes written by the composer at his peril—*Car tel est notre plaisir*. When compositions are good, and a singer or performer is licentious, this, says our Author, may be an excellent method; but ' certainly shuts out all taste and refinement. So that music is truly stationary in this country, his Majesty allowing no more liberty in that than he does in civil matters of government: not contented with being sole monarch of the lives, fortunes, and business of his subjects, he even prescribes rules to their most innocent pleasures.'

Variety seems so necessary an ingredient to give a poignancy to all pleasures, that one cannot help being astonished at the

* In this observation the Author meant not to include Carl P. Emanuel Bach, or Francis Benda; who, as he elsewhere observes, have perhaps been the only two, of all the musicians that have been in the service of Prussia for more than 30 years, who have dared to have a style of their own.

constancy with which his Prussian Majesty rejects even the most exquisite novelties, replete with taste and invention, and still jogs on contentedly, and daily repeating the monotonous productions of his old masters. Perhaps the hint contained in the following paragraph, and which is thrown out by the Author on another occasion, may, in some measure, clear up this difficulty.

Though the K. of Prussia, on his accession to the throne, had in his service some musicians of the first abilities, yet it is observed that he honoured the style of his favourites abovementioned more with his approbation, than that of any other of his servants who possessed greater originality and refinement: 'but his Majesty,' says the Author, 'having early attached himself to an instrument which, from its confined powers, has had less good music composed for it than any other in common use, was unwilling, perhaps, to encourage a boldness and variety in composition, which his instrument would not allow him to participate.'

After all, as the Author observes, matters of sentiment, and mere objects of taste and feeling, cannot easily be reduced to any standard of perfection. The taste which his Majesty adopted very early, and still invariably adheres to, is, as we have already remarked, that of about forty years ago. Granting that this may have been an excellent period for composition, 'I cannot intirely subscribe,' says the Author, 'to the opinion of those who think musicians have discovered no refinements worth adopting since that time.' After particularising some of these, which are peculiar to the modern music, and which every man possessed of taste and feeling must consider as real improvements of the art, he reminds us, that the practice of decrying musical innovations is of very antient standing; that even in the best part of the æra abovementioned, the elder musicians, and persons in years, 'cried out against the innovations and levity of the younger. And no period can be named since the time of Plato, who likewise complained of the degeneracy of music, in which it has not been said to be corrupted by the moderns.

'Mankind,' the Author afterwards very sensibly observes, 'will certainly judge of their own pleasures; and it is natural to suppose, that when a new stile of composition or performance generally prevails among the refined part of them, that it has something more captivating in it than that which they quitted. However, caprice, vanity, and fondness for singularity on one side; and obstinacy, pride, and prejudice on the other, will always make it difficult to reconcile different sects, or to draw a line between truth and falsehood.'

We take our leave of Berlin with as much reluctance as we before quitted Vienna. But it would take up too much room to indicate, even in the most cursory manner, the variety of curious matter contained in this article. We shall only particularise the entertaining and well written sketches of the lives of M. Quantz, and of that original genius, the King's present concert master, Francis Benda. From Berlin the Author proceeded to Hamburgh, on leaving which place he stopped some time at Bremen. He then entered the Low Countries, and relates the observations made by him at Amsterdam, Hueslem, particularly describing the celebrated organ of that place, Leyden, the Hague, and Rotterdam, at which city he ended his tour. We shall terminate our extracts from this work by adding a few particulars of the account of his visit to Hamburgh, where he had the pleasure of hearing and conversing with the celebrated Carl. Philip Emanuel Bach; to whom he was introduced by M. Ebeling, the ingenious translator of his Italian tour into the German language. The Author's account of this great and original composer is delivered *con amore*, but at the same time in such a manner, as leaves no room to doubt the justice of the eulogium. The following detached extracts, even in their mutilated state, do equal honour to the character and talents of this great musician, and to the knowledge, taste, and sensibility of his biographer.

'Hamburgh,' says the Author, 'is not, at present, possessed of any musical professor of great eminence, except Mr. C. P. Emanuel Bach; but he is a legion! I had long contemplated, with the highest delight, his elegant and original compositions, and they had created in me so strong a desire to see, and to hear him, that I wanted no other musical temptation to visit this city.'—M. Bach received the Author with great kindness, but modestly said, that he was ashamed to think how small his reward would be, for the trouble he had taken to visit Hamburgh. 'You are come here, said he, fifty years too late.'—He tried a new *piano forte*, and in a wild, careless manner, threw away thoughts and execution upon it, that would have set up any one else.—He told me at my departure, that there would be some poor music of his performed in St. Catherine's church the next day, which he advised me not to hear. His pleasantry removed all restraint, without lessening that respect and veneration for him with which his works had inspired me at a distance.'

In his account of a subsequent visit, 'he played to me,' says the Author, 'on his *Silbermann Clavichord*, and favourite instrument, three or four of his choicest and most difficult compositions, with the delicacy, precision, and spirit, for which he is so justly celebrated among his countrymen. In the pathetic and slow movements, whenever he had a long note to express,

he absolutely contrived to produce, from his instrument, a cry of sorrow and complaint, such as can only be effected upon the clavichord, and perhaps by himself.——

‘ After dinner—I prevailed upon him to sit down again to a clavichord, and he played with little intermission till near eleven o’clock at night. During this time, he grew so animated and *possessed*, that he not only played, but looked like one inspired. His eyes were fixed, his under lip fell, and drops of effervescence distilled from his countenance. He said, if he were to be set to work frequently, in this manner, he should grow young again.’——

Speaking of his compositions the Writer acknowledges, that ‘ the style of this Author is so uncommon, that a little habit is necessary for the enjoyment of it. Quintilian made a relish for the works of Cicero the criterion of a young orator’s advancement in his studies; and those of C. P. E. Bach, may serve as a touchstone to the taste and discernment of a young musician. Complaints have been made against his pieces for being *long*, *difficult*, *fantastic*, and *far-fetched*. In the first particular, he is less defensible than in the rest; yet the fault will admit of some extenuation; for *length*, in a musical composition, is so much expected in Germany, that an author is thought barren of ideas, who leaves off till every thing has been said which the subject suggests.

‘ *Easy*, and *difficult*, are relative terms; what is called a hard word by a person of no education, may be very familiar to a scholar. Our Author’s works are more difficult to *express* than to *execute*. As to their being *fantastical* and *far-fetched*, the accusation, if it be just, may be softened, by alleging, that his boldest strokes, both of melody and modulation, are always consonant to rule, and supported by learning; and that his flights are not the wild ravings of ignorance or madness, but the effusions of cultivated genius. His pieces, therefore, will be found, upon a close examination, to be so rich in invention, taste, and learning, that, with all the faults laid to their charge, each line of them, if wire-drawn, would furnish more new ideas than can be discovered in a whole page of many other compositions that have been well received by the public.’

The Author, in another place, points out some strong traits of resemblance in the characters of this great musician, and of the younger Scarlatti. ‘ Both,’ he observes, ‘ were sons of great and popular composers, regarded as standards of perfection by all their contemporaries, except their own children; who dared to explore new ways to fame. Domenico Scarlatti, half a century ago, hazarded notes of taste and effect, at which other musicians have but just arrived, and to which the public ear is but lately reconciled; Emanuel Bach, in like manner, seems

to have outstript his age.'—In his last six concertos, lately published, he has studied to be easy; frequently, the Author thinks, at the expence of his ~~own~~ originality: 'however, the great musician appears in every movement, and these productions will probably be the better received, for resembling the music of this world more than his former pieces, which seem made for another region, or at least another century, when what is now thought difficult and far-fetched will, perhaps, be familiar and natural.'

To the other particulars here given, relating to this exalted genius, the Author has added a catalogue of his principal compositions, for the satisfaction of those who may wish to procure them here, where they are in general but little known. They were produced during his residence at Berlin, where he continued near thirty years in the service of his Prussian Majesty, and where a style of music prevailed totally different from his own. After repeated solicitations he obtained his dismissal in 1767, on being invited to succeed Telemann as music director at Hamburgh, where he has continued ever since. From the present low state of music in this city, this man, who 'was certainly born to write for great performers, and for a refined audience,' is here evidently out of his element; but, on the other hand, he enjoys independance and content, which, we imagine, are not easily to be had in the dominions of Brandenburg. In a conversation with the Author, he told him, 'that if he was in a place where his compositions could be well executed, and well heard, he should certainly kill himself by exertions to please. "But adieu, Music! now, he said, these are good people for society, and I enjoy more tranquility and independance here, than at a court; after I was fifty I gave the thing up, and said, let us eat and drink, for to-morrow we die! and I am now reconciled to my situation; except, indeed, when I meet with men of taste and discernment, who deserve better music than we can give them here; then, I blush for myself, and for my good friends the Hamburghers."

The specimens which we have given of this work render any observations on the very conspicuous and various merits of it wholly unnecessary. We shall only observe that, at the same time that the inquisitive musical Reader will here meet with much useful and agreeable information, it is conveyed in so pleasing and familiar a manner, as to be interesting, and intelligible, even to those who do not profess or cultivate music.

To the second volume are prefixed the Author's proposals for printing by subscription the *General History* of this art, for the elucidation of which he undertook his late personal researches after new and curious matter, in France, Italy, and Germany. From this paper it appears that the work is in great forward-

ness; but we find likewise that the further prosecution, or publication, of it, will depend on the favourable reception of these proposals. On this occasion we can only express our hearty wishes that the Author may meet with that encouragement from the public, to which, on so many accounts, he appears to have a very just claim.

B.

ART. XI. *Illustrations of Natural History*: wherein are exhibited upwards of 220 Figures of exotic Insects, according to their different Genera; very few of which have hitherto been figured by any Author. Engraved and coloured from Nature, with the greatest Accuracy, and under the Author's own Inspection, on fifty Copper-plates. With a particular Description of each Insect: interspersed with Remarks and Reflection on the Nature and Properties of many of them. By R. Drury. Vol. II. 4to. 2l. 12s. 6d. Boards. White. 1773.

IN our 43d vol. p. 116—120, we gave an account of the first part of these elegant illustrations of one of the most pleasing branches of natural history. In that article we fully explained Mr. Drury's plan, and gave our impartial commendation of the manner in which his work, so far as it was at that time carried, was executed. This very ingenious artist then complained, in his preface, of the little attention paid by his countrymen to natural history. We, in our Review of his book, expressed our hope that he would see cause to retract this opinion, and that the encouragement he might meet with, would prove one fortunate circumstance toward convincing him of his error. The event has been answerable both to his and our wishes; and he now gratefully declares, in his preface to the present publication, that he has 'the greatest reason to be satisfied on that head;' that the world 'has generously encouraged his first attempt;' that the second volume 'owes its appearance to that cause;' that the quick sale 'of a great number of copies, on the first publication, was a proof of the great progress natural history has made;' and gave him 'the utmost hopes that a continuation might be equally acceptable, if conducted on the same plan, and rendered as agreeable, by the exertion of the Artist's abilities.'

The Author has subjoined a remark or two, which deserve to be transcribed into a literary journal, because they are justly characteristic, in some respects, of the present state of taste in Great Britain.

'It is a pleasing reflection,' says Mr. Drury, 'to consider the great strides natural history is making in this kingdom, as well as in other parts of the world; and the many publications on the various subjects of nature, that have made their appearance within these last three or four years, is a circumstance that must

must give every man of a liberal mind the greatest satisfaction. We see persons skilled in natural history, receiving encouragements and rewards from men of rank and property, according to their respective abilities. Some are encouraged to pursue their studies in foreign parts, and investigate the secrets of nature among the trees and plants; others are employed in discovering countries, and searching the shores of coasts hitherto unknown, for subjects that will either afford profit or speculative pleasure; while the artist at home is not neglected, but meets the reward his merit entitles him to.

Mr. Drury observes, however, that 'Natural History has less reason to court the favour and protection of mankind than many other branches of knowledge; as the pursuit of it, either as a science or amusement, is so replete with pleasure, that it is hardly possible to refuse it our approbation and encouragement,—and we are often stimulated to pursue it, from the appearance of that inexhaustible store of entertainment it is sure to afford. It is therefore less to be wondered at, that publications on these subjects are more numerous than formerly; as the desire of communicating knowledge and happiness is irresistible, and men, for their own sakes, will be induced to follow the tracks, where the enjoyment of unallayed pleasure lies within their grasp.'—This is very true; at the same time that it reduces Mr. D's own acknowledgements of the favour of the public (and, by a parity of reasoning, those of every other writer) to a mere compliment.—But every thing that is *handsome* is *right*. With respect to *entomology* in particular, it is here farther observed, that the many publications that have appeared on that subject within these two years, are proofs how well works of this kind are received. And yet our ingenious Artist finds reason to lament the want of curiosity and attention to this branch of natural knowledge among all ranks of people resident in remote climates. Hence it is that we are deprived of those entertaining remarks and observations on the natural history of those *new* and pleasing objects which are so beautifully delineated, and so accurately described, in *this* volume, and with which we were so well satisfied in the *first*. 'I mentioned, says he, my opinion of the cause in my former address, in which I have since been confirmed by repeated proofs; and notwithstanding the great labour and trouble I have been at, not only in procuring the subjects of the present volume, but in endeavouring also to get the natural history of some of the most extraordinary of them, I have not been able to obtain one single piece of information proper to be laid before the public.

'It is to little or no purpose, continues Mr. D. to make further enquiry into the reasons of this want of curiosity among people situated in distant climates, more than I have already

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done.

done. I find it is so; and whether it proceeds from an ill-judged pride, in thinking such minute animals below their notice, or whether it arises from that languor of mind, [which we think the most probable] ‘as well as of body, that generally prevails in warm climates, is a matter of no consequence to mankind; the world is not benefited by their situations, and we must be content to remain in our present ignorance, till Providence shall think proper to give us a second Swammerdam or Reamur, &c. and place him at a distant part of the globe for the advantage of the human race.’

It is unnecessary to prolong the present article, farther than to inform our Readers, in nearly the words of the Author, that the same plan, of giving *just* and accurate figures, which was followed in the first volume, is continued in this; that the utmost care and nicety has been observed, both in the outlines and engraving; that nothing is strained, or carried beyond the bounds which Nature has set; and that whoever will compare the engravings with the originals, will, the Author flatters himself, allow, that nothing is borrowed from fancy; or any colour given to an insect, which does not really exist in the subject intended to be represented.

The Author concludes his address with acknowledging his obligations to those friends to whom he is indebted for a great number of figures that form a considerable part of this work; many of which, he assures us, are so very rare, as not to be met with in any cabinet *but that of Dr. Fothergill.*

MONTHLY CATALOGUE, For SEPTEMBER, 1773.

P O E T I C A L.

Art. 12. *The Academic Sportsman; or, a Winter's Day: A Poem.*
By the Rev. Gerald Fitzgerald, Fellow of Trinity College, Dublin. 4to. 1s. Johnston. Reprinted from the Dublin Edition: 1773.

THE Author, in his dedication, supposes his subject to be new, but in this he is mistaken. It has been treated by many English poets, by GAY in particular; and a bard, who, for aught we know, may be now living, has written an eclogue professedly on partridge shooting. Nevertheless, in so wide a *field* there is room sufficient for other adventurers to “expatiate free;” and this poetical sportsman promises us no indifferent entertainment, whilst in this picturesque manner he sets out in a morning:

‘ Oft when I’ve seen the new-fledg’d morn arise,
And spread its pinions to the polar skies,
Th’ expanded air with gelid fragrance fan,
Brace the slack nerves, and animate the man;

Swift

Swift from the college, and from cares I flow,
 (For studious cares solicit something new)
 From tinkling bells that wake the truant's fears,
 And letter'd trophies of three thousand years;
 Through length'ning streets with sanguine hopes I glide,
 The fatal tube depending at my side;
 No busy vender dins with clam'rous call,
 No rattling carriage drives me to the wall;
 The close-compacted shops, their commerce laid,
 In silence frown like mansions of the dead—
 Save, where the footy-throwded wretch cries "*funep*,"
 Or drowsy watchman stalks in broken sleep,
 'Scap'd from the hot-brain'd youth of midnight fame,
 Whose mirth is mischief, and whose glory shame—
 Save, that from yonder stew the batter'd beau,
 With tott'ring steps comes reeling to and fro—
 Mark, how the live-long revels of the night
 Stare in his face, and stupify his sight!
 Mark the loose frame, yet impotently bold,
 'Twixt man and beast, divided empire hold!—
 Amphibious wretch! the prey of passion's tide,
 The wreck of riot, and the mock of pride.

' But we, my friend, with aims far diff'rent borne,
 Seek the fair fields, and court the blushing morn;
 With sturdy sinews, brush the frozen snow,
 While crimson colours on our faces glow,
 Since life is short, prolong it while we can,
And vindicate the ways of health to man.'

The following noble and well-expressed sentiments fit very gracefully on this reverend sportsman, however uncommon they may be amongst the fraternity of the field :

' Heav'n! what delights my active mind renew,
 When out-spread Nature opens to my view,
 The carpet-cover'd earth of spangled white,
 The vaulted sky, just ting'd with purple light;
 The busy blackbird hops from spray to spray,
 The gull, self-balan'd, floats his liquid way;
 The morning breeze in milder air retires,
 And rising rapture all my bosom fires,
 In incense wafted to the throne on high,
 To him who form'd the earth—the air—the sky,
 Who gives me health and vigour to enjoy,
 Guides me e'en now, and guarded when a boy—
 Accept, great God! the fervour of my pray'r,
 And as before, continue still thy care,
 Oft as I view Thee in creation's dress,
 Be mine to praise Thee, as 'tis thine to bless.'

The verses on the death of the woodcock will remind the Reader of Pope's beautiful lines on the fall of a pheasant; but the Irish woodcock has a pathetic circumstance in his favour, which the English pheasant had not, in that he had fled to the place where he met

his fate for an asylum from the rigours of his proper country. The reflections arising on that circumstance will call other thoughts than those of criticism to the mind of every honest Hibernian :

‘ Ah ! what avails him now the varnish’d die,
The tortoise-colour’d back, the brilliant eye,
The pointed bill, that steer’d his vent’rous way
From Northern climes, and dar’d the boist’rous sea ;
To milder shores in vain these pinions sped,
Their beauty blasted, and their vigour fled.

‘ Thus the poor peasant, struggling with distress,
Whom rig’rous laws, and rigid hunger press,
In western regions seeks a milder state ;
Braves the broad ocean, and resigns to fate ;
Scarce well arriv’d, and lab’ring to procure
Life’s free subsistence, and retreats secure,
Sudden ! he sees the roving INDIAN nigh,
Fate in his hand, and ruin in his eye—
Scar’d at the sight, he runs, he bounds, he flies,
Till arrow-pierc’d, he falls—he faints—he dies,
Unhappy man ! who no extreme could shun,
By tyrants banish’d, and by chance undone ;
In vain ! fair virtue fan’d the free-born flame,
Now fall’n alike to fortune and to fame.

‘ But why, my muse ! when livelier themes I sought,
Why change the rural scenes to sober thought ?
Why rouse the patriot ardour in my breast,
Useless its glow, when FREEDOM droops deprest ?
Not mine to combat lux’ry’s lordly stride,
My humble lot forbids th’ aspiring pride,
Forbids to stop depopulation’s hand
That crushes industry, and frights the land,
That robs the poor of half their little store,
And insurrection spreads from shore to shore.

‘ These to prevent, be still the statesman’s end,
And this the task of sovereigns to attend.’

Mr. Fitzgerald appears to possess indisputable talents both for reflection and description ; the latter of which he exhibits, very agreeably, in another place, when in want of refreshment he seeks “ the cottage of the hind” —

‘ That yonder smokes, by russet hawthorn hedg’d,
By hay-yard back’d, and side-long cow house edg’d :
Oft have I there my thirst and toil allay’d,
Approach’d as now, and dar’d the dog that bay’d ;
The smiling matron joys to see her guests,
Sweeps the broad hearth, and hears our free requests,
Repels her little brood that throng too nigh,
The homely board prepares, the napkin dry,
The new-made butter, and the rasher rare,
The new-laid egg, that’s dress’d with nicest care ;
The milky store, for cream collected first,
Crowns the clean noggin, and allays our thirst ;

While

While crackling faggots bright'ning as they burn,
 Shew the neat cupboard, and the cleanly churn;
 The plaintive hen, the interloping goose,
 The lamkin *dear* that frisks about the house—
 The modest maiden rises from her wheel,
 Who unperceiv'd a silent look would steal;
 Call'd she attends, assists with artless grace,
 The bloom of nature flushing on her face,
 That scorns the die, which pallid pride can lend,
 And all the arts which luxury attend.

L.

Art. 13. *Ode on an Evening View of the Crescent at Bath*; inscribed to the Rev. Sir Peter Rivers Gay, Bart. 4to. 6d. Doddsley, &c. 1773.

This little whimsical spurt was thrown out on occasion of a scheme intended to convert the beautiful fields in front of the Crescent at Bath into kitchen gardens; for which Gothic design Sir Peter Rivers Gay, the proprietor, is threatened with being metamorphosed into a cauliflower:

For oh! I tremble to relate
 Thine ills in future day,
 A cauliflower must be thy fate,
 Sir Peter Rivers Gay.

Thou in this fair, this fragrant spot
 Shalt od'rous plants survey,
 Thyself be destin'd to the pot,
 Sir Peters Rivers gay.

In vain your cabbag'd head you'll rear,
 And branching leaves display,
 Five farthings is the price you'll bear,
 Sir Peter Rivers Gay.

Every stanza concludes with the same burthen, in which the whole joke must, we imagine, depend upon the reverend baronet's being very fond of his title.

L.

Art. 14. *The Nabob; or, Asiatic Plunderers*. A satirical Poem. In a Dialogue between a FRIEND and the AUTHOR. To which are annexed, a few fugitive Pieces of Poetry. 4to. 2s. 6d. Townsend. 1773.

There is more of energy than of elegance in this satire; which is written in the manner of Pope's dialogues. It is somewhat tedious, and consists almost entirely of *introduction*. The Writer's main object is to brand the cruelty and rapacity of our countrymen in the East Indies. His design cannot be too much applauded, although we should not be lavish in the commendation of his poetry; which, however, to say the least of it, is above mediocrity: and the *Verses by a Gentleman*, on seeing his child asleep in the cradle, just before his going to prison, are extremely pathetic, and excellent. We have the pleasure to find that they are, as he says, 'a fiction, the Author not being married at that time; though a friend in that unhappy situation gave the first hint for that little piece.'

Q3

Art.

+ By Anstey.

Art. 15. *Poems and Translations*, by a young Gentleman of Cambridge. 4to. 1 s. 6 d. Evans. 1773.

Equally prurient and impotent; the production of some vicious, unfledged university Macaroni.

Art. 16. *The Fond Lover*; a Poem. 4to. 1 s. Allen, 1773.

"But hush, my silly muse!"

By all means, hush!

Art. 17. *The Pantheon*; a Poem. 4to. 2 s. 6 d. Williams.

1773.

The Author, presuming to wield the lash of satire, aims his furious strokes at a number of distinguished persons, whom he supposes to be assembled at the 'Pantheon's scene sublime;' but he has the goodness to discriminate the characters which pass in review before him; and to favour some of them with his panegyric. His verses are worse than indifferent:—but we cannot descend to criticise an Author who has not yet attained even the humble honours of the spelling-book.

Art. 18. *The Pest*; a Poem. 4to. 2 s. 6 d. Flexney. 1773.

There are good lines, and spirited passages, in this poem; but its merit is greatly obscured by the malignant personal abuse with which it abounds. It is (if we mistake not) the work of a bard whom we remember to have heard complain that he

"— Had long been buried in a mean fish-town :"

And who seems to be one of the last remains of that Calmuc-tribe of authors who are to be regarded as the brood of Churchill's spawn, and the heirs of his Billingsgate fortunes.

Art. 19. *The City Patricians*; a Poem. 4to. 2 s. 6 d. Allen.

1773.

Celebrates the Lord-Mayor and Court of Aldermen, in numbers not unworthy a descendant of the great SETTLE, the famous city poet of the last age. The Settle of other times, indeed, shone only in panegyric; but the present Settle is a very Juvenal at satire*, and lashes the *City-Patricians*, as he calls 'em, without mercy. A remnant, however, are saved from his fury; and Sawbridge, Kirkman, and one or two others, are "honourable men."—Bull, our bard seems to be at a loss what to do with; as we are, to pronounce whether he most praises or abuses him. Let our Readers determine, if they can; and take the lines for a specimen:

Rouse Bull, for shame! nor indolently sit,

The dupe of artifice, or wicked wit;

Thou want'st no aid, to *illustrate* thy fame,

All know thou'rt honest, who but know thy name.

The man, therefore, we suppose is honest in virtue of his *name*: so true is the observation of Father Shandy, "that there is a strange kind of magic bias which *good* or *bad* names irresistibly impress on our characters and conduct." What pity that there are not more *Bulls* in the city, and fewer *Bears*!

* We should have supposed him to have been the Author, also, of *The Senators*, and of *The Patricians* (see Rev. vols. xlv. and xlviii.) had not he, himself, in a note, p. 3, commended those performances, as 'two *spirited* and *excellent* poems.'

Art. 20. *City Patriotism displayed*; a Poem. Addressed to Lord North. 4to. 1 s. Dixwell.

Another son of *Settle*, but of different politics. This Gentleman is a courtier; and deems much less honourably of Mr. Bull: who, he tells us, gets fuddled at midnight routs, for the good of the public, and that, next morning, he

— ruminates on court *intrigs* †,

And weighs your merits as he weighs his figs.

In either case self-interest prevails,

And just as that directs, he turns the scales.

Mr. Bull's encomiast (in the preceding article) we are persuaded, comes nearest the truth of the character; for, whatever we might think of his politics, we have not the least apprehension that the worthy alderman would cheat us in the weight of a pound of figs.

Art. 21. *Happiness*; a characteristic Poem. 4to. 1 s. Murray. 1773.

The Author of this poem seems to be an honest inoffensive man, and therefore we wish, with all our hearts, that he may find himself what we have not found him, master of his subject.

Art. 22. *Surry Triumphant; or, the Kentish Mens' Defeat*. A new Ballad; being a Parody on Chevy-Chace. 4to. 1 s. Johnson. 1773.

A late famous cricket-match, Surry against Kent*, for 2000 l. is the basis of this parody; the ingenious Author of which has had in view something more than merely tracing the out-line of a most beautiful original, and indulging an innocent pleasantry, which has strict truth for its foundation; it being his intention to convey, at the same time, a moral precept of no small importance to his country Neighbours. This moral is fully expressed in the concluding stanza:

God save the King, and bless the land

With plenty and increase;

And grant henceforth that idle games

In harvest-time may cease!

N O V E L S.

Art. 23. *The Rake; or, the Adventures of Tom Wildman*. Exhibiting striking Pictures of Life, in all its variegated Scenes; interspersed with the Histories of several Personages of either Sex, well known in the polite World. Written by *Himself*. 12mo. 2 Vols. 5 s. Williams.

Some parts of this history of a strolling player are fit only for rakes and libertines, of either sex, to read. But, although the cheek of modesty would be frequently crimson'd by the unchaste details which frequently occur, particularly in the first volume, it must be acknow-

† We have thus spelt this word, merely for the sake of doing justice to the *rhime*; but, in justice to our bard, also, we must observe, that he spells it in the plain prose way, *intrigues*.

* The *Surry-men* headed by Lord Tankerville, &c. the *Kentish-men* by the Duke of Dorset, Sir Horace Mann, &c.

ledged that, toward the conclusion, the story grows moral, sober, and exemplary.

The Author of this motley performance seems, on some former occasion, to have smarted under the lash of criticism; for he plentifully abuses the Reviewers: so ill do some people bear to hear of their faults!—Yet he affects, at the same time, to hold his censurers in the most sovereign contempt: in which particular circumstance there seems room to question his integrity;—for *true contempt* would not have deigned to notice the wretches.

Art. 24. *The fatal Effects of Deception.* 12mo. 3 Vols. 7s. 6d. sewed. Jones. 1773.

Although there is nothing very extraordinary in the composition of this novel, it is not unentertaining or uninteresting; and the moral inference, as implied in the title-page, is important, and can never be too strongly impressed on the minds of young readers.

D R A M A T I C.

Art. 25. *The Pantheonites.* A Dramatic Entertainment. As performed at the Theatre Royal in the Haymarket. 8vo. 1s. Bell. 1773.

A tolerable burlesque on the affected gentility and quality-airs of people who, by the sudden acquisition of riches, are raised from trade to a superior rank in life. The Author himself speaks of it in modest terms. He tells us, that it was hastily produced, to serve 'a performer of singular merit'; but written under a gloom of mind exceedingly disadvantageous to comic ideas: alluding to some fatal and irreparable event in his family.—Allowing for such unfavorable circumstances, benevolence will pronounce this little drama to possess considerable merit. It will *divert*, either on the stage or in the closet: and the Writer, we suppose, aimed at nothing farther.

Art. 26. *The Trip to Portsmouth*; a Sketch of one Act, with Songs. 8vo. 1s. Waller, &c. 1773.

Our present race of comic writers seldom fail to catch the public events as well as the peculiar manners of the times; in which pursuit they meet with plenty of game, and they generally bring it to a good market: a jubilee in Warwickshire, or a royal visit to a distant sea-port, warm'd up again, is sure to prove a welcome feast to the Londoners.

The late Naval Review, was an occurrence too notable to be overlooked by our theatrical purveyors. Accordingly, the facetious George Alexander Stevens † has cooked it into a very tolerable mess, seasoned with humour and fun, and suited to the palates of those who are frequenters of Foote's Ordinary in the Haymarket.

The drollery of this piece consists in the oddity of the characters assembled at Portsmouth to *see the show*; and some of the scenes are justly satirical, and truly diverting.

* Mr. Weston.—Mr. Foote having, however, unexpectedly favoured this excellent actor in a way which rendered a new piece unnecessary, *the Pantheonites*, we are told, was performed for the benefit of Mr. Jewell.

† Famous for his Lectures on Heads.

Art. 27. *La Zingara*: or, the Gipsy. A Burletta. Set to Music by Mr. Barthelemon. As performed at Mary-le-Bon Gardens, August 21, 1773. 4to, 1s. Becket.

Where there is nothing to praise, in these minor dramas, there can be little to say: for,

“Who breaks a butter-fly upon the wheel?”

M I S C E L L A N E O U S.

Art. 28. *The Appendix to the Kauxball Affray**; or, the Macaronies defeated: To which is prefixed an elegant Caricature, called the Macaroni Sacrifice. 8vo. 1s. Williams.

Those who have leisure and inclination to attend to the circumstances of this idle *fracas*, will here find the detail of them continued down to the quarrel between Capt. Scawen and Mr. Fitzgerald, at the time when the former was put under arrest. The print represents the Rev. Mr. Bate sacrificing Mr. F. and his companions at the shrine of Virtue.

Art. 29. *A Letter to Sir John Fielding, Knt.* occasioned by his extraordinary Request to Mr. Garrick, for the Suppression of the Beggar's Opera. To which is added, a Postscript to D. Garrick, Esq; By William Augustus Miles. 8vo. 1s. Bell. 1773.

The retort *disparaging*. Mr. Miles, who is a warm admirer of the Beggar's Opera, insists that Sir John, who, he says, ‘is intrenched to the very chin,’ in the midst of ‘continued and uninterrupted scenes of profligacy and debauchery,’ could never be sincere or serious in his application to have Mr. Gay's celebrated opera banished from the stage, on account of ‘the dangerous effect it is supposed to have on the morals of the people:’ and he is wanton in his ridicule of what he terms the Justice's *ingenious calculation*, that every time this piece is acted, it “sends one additional thief to the gallows.”

‘If you are really,’ says Mr. M. ‘ambitious of correcting the morals of the people, and willing to preserve a number of your fellow-creatures from an ignominious death, suppress those brothels with which your neighbourhood is crowded and disgraced,’ &c. &c.—

In this strain he continues to inveigh against the worshipful Magistrate of Bow-street, treating him, his clerks, and the subordinate officers of justice, with great severity. In a word, he considers Sir John's ‘officious application,’ not only as highly ridiculous, but as implying ‘a scandalous reflection on the good sense of the nation, [with whom the performance in question has been so long and so greatly a favorite] and on the virtue of Mr. Gay, whose purity of manners, joined to an uncommon goodness of heart, ought to have preserved him from the imputation of endeavouring to corrupt the morals of his fellow citizens.’—It is needless to point out the invalidity of this argument.

Mr. M. indeed, has little to say in defence of the Beggar's Opera as a *moral work*. The question is, undoubtedly, of a nice and difficult nature, and much may be said on both sides of it.—As to Swift's opinion, which has been often quoted in favour of Mr. Gay's

production, we think it is the less to be regarded, as he was a very partial friend to the author.—And his abuse of so worthy and amiable a person as Dr. Herring, who is said to have preached a court sermon against it, is a circumstance which has turned out to the disadvantage only of the Dean's reputation.

Art. 30. *Essays from the Bachelor*; in Prose and Verse. By the Authors of the Epistle to Gorges Edmond Howard, Esq; 12mo. 2 Vols. 6s. Becket. 1773.

These essays are reprinted from a periodical paper lately* published in Dublin. Most of them relate to political matters; although a lively vein of humour and pleasantry runs through the whole. Some of the papers, however, are of a miscellaneous nature; not a few of them are in verse; and it is said that some of the best wits in Ireland have clubbed to furnish this entertainment for the public. Among other pieces, the admirable "*Epistle to Gorges Edmond Howard, Esq;* with *Notes* by *George Faulkner, Esq;* and *Alderman*†," is here printed; and we have perused it again and again with unremitting pleasure. The drollery of this epistle, and especially of the notes, (so merrily attributed to the honest Alderman) is, indeed, inimitable; and Swift, were he now living, would envy Mr. Howard the reputation which he has acquired by it, as well as by his other ingenious essays inserted in this very entertaining collection.

Prefixed to Volume I. is an engraving, containing two excellent caricatures; one of which seems to be intended for the author of the *Epistle*, &c. whom we have never seen; and the other is indeed the worthy Alderman, his own self, painted to the life, and excelling, in personal resemblance, even the celebrated Peter Paragraph of the Haymarket.

RELIGIOUS and CONTROVERSIAL.

Art. 31. *Hope in Despair*; a Project for effectually satisfying the Petitioners for Relief in the Matter of Subscription; and perpetuating the Peace of the Church. By way of Letter to the Lord Bishop of London. 4to. 1s. 6d. Davis. 1773.

Consists of serious invective against the petitioners, and the dissenters; and of a ludicrous proposal for giving perfect satisfaction to all the malecontents, and precluding the possibility of every religious controversy for ever—

* First, Let all ecclesiastical benefices and employments, of what kind, nature, or denomination soever, throughout England and Wales, be immediately put up to public auction, and conveyed, in fee-simple, to the purchasers, their heirs and assigns for ever.

* Secondly, Let the monies arising by such sale be paid into the hands of the treasurer of the society at the *Feathers Tavern*, to be by him divided and paid, share and share alike, to every member of the association there, for his, her, and their own private use and uses, without impeachment of waste.

* Whether the original periodical paper is still continued in Dublin, or not, we are not informed.

† See Review for August 1772.

* Thirdly,

* Thirdly, Let all and every of the orthodox clergy be immediately shipped off and transported, at the expence of the government, pursuant to the directions of the MARRIAGE-ACT, to some of his Majesty's plantations in *North-America, Jamaica, Antigua, &c. &c.* to be then and there employed, as labourers and slaves, during the term of their natural lives. And,

* Fourthly, Let the several turners, carpenters, carvers, joiners, &c. under the inspection of the ingenious Mrs. *Salmon*, of Fleet-street, London, be directed to fabricate, prepare, and bring in a new set of parsons, consisting of wood, lead, iron, and stone, or any other materials (flesh and blood only excepted) in all respects suitably habited, to be diligently tried and examined, by the society aforesaid, touching their faith; and to be by them distributed into the several parishes and benefices, so void by the promotion of the late incumbents, in manner above specified.'

This project our Author calls his 'universal *Irenicon*, or grand restorative of peace to the church of England;' and he amply indulges his mirthful disposition through the remainder of his performance, by setting forth the advantages of his scheme: the principal of which is—that

—THE CLERGY OF THE NEW ESTABLISHMENT WILL NOT,
FROM THE DAY OF THEIR CREATION, TO THE
FINAL DISSOLUTION OF ALL THINGS, EVER EXPECT
EITHER TO EAT OR DRINK!

Art. 32. *Some Remarks on Mr. Hill's Farrago double distilled*.*
By John Wesley. 12mo. 4s. Keith. 1773.

Mr. Wesley, we see, still keeps the field, and carries on the war with all the skill, and prudence, and caution, that may be expected from a veteran of so much experience.

Art. 33. *Fourteen Sermons on several Occasions.* By Thomas Skeeler, M. A. late Vicar of Lewknor in Oxfordshire, and Chaplain to the Right Honourable the Earl of Litchfield. 8vo. 6s. sewed. Dodley, &c. 1772.

These sermons, which were published by subscription, are plain, solid, pious, and practical; and by no means destitute of the marks of ingenuity and learning.

The first discourse is on trust in God: the Author takes an unexpected and one would suppose an unnecessary circuit, when, for the illustration of his subject, he descants on the different opinions of the Heathens concerning happiness and a future state, and farther leads his reader to a view of man's creation, his fall, and his redemption. At length, however, he brings these topics to a point, in order to show the firm basis which the christian has for confidence in God, and the wisdom of resorting to him, with deference and humility, as to our guide and our hope at all times.

In the eleventh sermon, on the duty of prayer, (Luke xviii. 1.) the preacher seems to have stepped out of his way, in order to censure and stigmatize the men who resisted the oppressions of our unhappy monarch Charles the First. He follows, implicitly, the partial ac-

* See *Logica Westiensis*, Review for March last, p. 240.

counts of Lord Clarendon; and then expresses his hope, that there are not such *sanctified hypocrites*, such *monsters* and *prodigies* to be found in every age. But whatever extravagancies some of them (such as the fifth monarchy-men, &c.) might fall into, or whatever instances in other respects there might be of fraud and hypocrisy among such a numerous body of people, it will nevertheless be acknowledged by unprejudiced persons who are capable of judging on the subject, that there were among them also a number of as wise and as worthy men as ever Great Britain produced. Far be it from us to justify the people of England in all the lengths to which matters were carried during that critical and hazardous period; but as long as we are capable of distinguishing truth from error, we must consider any writer as ignorant, or bigotted, or both, who will join in undistinguishing reflections on those who appeared at that time in the cause of public liberty; many of whom, at least, notwithstanding their mistakes and failings, deserve to have their names transmitted to future times with every mark of respect and honour. Common readers, or auditors, from the account here given, would be apt to conclude, that all who were engaged in the *great rebellion*, as Lord Clarendon affects to call it, were men of a profligate and desperate spirit and conduct; but persons of superior knowledge and discernment will laugh at such ill-grounded censures, which generally revert on the writer or preacher, who so rashly and ignorantly dispenses them.

With these exceptions, and perhaps one or two more of less consideration, we think these sermons are truly serious and useful. The subjects are, principally, the mystery of godliness; the blessedness of those who die in the Lord; the Comforter; the ill effects of vice and impiety to a nation; the duties of poor and rich; the great design of the gospel dispensation; the free offers of divine mercy and salvation; the death of Christ for sin; the terms of salvation; forgiveness of injuries; christian joy; the excellence and importance of the scriptures; which last discourse is particularly addressed to young persons.—As to the style and composition of these discourses, they afford little room for either praise or censure.

Mi.

CORRESPONDENCE.

IT is with no little satisfaction that we acknowledge the receipt of the candid and polite letter signed *Norfolciensis*, relating to compositions for tithes. If all parties in the discussion of such interesting topics were to argue with the moderation and temper of this Correspondent, the acrimony of common-place reflections and personalities would be excluded, and the altercation being confined to the real merits of the points in debate, must soon terminate when those were exhausted.

The length of this letter is the only obstacle to our introducing it intire; but as this would be inconvenient, the *consideration* of a few extracts, containing the heads of the argument, must suffice.

This letter is partly occasioned by an hint thrown out in our Review for June last, p. 508, where it was said, that “a fixed assessment of

of so much in the pound over a parish, as produces the present average value of the incumbent's tithe of that parish, would keep pace at all times with the rent of the land, whether it were increased by improvements, or by alteration in the value of money." This has led our ingenious Correspondent to an examination of the different kinds of modus, concerning which he declares, that he is "clear that no pecuniary compensation operating as an established modus, can be a fair equivalent."

We agree with our Correspondent that "clerical tithes are a subject on which it is difficult for an interested person to speak. The clergy are disposed to suspect that landholders have not the good of the community so much in view, as they pretend; and the latter as readily suspect that the clergy are unwilling to accede to any proposition that may interfere with their particular interests." It is not, indeed, every farmer who is qualified to argue on the subject, nor every clergyman who can preserve sufficient temper to view it in a fair and generous light. We agree also with this Gentleman, that an allotment of land from the several farms in a parish would prove a very inconvenient equivalent, even if it could be ascertained to mutual satisfaction; as it would lie too much dispersed to lett to a single tenant; as the clergyman, for the same reason, could not occupy it himself; "and if he could, it would not become him to turn farmer;" and, because, if he was hence reduced to lett it to the respective occupiers of the farms from whence the parcels were taken, they would "have it in their power to make their own terms." But with regard to the loose hint of a tithe rate already quoted, our sentiments, at first sight, appear to differ.

Our Correspondent says, "I am sensible this modus will always keep pace with the rent of the land, *but not with the value of the produce of the land*; from which alone the real value of the tithe arises."² In another place he speaks rather less tenaciously when he advances "that landholders are not obliged to pay the clergy more than their legal due; and if the latter are willing to receive a composition for the tithes, it would not answer their purpose, or be their interest, to demand more than, *or so much as*, the tithes are worth to the farmers; for this reason, because they are worth less to the clergy than they are to the farmers, in the proportion of four to five. It is the interest, therefore, of the former to fix such a composition as will make it worth the while of the latter to hire the tithes; otherwise they will sooner cast them than lose by a composition." Thus we are furnished with one sufficient reason why the clergyman ought to rate his tithe moderately, and not up to the full *value of the produce of the land*, which the Writer pleads for in the preceding passage. Indeed the circumstance of having a large claim on the industry of others, considering the character of the persons who enjoy that claim, calls for *some moderation* in the exertion of the power of asserting it.

As we agree in thinking that tithe ought not, either in justice or policy, to be exacted to the utmost, it will now be seen that we cannot greatly differ as to the standard of equity by which the modus should be settled. This Gentleman after remarking, from his own knowledge, that the composition in lieu of tithe-milk bears very hard upon the clergy,

clergy, amounting in many livings to no more than *the twentieth part of the real value of the tithe* (we suppose the Writer to mean—the twentieth instead of the tithe) he adds—“Now if the necessities of life greatly advance in price; and if the clergy cannot make money pass for more than landholders can; is it not reasonable they should partake with them in some measure, if not proportionably, of the improved value of the produce of land?” Here, then, our Correspondent joins issue with us, he having admitted before that the mode recommended by us “will always keep pace with the rent of the land:” and this is not only partaking with landholders, but standing upon as good ground as they do; and it cannot, we think, be decently urged that a clerical incumbent ought to stand on *better*.

If an incumbent enjoyed a pound rate over all the farms in his parish, producing a gross sum equal to his present annual income from tithes, the rent of farms could not be raised by new agreements, without improving the clergyman's revenue: and if farms are, as he says, let often on long leases, a whole parish is not leased out at once, therefore renewals, with their attendant augmentations, will be frequently coming round to gladden the hearts of both land and tithe-owners. The subject is indeed a meer matter of property, where, since we find the clergy in possession of a claim, troublesome to themselves as well as burdensome to their flock, both may naturally wish to be relieved by an easy composition: yet it is almost impossible to avoid adverting a little to the true pastoral character, if we find the clergy driving a rigid bargain; and appearing eager to follow close at the heels of the actual labourer on the soil, to snatch at an immediate participation in every improvement his industry may strike out in any corner of his ground! always keeping the start of, and grasping faster than, the worldly-minded landlord! In short, when a clergyman will, as we once expressed it before, insist on tithing mint and cummin, let him openly say at once,—“what the law gives me I am determined to exact to the uttermost farthing;”—but let him not labour to cover the inflexibility of his demands with a flimsy gauze of reasoning, through which discerning eyes will always perceive *covetousness* lurking beneath.

“There is,” says our Correspondent, “I know, a difference of farmers, and were all of the same generous and candid turn of mind with a few of them, there would be no disputes about tithes.” We fear this is rather hastily affirmed, on the strength of a circumstance which, nevertheless, is, by inference, greatly to the honour of the Writer; who describes his own parishioners to be as well satisfied as farmers can be. Farmers do not differ from each other in temper as being farmers, but as being men; and notwithstanding the clerical profession requires the same virtues from all who assume it, surely no one will deny that there is an amazing difference to be found even among them: the *man* sometimes availing himself largely of the privileges enjoyed by, and the respect paid to, his official *character*. The peace or distraction of a parish depend much, very much, on the disposition of their spiritual pastor; and a flock better taught by precept than by example, will naturally prove refractory, if at variance with their teacher.

How

How little our reverend and worthy Correspondent is concerned in the above remarks (farther than by some parts of his argument, which not only afforded occasion but indeed called for an attention to them) will appear from a passage in his letter, which we produce with great pleasure :

“ Indeed, to view the affair in its proper light, I see not what just cause there is for all this stir against the clergy. If their claims evidently discouraged agriculture—if they were only a remote cause of the high price of provisions, there would be some plea for it. Were the former the case, it would be too visible to make it doubtful : but so far from it, that there is more arable land than ever. I would ask, what encourages the farmers to make interest for a renewal of their leases at a greatly advanced rent ? What has enabled many of them to raise sums of money, that would purchase the estates they farmed ? Does this look as if any dead weight had hung upon the plough ? But, in truth, they who have gained most by farming have been the first to exclaim against tithes ; and for a reason too obvious to mention. In the latter case, to prove that tithes contribute to the dearth of provisions, it should appear that they occasion a scarcity. Now this they cannot possibly do, if they do not stop the plough ; and it is certain this is not idle ; for many of the farmers do not let their land rest so much as it should. Neither do tithes occasion a scarcity, viewed in any other light : this cannot appear, unless it can be demonstrated that an unit added to the number nine do not amount to the same sum as ten units conjunctively considered. The tenth goes to market as well as the nine parts : and, I apprehend, it is of no consequence to the community whether it be sent thither by the clergyman or the farmer, as the one cannot sell above the market-price more than the other. We have heard of an artificial scarcity ; and we know from what cause it arose. That it was occasioned by the parson’s keeping the tenth in his barn, no one will affirm who is at all acquainted with the circumstances of the clergy in general. God knows, hoarding, on speculation, is a plan they cannot afford to follow. A late riotous assembly, in the neighbourhood where I live, on account of the high price of wheat, which was advancing to 40 s. per coomb, did not consider the clergy as the occasion of it : the great growers of corn were the people they visited. Here lies the grievance—for I am fully convinced of the bad tendency of overfired farms. They certainly discourage population—they occasion a scarcity of several sorts of provision with which market-towns used to be supplied : for the great farmers are above attending to such trifles ; they send no pork, fowls, butter, cheese, eggs, &c. to market : all these things are consumed in their own families. Overgrown farmers have, moreover, frequent opportunities of taking advantage of every artificial scarcity. The small growers thresh, and send to market the first of the year, in order to make a return. Whilst the markets are thus supplied the price of corn varies little ; but after their stocks are spent, the merchants, &c. must buy of the great growers, who have now all the market to themselves. Millers and bakers must have corn at any rate, and, however dear they lay it in, they take care not to be sufferers by it. Monopolies are as pernicious

pernicious to the public, as they are beneficial to individuals; more especially a monopoly of what is the staff of life. This is truly a public grievance, and chiefly felt by those who are the least able to bear it. I am as far from encouraging a mob as any man can be: but the motives they assign for their proceedings are too pressing to admit of argument. They say, they may as well be hung as starved. Indeed, it is very hard that those, without whose assistance agriculture could not go forward, should not be able to live by their labour. Some of these people, who have families, cannot earn their daily bread, literally speaking; for to my knowledge some of them could not have survived the two last winters, by lawful means, if they had not been assisted. Such is the luxury, venality, and corruption of the times; and so ready are almost all ranks of men, and so necessitated are some, to take advantage of them, that it must fall very heavy on those who have it not in their power to make use of the like means. Men of property, and they who live by any sort of trade or business, do not so much feel the weight of public grievances. If corn, &c. bear a high price, and the necessaries of life are taxed, landlords raise the rents of their estates—tradesmen advance the price of their commodities—and, I scruple not to add, the clergy come in for their share. These, I may so say, are even with the times. The effect here is similar to that of action and re-action in physics. But as the price of common labour has not advanced in proportion to that of the necessaries of life, the inferior sort of people, without some effectual relief, must either sink under a weight they are unable to sustain; or they will—where this will end, God knows; but I very much fear that Englishmen will not, like Frenchmen, be passive and jocund in a state of pinching poverty.

“ I shall only add, that with respect to any parliamentary determination about tithes, I shall be as little affected by it as most Rectors, provided the least justice be done the clergy. I profess to be one of the moderate clergy, if there be any immoderate: and I sincerely declare, if it could be made appear that the abolition of tithes in kind would redress any public grievance—if, more especially, it would only afford weekly a single loaf of bread to every distressed family in the kingdom—I would be one of the first of my clerical brethren to join the association for that purpose.”

These appear to be the genuine dictates of a benevolent, christian disposition; and, to change the persons of whom the Writer treated a little before, it might perhaps be affirmed, with more truth, that if the clergy “ were all of the same generous and candid turn of mind, there would be no disputes about tithes.”

. We are obliged to *Devanus* for his information relating to a pamphlet which had escaped our notice.

††† *Amicus's* Letter is received; and proper respect will be paid to it in our next.

✂ M. T.'s Letter is received.

. *The Consideration of THE VOYAGES; published by Dr. HAWKSWORTH, will be resumed in our next.*

T H E

MONTHLY REVIEW,

For OCTOBER, 1773.



ART. I. *Miscellaneous Poems.* By John Byrom, M. A. F. R. S., sometime Fellow of Trinity College, Cambridge, and Inventor of the Universal English Short-Hand. 2 Vols. 8vo. 10s. Boards. Manchester printed; and sold by Rivington in London. 1773.

THERE is something extremely interesting in the memory of departed genius, when accompanied with the idea of the amiable and social virtues. As long as love and gallantry shall animate this island, so long shall the author of Colin and Phoebe be remembered with delight; as long as those friendships and that humanity he cultivated shall subsist, so long shall that delight be attended with affection. Nothing could have been more agreeable to us than a particular account of the life of this singular, worthy man; nothing could have been more useful or more pleasing to the public; but the preface is short and consists only of the following paragraphs:

'The publication of the following sheets is in compliance with the request of many of Mr. Byrom's friends, who were much pleased with some of his poetical compositions, which had casually circulated in his life-time. Much might here be said of the Author's learned, and poetical talents; but it does not seem to be the business of an Editor to endeavour to anticipate the Reader's judgment—By its own intrinsic worth, and the candid opinion of the public, the following work is left to stand, or fall.

'A deference due to the public may however make it necessary to assure them, that the poems here presented are the genuine production of Mr. Byrom. They are carefully transcribed from his own manuscripts; but as many of them were written rather for private than for public perusal, it is hoped that all favourable allowance will be made for small inaccuracies.

'The Reader may be surprized perhaps to find in these volumes so many learned and critical questions discussed in verse—This is indeed a singularity almost peculiar to our Author: but he had so accustomed himself to the language of poetry, that he always found it

the easiest way of expressing his sentiments upon all occasions. He himself used to give this reason to his friends for treating such subjects in so uncommon a method; and it is presumed, that, if they are not found deficient in other respects, the novelty of the manner will be rather a recommendation than otherwise.

At a time when party-disputes are so happily subdued, it may seem to want an apology, that, in the following collection, some few pieces are inserted, which appear to be influenced with a party-spirit—A small attention however will convince the warmest partizan, that what Mr. Byrom has written of this cast was intended to soften the asperity, and prevent the mischief of an over-heated zeal. Since this was the Author's chief motive for writing, it is imagined no other apology will be necessary for the publication of such pieces.

The great truths of Christianity had made, from his earliest years, a deep impression upon the Author's mind; and as it was his manner to commit his sentiments, of every kind, to verse, so he had a peculiar pleasure in employing his pen upon serious subjects—To the purposes of instruction, and the interests of virtue, all his abilities were ever made subservient. This will appear, more particularly, from the second volume of the following sheets, in which it was thought proper to select such pieces as treat on subjects of a deeper, and more important nature—The Reader, it is not doubted, will be pleased to find that the Author's natural talent for wit, and humour, has so often given place to something more solid and substantial.

It will be natural for our Readers to expect much excellent poetry from the Author of the celebrated song in the *Spectator*; but making poetry the vehicle of his sentiments on almost every subject, familiar or abstracted, he threw them off in the form of verse, seemingly without much regard to what the verse itself might be. It is generally, however, as good as could reasonably be expected, considering the subjects he frequently set the Muses to work upon. He made them, what surely they have been seldom made before, casuists, antiquarians, and, in pity of them, be it spoken, polemical divines. However, a reason is assigned for it in the preface, and we are satisfied.

Many of his pieces were, in all probability, never meant for the press, yet have they merit in the easy and familiar way. The following poem, from the remarkable happiness and beauty of the concluding stanza, as well as from the truth and propriety that runs through the whole, is entitled to every compliment:

An Answer to some Enquiries concerning the Author's Opinion of a Sermon preached at — upon the Operation of the Holy Spirit.

Say to the Sermon?—Why, you all were by,
And heard its whole contents, as well as I—
Without discussing what the preacher said,
I'll tell you, Sirs, what came into my head.

While

While he went on, and learnedly perplex
The genuine meaning of his chosen text,
I cast my eyes above him, and explor'd
The dove-like form upon the sounding board.

That bird, thought I, was put there as a sign
What kind of spirit guides a good divine:
Such as, at first, taught preachers to impart
The pure and simple gospel to the heart:

A perfect, plain, intelligible rule,
Without the dark distinctions of the school;
That, with a nice, sophistical disguise,
Hide the clear precepts from the people's eyes.

Whatever doctrine in one age was true
Must needs be so in all succeeding too;
Though circumstance may change—its inward aim,
Through ev'ry outward state, is still the same.

No thinking Christian can be pleas'd to hear
Men, who pretend to make the scripture clear,
With low remarks, upon the letter play,
And take the spirit of it quite away.

Be time, or place, or person, or what will,
Urg'd in support of such a wretched skill,
It all amounts but to a vain pretence,
That robs the gospel of its real sense,

Taught by the SAVIOUR, and by holy men,
'Tis, now, the very same that it was then;
Not to be alter'd by unhallow'd pains;
The world may vary, but the truth remains.

Its consecrated phrases, one would think,
That priests, and pulpits, were not made to sink;
Profaner wits can do it that disgrace—
What need of *boly orders* in the case?

The modish, critical haranguer, heard,
May be admir'd; may be perhaps prefer'd;
Who sinks the dictates of the sacred page
Down to the maxims of the present age.

But, o'er his sounding canopy, why bring
The harmless dove to spread its hov'ring wing?
How in the church, by such a shape, express
Fullness of brain, and emptiness of breast?

Of heads so fatten'd, and of hearts so starv'd,
A different emblem should, methinks, be carv'd;
The *Owl of Athens*, and not *Sion's Dove*,
The Bird of Learning,—not the *Bird of Love*.

One would imagine that verse were the most incommodious
means of expressing the distinctions of verbal criticism; yet are
there

there in these two volumes several POEMS on different readings in Horace. For the indulgence of curiosity we shall select one:

————— *Nonumque prematur in annum.*

Hor. Art Poet. L. 388.

I.

Ye poets, and critics, and men of the schools,
Who talk about Horace, and Horace's rules;
Ye learned admirers, how comes it, I wonder,
That none of you touch a most tangible blunder?
I speak not to servile, and sturdy logicians,
Who will, right or wrong, follow printed editions;
But you, that are judges, come rub up your eyes,
And unshackle your wits, and I'll show where it lies.

II.

Amongst other rules, which your Horace has writ,
To make his young Piso for poetry fit,
He tells him, that verses should not be pursu'd,
When the Muse (or Minerva) was not in the mood;
That, whate'er he should write, "*he should let it descend*
To the ears of his father, his master, his friend;"
And let it lie by him—now prick up your ears—
Nonumque prematur in annum—nine years.

III.

Nine years! I repeat—for the sound is enough,
With the help of plain sense, to discover the stuff.
If the rule had been new, what a figure would nine
Have made with your Piso's, ye matters of mine?
Must a youth of quick parts, for his verse's perfection,
Let it lie for nine years—in the *House of Correction*?
Nine years if his verses must lie in the heaven,
Take the young rogue himself, and transport him for seven.

IV.

To make this a maxim, that Horace infuses,
Must provoke all the laughter of all the nine Muses.
How the wits of old Rome, in a case so facetious,
Would have jok'd upon Horace, and Piso, and Metius,
If they all could not make a poetical line
Ripe enough to be read, till the year had struck nine!
Had the boy been possess'd of nine lives, like a cat,
Yet surely he'd ne'er have submitted to that.

V.

Vah! says an old Critic, indefinite number—
To denote many years—(which is just the same lumber)
Quotes a length of Quintilian for *time to reckon*—
But wisely stops short at his blaming—*too much*.
Some took many years, he can instance—in fine,
Isocrates ten—Poor Cinna just nine;
Rare instance of taking, which, had he been cool,
Th' old Critic had seen, never could be a rule.

VI. Indeed,

VI.

Indeed, says a young one, nine years, I confess,
Is a desperate while for a youth to suppress;
I can hardly think Horace would make it a point;
The word, to be sure, must be out of its joint;
Lie by with a *numque*! — had I been his Piso,
I'd have told little *Fatty*, mine never should lie so.
Had he said for nine months, I should think them enoo;
This reading is false, Sir — pray tell us the true.

VII.

Why, you are not far off it, if present conjecture
May furnish the place with a probable lecture;
For by copies, I doubt, either printed, or written,
The hundreds of editors all have been bitten!
Nine months you allow — Yes — well, let us, for fear
Of affronting Quintilian, e'en make it a year:
Give the critics their *numque*, but as to their *no* —
You have *one* in plain English more fit to bestow.

VIII.

I take the correction — *numque p' amat ut* —
Let it lie for one twelvemonth — ay, that may hold water;
And time enough too for consulting about
Master Piso's performance, before it came out.
What! would Horace insist, that a sketch of a boy
Should take as much time, as the taking of Troy?
They, that bind out the young one, say, when the old fellow
Took any time like it, to make a thing mellow;

IX.

The correct in his trifles — Young man you say right,
And to them that will see, it is plain at first sight;
But critics that will not, they hunt all around
For something of sameness, in sense, or in sound;
It is all one to them; so attach'd to the letter,
That to make better sense makes it never the better:
Nay, the more sense in readings, the less they will own 'em;
You must leave to these sages their *numquam non*.

X.

Do you think, they cry out, that with so little wit
Such a world of great Critics on Horace have writ?
That the poets themselves, were the blunder so plain,
In a point of their art too, would let it remain?
For you are to consider, these critical chaps
Do not like to be snubb'd; you may venture, perhaps,
An amendment, where they can see somewhat amiss;
But may raise their ill blood, if you circulate this.

XI.

It will circulate, this, Sir, as sure as their blood,
Or, if not, it will stand — as in Horace it stood.
They may wrangle and jangle, unwilling to see;
But the thing is as clear as a whistle to me,
This *numque* of theirs no defence will admit,
Except — that a blot is no blot, till it's hit;

R 2

And

And now you have hit it, if *nonum* content 'um,
So would, if the verse had so had it, *nongentum*.

XII.

You'll say this is painting of characters—true ;
But, really, good Sirs, I have met with these two :
The first, in all comments quite down to the *Delphin*,
A man, if he likes it, may look at himself in :
The last, if you like, and along with the youth,
Prefer to *Nonumque* poetical truth,
Then blot out the blunder, how here it is hinted,
And by all future printers *Unumque* be printed.

There are several other really valuable criticisms on Horace conveyed in the same singular manner.

L.

ART. II. *The Siege of Tamor; a Tragedy.* By Gorges Edmond Howard, Esq. 8vo. 1s. 6d. Dublin printed, London reprinted, for G. Robinson. Edit. the Third. 1773.

THERE is so much difference between dramatical and poetical abilities, that a writer who possesses no inferior portion of the latter may, nevertheless, be destitute of the former. We remember to have heard a gentleman, who has distinguished himself by his dramatic productions, observe, modestly with regard to himself indeed, but justly enough, perhaps, at the same time, that writing for the stage is rather a knack, than an effect of genius. Certain it is that there are many unexhibited plays, infinitely superior, in point of composition, to numbers that have been played even with success. Among these ranks the *Siege of Tamor*, to which we cannot farther proceed without taking notice of a very elegant and interesting Prologue prefixed to it, by Mr. Peter Seguin. Complaining that his country [Ireland] had been little distinguished by the Muses; he says,

To us alone, the niggard Fates refuse
The honours of the far-recording Muse;
Although, Hibernia's patriots might presume
To rival those of Sparta or of Rome;
Although her heroes were as bold in fight,
Her swains as faithful, and her nymphs as bright.
Here too, of yore, stupendous deeds were done,
High conquests enterpris'd, high honours won.
To the fam'd facts ten thousand harps were strung,
And what our fires achiev'd, their poets sung:
Yet here, alas! we boast no Homer born,
No Shakespeare rose, an intellectual morn!
To lift our fame perennial and sublime,
Above the dart of Death, and tooth of Time;
While Gothic fires attack'd us as their prey,
And, with our records, swept our name away.

But

But lo! a bard, a native bard, at last
 Treads back the travels of ten ages past;
 Plunging the gulph of long-involving night,
 Plucks forth the tale of virtue to the light,
 And gives the living glory to your sight:
 O shame! not now to feel, not now to melt
 At woes, that whilom your fam'd country felt;
 Let your swol'n breasts, with kindred ardours glow!
 Let your swol'n eyes, with kindred passions flow!
 So shall the treasure, that alone endures,
 And all the worth of ancient times—be yours!

Every one in the least acquainted with the history of Ireland, knows the high heroic spirit which inspired the ancient natives of that country, their boundless thirst of glory, their obstinacy of honour, the enthusiasm of their military virtue, which in their contests, either among their own little kingdoms, or with strangers, frequently led them to the most sanguinary extremes. With such characteristics Mr. Howard has properly represented them in his tragedy; and if his heroes, according to the modern, or even to the rational idea of heroism, appear to go beyond the utmost verge of nature, the spirit of their country and their times will, if remembered, reconcile us to their conduct.

Turgesius*, King of Denmark, having made a descent upon Ireland, and conquered some of its inferior states, lays siege to Tamor, now called Tara, in the county of East-Meath. This place was the residence of the monarchs of Ireland; and here they held their provincial assemblies and parliaments. It was now the capital of Malsechlin, King of Leinster, and the business of the play commences not till the besieged were reduced, by toil and famine, to the utmost extremity. The terms which the ferocious enemy insisted on were shocking to humanity, viz. that the brave and Christian prince Malsechlin should prostitute his daughter Eernewtha, his only child, to the pleasure of the Pagan Dane. This circumstance throws so strong an interest into the drama, that the latter part of it is filled with the most heart-rending scenes.

The third Scene of the third Act presents the father and the daughter; the former, by his horror at the idea of the Dane's polluting her, worked up to the dreadful resolution of killing her with his own hand; the latter ignorant both of her father's intention and of the enemy's demand:

MALSECHLIN.

'Tis horrible—but ere it is accomplish'd,
 Beyond recall, let me once more review
 The dreadful motive—He demands my daughter,—

* See more of this tyrant, and of the story on which this play is founded, in the last volume of our Review, p. 472.

The Siege of Tamar; a Tragedy.

And for purpose the most foul,—and Oh! Oh!
 Do I consent?—Yet should I not—ay there—
 There—horrid dilemma! It must not be— [bosom,
 No—this, (*pulling out a dagger*) this rather should transfix her
 Else, so deface with scars that beautiful form
 Ev'n lust should start at it. (*Ernestha appears*) Ha! she is here.
 How nature at the sight revolts and trembles!
 I, for a moment, must conceal this weapon. (*Aside.*)

Ernest. O Sir! how happy am I in this summons!

Maljeb. Protecting angels spread their wings around her!
 Shield! shield her!—Oh!

Ernest. A groan so deep! Ah Sir!
 My heart dies in me at the sound—whence? wherefore?
 Woe's me! he cannot speak, turn, turn this way,
 What is the sacrifice that heav'n demands?
 You look not on me—it must be my trespass—
 Speak, speak to me, or my poor heart will burst.
 None had your favour more than your Ernestha,
 How have I lost it?

Maljeb. Thou hast not lost it,
 No, my Ernestha, no, this very moment,
 Thou art far dearer to my soul than ever;
 And yet this interview, 'tis like, will be
 The last delight thy presence e'er can yield me,
Ernest. Defend me heav'n! Oh! Sir, am I the cause?
 Am I to blame?

Maljeb. No, no, it is my fondness;
 My country lost; a tyrant's cruelty;
 Thy honour, virtue, and thy matchless beauty.
 These, these the fatal cause.

Ernest. O fearful sounds!
 And wilt thou then abandon me for ever?

Maljeb. Now, now, my heart be steady! (*Aside,*)
 Seest thou this? (*Shows a dagger.*)

Ernest. I do.

Maljeb. And in thy father's hand?

Ernest. I see it all.

Maljeb. And dost thou not tremble?

Ernest. No, Sir.

Maljeb. It is design'd for thee—my child! for thee.

Ernest. If 'tis your will, I'm ready to receive it.

Maljeb. Ha! fear'st thou not to die?

Ernest. My mother's virtue and my father's spirit
 Have arm'd my heart against death's blackest frowns,
 Early you taught me that it had no terrors
 But to the guilty mind.

Maljeb. Thou disarm'st me.

Thy filial piety, thy wondrous fortitude
 Have struck thy father with remorse and shame,
 And sav'd him from a fearful desperation;
 Yet art thou sav'd for that—for that sad world—

Ernest.

Earnest: Now, now, I fear indeed—tell, tell me, Sir!
Upon my knees I beg— *(She kneels.)*
(He walks to and fro much disturbed.)

Alas! those throbs
Will burst your tender bosom. Ha! you weep—
The tear you would restrain steals down your cheek,
Woe stops your speech—O Sir! pronounce my doom,
Whate'er it be, no death can equal this.

Malsench. I will—I will—but 'tis of such a nature
'Twill make thy mother's bones start in their grave,
And me in after-times rever'd with horror.
Know then—Oh! know—I can no more—thy presence
Will not suffer it—haste, fly to Siorna—
He'll tell the horrid tale—fly, fly, my child,
I dare not longer trust myself with thee.

Earnest. Your will's my law, and from my best obedience
No terrors can affright me.

Malsench. Yet, yet hold—
I had well forgot, nor is it strange; *(Aside.)*
Come to my arms—Once more—now, take this dagger,
This instrument of death, my last, best gift.
Conceal and keep it as your well known guardian.
And bear thy mother's virtues in remembrance,
Heav'n may direct it in the hour of peril
To save thy sex's fame: thine house's honour,
To save thee from—pollution—Oh! farewell.

From the second Scene of the fourth Act it seems determined,
in consequence of the extreme misery of the unhappy citizens,
that the terms proposed by the Dane should be complied with,
but, withal, that the dagger Earnestha had received from her
father, she should reserve to plunge in the breast of her ravisher.
This appears from the conversation between the King and the
Primate Siorna:

M A L S E N C H L I N.

Where, where's my child? O! where is my Earnestha?
Hast thou disclos'd the fatal sentence to her?
Doth she yet live? did she not call me cruel,
Unjust and most unnatural of fathers?
Tell me I pray, minutely tell me all.

Siorna. When I had led her to the holy altar,
And hinted in the tenderest phrase her doom,
Silent at first, and motionless she stood,
Which rather seem'd th' effect of deep surprize
Than aught of terror, whence, at length recover'ing,
Down on her knees the lovely victim fell;
When, for a while, in ardent pray'r remaining,
At length, with deep-fetch'd sighs, her bosom heaving,
She rose, and with a fixt and piercing eye,
Serene but awful as inspired beauty,
To me she turn'd, then wav'd her hand and said,
You may proceed, the conflict now is over,

With

With innocence and strength divine confirm'd,
 My father's spirit and his last, best gift
 This steel (which from within her robe she drew)
 I now have nought from tyranny to fear,
 Nor aught to wish but our lov'd country's freedom.

Malfech. May the almighty pow'rs her soul confirm,
 And nerve her arm to execute my purpose! [pleated,

Siorna Should heaven's dread vengeance not be yet com-
 And that she perish in the high attempt,
 Virgins and bards shall yearly at her tomb,
 In tuneful numbers sing her deathless praise,
 And deck it with the flowrets of the spring.

By the assistance of her lover, Niall, King of Ulster, through
 whose immediate aid the Danish army is subdued, and the city
 relieved, her purpose is effected. The circumstance is related
 between two Danish chiefs :

Alamer.

Doth our King live ?

Zingar.

Ere this, he breathes no more,

Forcing the princess with him to the couch
 Within his tent, of her sore cries regardless ;
 She, with a poinard, which her robe conceal'd,
 Struck at his heart ; but ere it reach'd its aim,
 He caught it with the trembling hand that rear'd it ;
 When Niall, happ'ly at the instant ent'ring,
 Seiz'd him, and wresting the same weapon from him,
 In his fierce bosom plung'd it!—thus exulting,

“ This for my father—for my country this—

And this, and this, and this for my dear love !”

The Reader need not now be told how the play concludes.

There is something extravagantly great both in the fortune
 and character of Niall, something, possibly, too quixotic ; but
 the desperate circumstances and situation of the Tamorians
 made the *dignus vindice nodus*.

This tragedy, though full of the horrid business of distress
 and conflict, is not destitute of the softer scenes, nor has the
 Author failed in that tenderness and delicacy of language which
 they require :

ACT III. SC. II.

*An Apartment in the Castle, EERNESTHA sitting in a melancholy
 Posture, soft Music playing.*

EERNESTHA.

How sweet is music to the mind at ease,
 When felt thus pleasing to despair like mine ?
 Such heavenly strains our ancient Druids us'd
 In their mysterious rites, what time, the moon,
 Night's awful empress, from her clouded throne
 Survey'd the nether world, and silence came
 Under the wings of night ; that hallow'd hour,
 Amidst their consecrated groves were heard

Harmonious

Harmonious numbers wild; the list'ning bard,
Felt glowing more than human, and conceiv'd
That all around was holy and inspir'd.

Enter ITHONA.

[*watchings.*

Ithona. Ah! princefs, there's no strength can bear these

Erneft. What heart diftreff'd like mine, can tafte repose?

Affliction hath from infancy purfu'd me,
And hope and peace have long forfook my bofom.

Ithona. Difpel this fad dependency of foul;
Obferve the changes of this life, how various;
The fate that frowns to-day, may fmile to-morrow.

Erneft. Alas! unftable, empty as the cloud
That fweeps along the vale, are all our hopes,
O! could I to that calm retreat return,

Amid the woodland walks, the winding vales,
And fprings that sparkle from the marble rocks;
Where, in love's accents, foft as breeze of fpring

Warm'd by the ffunny beam, the blooming youth
Firft breath'd his ardent vows and won my heart,
The happy peafant, there, in rural innocence

Lives on with liberal frugality,
In envied health to his allotted day,
Whilst peaceful plenty crowns his honeft toils,

Nor fighs to fee his eve of life defcend.
There, rapture echoes through the list'ning groves;
Contentment sparkles in the virgin's eye,

And truth and pleafure, feftive dance and fong,
Fill up the happy hours, the fame for ever.

There is confiderable poetical merit in the above verfe, and the fecond Scene of the firft Act, which prefents us with the firft interview between Niall and Ernefttha, is executed with the fame happy descriptive vein of genius.

ACT II. SC. II.

A Grove near the Caftle of Tamor, and a Gothic Cathedral at a fmall Difance.

Enter NIALL in the Habit of a Peafant.

This is the facred grove, and yon the altar.
About this hour, 'tis faid, fhe daily paffes
This way, to matten fervice in the temple.

ERNESTHA and ITHONA appear at a fmall diftance.

And lo! two hither move in female garb,

And one is veil'd; perhaps it is my love.

I will not yet appear till I know more:

This friendly tuft conceals me from their view.

(ERNESTHA and ITHONA approach. Attendants at fome diftance.)

Erneft. Here let us pause a while—the early bell
For matten fervice hath not toll'd as yet.

How lovely looks the morn midft all this ruin!

The feather'd warblers of this vocal grove

In perfect tranfport chant their love-tun'd lays,

Unconfcious

The Siege of Tamer: a Tragedy.

Unconscious of restraint to mar their bliss.
The flow'ry fields in vast profusion pour
Their treasur'd sweets, and fill with rich perfumes,
Wasted on zephyr's wings, the fragrant air,
And all in concert hail the cheerful day;
Whilst all my thoughts are sorrow and despair.

Ithona. Ah! princess, why wilt thou indulge such thoughts?
Why let them prey thus on thy gentle soul?

Eernest. What else, Ithona, suits these times of horror?
Look round; is there the faintest gleam of hope?
Abroad, the devastation of my country;
Within, the desolation of my heart.

And have my stars, my cruel stars, decreed
That never more these longing eyes shall meet
The blooming youth, who once, near Leinster's hills,
From quick perdition in blest'd moment snatch'd me?
Thrice has the sun its annual course pursu'd,
Since I beheld him as the morning fair,
Pure as unshaded light, and chaste as truth.
Alas! at times, my tortur'd fancy shews him
A floating corse upon the gulphy main,
Or gor'd with wounds upon the sandy beach.
Alas! all search is vain, wretched Earnestha!

Ithona. Then why thus dwell upon this mournful subject,
And cherish fruitless woe? Exert thy soul.

Eernest. O my Ithona! there's a secret pleasure,
In hoarded sorrow, which it only knows.

Ithona. So we deceive ourselves and court our ruin,
Forbear to think of him, and the lov'd image
In time may quit your heart.

Eernest. Impossible;
'Tis fix'd for ever there——O! he was more,
Than old heroic story ever told,
Of dignity, of valour, or of beauty, *(Music is heard.)*
But hark! whence are these sounds? this solemn harmony,
That binds the captive sense, and fills the soul
With heav'nly rapture and with holy ardour.

Ithona. 'Tis from the pious choir of priests and bards,
Who at the altar serve in yonder temple.

Eernest. Here then, I'll kneel adoring on the earth;
The place is sacred all, and claims our reverence. *(She kneels.)*
Supreme in mercy, as in love unbounded!
To thy celestial mansions if the pray'rs
Of innocence arise, and flame before thee,
O save our country from this wreck of war!
And, if he lives, dear object of my madness,
Restore the wanderer to these longing eyes,
Or join me with him in the peaceful grave.

(Niall advances, and prostrates himself before her.)
I shudder with amazement——gracious powers!
My sense is sure disturb'd, and shadows swim
In mock appearances before my sight!

Stay—stay, thou dear enchanting vision! stay.

(*Put by her veil.*)

Niall. Transcendent happiness! mine only wish!
How shall I speak the transport of my soul!
Fam that wanderer, that once happy youth,
Whom thou near Liffey's shore didst design to hear,
And listen to the language of his heart.

Eernest. Ecstasizing sounds! by all my hopes, 'tis he!
Propitious heav'n restores him to my wishes!
O! turn thee from my blushes.

Niall. No, let them glow;
They speak the virtues of thy heav'nly soul,
And more inspire me with seraphic love.

Eernest. How tedious have I counted ev'ry hour,
Since from that blest retirement I was torn,
Where sense and honour won my ravis'd soul?
But say, what led you hither? too adventurous!
To these devoted walls consign'd to ruin?

Niall. No more a wretched exile, but a king,
Whose various fortunes thou perhaps hast heard,
(For rumour hath not let them pass unnotic'd)
At length, I've rous'd whole kingdoms, now in arms.
For thee I march to war; for thee to conquer;
For thee, to live, or die.

Eernest. Where are the kingdoms?
And where the troops that you have rous'd to arms?
'Tis visionary all, the dreams of love.
Fatally rash, thou trisest with my peace,
Thus to expose thy life to certain peril.

Niall. Love urg'd me on, and love no peril fears.
Oft; when the gloomy shades of night have stole
Upon my toilsome way, I've laid me down,
The sod my couch, my canopy the skies,
Champion for thee and for my wasted country.
Good heav'n, that constancy like ours regards,
For his Eernestha, will protect her Niall.

Eernest. What is't I hear? Niall?—undone Eernestha!
'Tis not thy name—speak—speak again—

Niall. It is.
It is that name so hateful to thine house.

Eernest. Fly hence—Oh fly—thou must not see me more.

Niall. Not see thee more!—my only joy of life!—

First, bid me die! 'twere mercy to that sentence;
And I will bless thee with my parting breath.

Eernest. Ah me! O prince! that thought were death to me.
Think on the enmity between our houses—
If thou dost love Eernestha, instant shun her;
Death, certain death attends a moment's stay.

Niall. Love thee; and shun thee? thou wert ne'er so cruel;
Thy nature cannot harbour such a thought.
Heav'n! must I suffer for my fire's transgression?
By that same power! and by thy precious self!

I am

I am of the imputed crime as innocent,
As thou art of a thought that is not pure.
'Thou fairest excellence! 'twould burst my heart,
Couldst thou conceive a thought against thy Niall.

Ernest. That I believe thee true, not truth more true;
With soul as noble as the first of heroes,
Witness the love my heart has now betrayed!
But should my royal father find thee here,
And learn withal that I was privy to it,
No power on earth could shield thee from perdition:
What then would be the fate of thy Ernestha?

Niall. Then I'll away, and join my conqu'ring troops;
Now hither on their march from Newry's hills,
Once more to meet the bloody Dane in battle,
And snatch this city from his menac'd vengeance.

Ernest. I bade thee go, but thought not when I spake it.
Do not thus hasten, from mine eyes to tear
The last, last sight of all that they hold precious.
Alas! what will your slender force avail
Against the numbers of these fierce assailants?

Niall. Did they surpass the sands upon the beach,
And thou the prize, I should with scorn behold them.
Oh! I could stay for ever, parting thus,
And for one further look from those dear eyes,
Were endless woe the hazard, I might risk it.
But on my flying hence, all safety rests.
Ere a new morn, joyous, with conquest crown'd,
Niall again shall visit his Ernestha,
And bring an heart with constant love o'erflowing.

Ernest. Go then, brave prince; Ernestha bids thee go.
Guarded by heav'n, to conquest haste, and glory:
Yet, amidst charging hosts remember me,
And for Ernestha's safety prize thine own.

Niall. As yet she knows not of the spoiler's claim. (*Aside.*)
'Tis glory calls, I hear the sacred voice,
The voice of liberty—it fires my soul,
And fame and victory attend its summons.
I must deserve, before I claim reward;
Denmark must fall, Ierne must be free,
And my Ernestha empress of the North.

These last specimens are meant as much to shew the poetical abilities of Mr. Howard as his talent for dramatic writing. Of that, however, the play before us is certainly no unfavourable proof. His language, at the same time that it retains its dignity, is sufficiently colloquial, and to unite these qualities is no very easy task. Sometimes the Author seems to have failed in it. As, for instance,

—There's no strength can bear these watchings.

—That he awaits you in your antichamber, &c.

But these are, indeed, most trifling defects, and hardly visible under the merit of so interesting and so spirited a performance. **L.**

ART.

ART. III. *ARCHAEOLOGIA; or, Miscellaneous Tracts relating to Antiquity.* Published by the Society of Antiquaries of London.
Vol. II. Article concluded: See our last Month's Review.

HAVING laid before our Readers a short account of several articles in this volume, we now proceed to those which remain.

The 17th number was read by Mr. Pegge, and consists of 'Observations on Dr. Percy's account of minstrels among the Saxons.' Dr. Percy has supposed that minstrels were held in great estimation, and privileged with an extraordinary rank and dignity among our Saxon ancestors. Mr. Pegge opposes this conjecture, on the consideration that for the space of 600 years, that is, from the arrival of Hengist to the Norman conquest, no mention is made of these persons. 'We hear enough, says he, of the Saxon poets, and poetry, but nothing is said of their bard-like musicians, though feasts and entertainments are often spoken of, as likewise the courts of their princes.' The story of the great King Alfred's visiting the Danish camp in the dress and character of a minstrel, Mr. Pegge regards as at least of doubtful authority; and though the instance of a visit paid to the Saxon tents by Anlaf, King of the Danes, in the same disguise of a *scald* or minstrel, appears to him somewhat better founded, he thinks neither of them are sufficient to establish the point which Dr. Percy aims at, as Anlaf was not a Saxon; and farther, as the character assumed by these princes, to answer a particular purpose, does not imply any particular dignity or estimation attached to the Saxon minstrels: beside which, he doubts the propriety of the term minstrel, in the first instance at least, and imagines it probable, 'if Alfred really went into the Danish camp as a spy, he took the character of a mimic, a dancer, a gesticulator, a basseleur or jack-pudding, who commonly made use of some instrument of music for the purpose of assembling people about them.'

The following article contains an account of the monument commonly ascribed to Catigern; by Mr. Colebrooke; who supposes, that Kits Cot House, near Horsted in East-Kent, and commonly considered as the monument of Catigern the brother of Vortimer, is indeed that of Horfa* the brother of Hengist the Saxon; that what is reputed by the people of the country to be Horfa's monument is nothing more than a large quantity of stones turned up by the plough in the neighbouring fields, and thrown together there out of the way; and farther, that Catigern was buried in a field or warren in the parish of Addington

* Whence the place called Horsted probably took its name.

in Kent, in which place are the remains of some huge stones, probably erected to his memory by the Britons.

The 18th number consists of observations on Stone-hatchets, by Bishop Lyttleton; and the next, of observations on Stone-hammers, by Mr. Pegge. Dr. Milles, Dean of Exeter, and President of the Society, is the author of the 20th article; which presents us with a very ancient inscription in the church of Sunning hill, Berks. In the following number we have a description of an ancient and curious font, at Bridekirke in Cumberland, with a Runic inscription, which is thus translated, *Here Ekard was converted, and to this man's example were the Danes brought.* This Ekard is supposed to have been a Danish general, who, being converted to Christianity, several of his countrymen followed his example.

Number 22 contains two letters on Cæsar's invasion of Britain, and more particularly his passage across the Thames: by the Hon. Daines Barrington; who conjectures that Cæsar did not cross the Thames, but the river Medway, which emptying itself into the other is called by its name. Dr. Owen of St. Olave's, Hart-street, maintains the same supposition, in a dissertation on the time employed in Cæsar's two expeditions into Britain. Both these articles are learned and ingenious.

The 22th number presents us with a copy of a draught of a proclamation in 1563, relating to persons making portraits of Queen Elizabeth; communicated by Sir Joseph Ayliffe, Bart. It is a strange and remarkable edict, declaring that her Majesty being overcome by the continual requests of her nobility, had consented that *some coning person mite therefor* should shortly make a portrait of her person or visage, and in the mean time forbidding all persons from any attempt of this nature.

This notable proclamation is followed by a dissertation on the Crane, as a dish served up at great tables in England; by Mr. Pegge: yet this bird is now become an utter stranger to our country. Immediately after this paper, we have a curious relation of a Roman sepulchre found near York in 1768; by John Burton, M. D. This gentleman has also furnished the next number, which gives an account of some Roman antiquities discovered in Yorkshire, 1770.

The old wall at Verulam is well worth attention; a description of it is here laid before us by Mr. Webster, in a letter to Bishop Lyttleton; in which, among other things, the Roman bricks are compared with the modern, a comparison which our Readers will conclude proves greatly to the disadvantage of the latter: Mr. Webster, having mentioned some experiments which he had made, adds, 'This shews how much the pores in bricks are increased upon us, and consequently of how much less service

vice and durability. This account, when seriously considered, affords but a melancholy prospect to those who are expending vast sums of money in new buildings, when they reflect upon the badness of this principal article, which, in a few years, must consequently moulder away into its original rubbish.

The 29th article contains Mr. Gough's conjectures on an ancient tomb in the cathedral of Salisbury. This tomb, which has an inscription in Roman and Saxon capitals round its edge, Mr. Gough imagines to be the second oldest monument in the church, and erected to the memory of Roger, the third Bishop of Salisbury, after the removal of the see from Sherborn to Old Sarum. This Prelate was a simple mass priest of a church, in the suburbs of Caen, where Henry I. chanced to turn in with his officers to perform his devotions. The dispatch with which Roger went through the offices was his recommendation as a proper chaplain for the troops, and he readily closed in with Henry's order, between jest and earnest, to attend him. He was promoted afterwards to all the highest offices of the state, and was noted for his munificence; but he lived to see a reverse of fortune, when he sacrificed the interests of his patron's family, and took part with King Stephen.

We next meet with a pretty account of an illuminated manuscript in the library of Corpus Christi College, Cambridge; by Mr. Tyfon. The book, which is written on vellum, is a French translation of Cardinal Bonaventura's life of Christ, by John Galopes, Dean of the collegiate church of Salfoye in Normandy. The illumination represents the Translator presenting his work to Henry V. who receives him on his throne of state.

Remarks on Mr. Walpole's historic doubts on the life and reign of King Richard the Third, by R. Masters, B. D. form a long and sensible article; in which the ingenious Writer endeavours to shew how little foundation there is for some of Mr. Walpole's surmises.

Art. 32. Observations on a Greek inscription on a marble brought from Athens; by Daniel Wray, Esq. This inscription is merely a list of Greek names, being no way useful for settling any point of history or chronology, or illustrating ancient customs. However, the *manner of writing*, Mr. Wray thinks sufficient to excite curiosity, as the terminations are rather peculiar, the letters of the most ancient form, and some not to be found on any marble, though sufficiently warranted either by coins, or by passages of ancient writers. The Author discovers ingenuity and learning in the reflections he makes on this inscription.

The account of certain Tartarian antiquities is very amusing: it is contained in a letter from Paul Demidoff, Esq; at Peter-

burgh, to Mr. Peter Collinson, dated Sept. 27, 1764. The Russians in effecting a practicable road to China, discovered in latitude 50° North, between the rivers Irtysh and Obalek, a desert of a very considerable extent, overspread in many parts with Tumuli, or Barrows; which have been also taken notice of by Mr. Bell and other writers. This desert constitutes the southern boundary of Siberia. It is said that the borderers on the desert have, for many years, continued to dig for the treasure deposited in these tumuli, which still however remain unexhausted. We are told that they find considerable quantities of gold, silver, and brass, and some precious stones, among the ashes, and remains of the dead bodies; also hilts of swords, armour, ornaments for saddles and bridles, and other trappings, with the bones of those animals to which the trappings belonged, among which are the bones of elephants. The Russian court, says Mr. Demidoff, being informed of these depredations, sent a principal officer, with sufficient troops, to open such of these tumuli, as were too large for the marauding parties to undertake, and to secure their contents. This officer, on taking a survey of the numberless monuments of the dead spread over this great desert, concluded that the barrow of the largest dimensions most probably contained the remains of the prince or chief: and he was not mistaken; for, after removing a very deep covering of earth and stones, the workmen came to three vaults, constructed of stones, of rude workmanship; a view of which is exhibited in the engraving. That wherein the prince was deposited, which was in the centre, and the largest of the three, was easily distinguished by the sword, spear, bow, quiver, and arrow, which lay beside him. In the vault beyond him, towards which his feet lay, were his horse, bridle, saddle and stirrups. The body of the prince lay in a reclining posture, on a sheet of pure gold, extending from head to foot, and another sheet of gold, of the like dimensions, was spread over him. He was wrapt in a rich mantle, bordered with gold, and studded with rubies and emeralds. His head, neck, breast, and arms naked, and without any ornament. In the lesser vault lay the princess, distinguished by her female ornaments. She was placed reclining against the wall, with a gold chain of many links, set with rubies, round her neck, and gold bracelets round her arms. The head, breast, and arms were naked. The body was covered with a rich robe, but without any border of gold or jewels, and was laid on a sheet of fine gold, and covered over with another. The four sheets of gold weighed 20 lb. The robes of both looked fair and complete; but on touching, crumbled into dust. Many more of the tumuli were opened, but this was the most remarkable. In the others a

great

great variety of curious articles were found; the principal of which are exhibited in the plates.

The above account has a romantic air, and would seem highly improbable from that side-part of the world; but there can be no doubt of the veracity of these gentlemen by whom it is delivered to us. The numerous tumuli spread about this plain are probably the burying-places of ancient heroes who fell in battle; but betwixt whom and on what occasions the battles were fought is more uncertain. Mr. Bell is said to have been told by some Tatars that Tamerlane had many engagements in this country with the Caldur Tatars; whom he attempted to subdue, but in vain.

Mr. John Reinhold Forster presents us, in this succeeding article, with some observations on these Tartarian antiquities, which discover his diligence and his knowledge in such subjects. We shall confine ourselves to what he has said concerning the prince and princess whose bodies were found in the tombs above-mentioned. *Genghis-Khan*, says he, was the founder of a very large empire; which, under the government of *Kublai-Khan*, after the conquest of the southern parts of China, comprehended almost all Asia. The plunder of the whole East must necessarily increase the wealth and riches of this people; so that we have no reason to be surprized at finding such plenty of gold and silver in their graves. But very early after the time of *Kublai-Khan*, who died in the year 1294, the different princes of the posterity of *Genghis-Khan* in the remotest parts of his dominions began to assume independencies; and from this epoch we are to date the decline of the power and riches of the *Mongols*. To this also the civil wars contributed; especially the time of *Amir-timur-khan*, commonly known by the name of *Tamerlan*, who reigned from 1368 to 1405; all the *Mongol* princes, excepting the Emperor of China, were so weakened, that none of them could resist the power of this prince. This makes me believe that the prince buried in this place lived between the years 1399 and 1405; while the remains of the body of Asia, and a part of Europe, were divided into hands of these princes, and they were become independent.


Mr. Forster proceeds to enquire from whence these people gained such skill in the mechanical arts, and in so good a taste. He has some reason for acknowledging this, though the fact is not given such in a bottom of China as would make one believe the inhabitants of that empire had all the arts and sciences in the highest perfection from the earliest times, he could never get a notion of the source of the truth of these accounts. *Unsupposed* (as others) says he; acquainted with the arts and sciences of Europe, have very often observed, that the Chinese, in all their performances, shew a very inferior and servile ge-

nus, without any spirit; and that the utmost we may allow to them is, that they are industrious and very good imitators.—Nay, I am persuaded that any other ingenious and spirited nation, with the advantage of such a happy climate, luxuriance of soil, and affluence of all useful productions, would have brought the arts and sciences to much higher perfection, with the same encouragement and under the same government. On this account I cannot believe that the Chinese were the nation who taught the Monguls, in these early times, to execute such elegant ornaments as we find in these graves. Since the arts and sciences began to spread over Europe, the nations who inhabit it have excelled all the rest of the world in learning and works of taste and genius. Friar Rubruquis informs us, that he met at the court of Mangu-khan, *William Boucher*, a native of Paris, who was goldsmith to the Khan, and executed several ornaments and pieces of work in a very masterly manner; on which account he was not only esteemed, but also very liberally rewarded by the Khan. A young Russian architect likewise found much employment and encouragement among the Monguls. A few years before this, Friar Carpini was relieved by Cosmas, a Russian goldsmith, who made the imperial throne and seal. These few examples are the strongest arguments that China (whereof the northern parts were already subject to Mangu-khan) and all the East, had no skilful artists; and that the Monguls must therefore have had them from Europe; so that the Europeans were the masters and first teachers both of the Monguls and Chinese.

Mr. Forster finishes his dissertation with an account of the different funeral ceremonies of these nations, which he has personally visited, and is therefore more fully qualified to illustrate their antiquities: and accordingly he acquaints us that he intends to publish an historical account of the Khalmucks, their religion, literature, and manners. He informs us of six different methods of funerals which prevail among them; and, speaking of the lower people, he says, *the poorer sort are drowned*. Mr. Forster is not an Englishman, but surely the Editor of these papers might have corrected what is here said of *drowning dead bodies*.

Governor Pownall, in his description of the sepulchral monument at New Grange, near Drogheda, in Ireland, lays before us farther remarks on these tumuli or barrows in Tartary, and adds some particulars communicated to him from gentlemen who have been in these parts, and resided there some years. He refers them to a much higher antiquity than Mr. Forster seems to allow; supposing, on the testimony of Herodotus, that they are Scythian sepulchres: at the same time he acknowledges that some may be of a much later date, and therefore both their

conjectures may be true. To obviate the surprize which the imagination may be struck with from the quantity of gold said to be found in these places, he refers also to Herodotus, who speaks of the Scythians as placing cups of gold in the royal sepulchres, and mentions silver and brass as not used among them: besides which the Governor adds, from a memoir communicated to him by Mons. de Stehlin, counsellor of state, and secretary to the Academy of Sciences at Petersburg, 'that among the Mongul Tartars there were Hords, called the Iolo-taja Hords, or Hords of Gold, from the abundance of that metal, and other riches found amongst them.'

Governor Pownall's dissertation is very long, sensible, and learned; he introduces his remarks on the sepulchre at New Grange, by a digression respecting the inhabitants of the European parts of our globe, and the migrations of the colonies which superseded or intermixed with them: but his ingenious account is too long for us to insert or abridge: the barrow which occasioned his dissertation is a pyramid of stone, composed of pebble or cogle stones, such as are commonly used in paving: the solid contents of this pile are said to amount to one hundred and eighty-nine thousand tons weight of stone. 'What conceptions then, says Governor Pownall, must we have of the expence of labour and time, and of the number of hands necessary to such a work, when we understand that these stones must have been brought hither not less than twelve or fourteen miles from the sea coast, at the mouth of the Boyne? Such materials lie there; but I am assured, by gentlemen who know the country where this monument is erected, that there are no such stones as it is composed of to be found within land.' The pyramid, in its present state, is but a ruin of what it was, it having long served as a stone quarry to the country round about. Forty feet within the body of the pile, when it was in its perfect state, was concealed the mouth of the gallery leading to a polygon or octagon, in which were found stone basons, probably intended to receive the ashes of the dead. On a flat stone in the cemetery the attentive Governor discovered some marks which he thought to be traces of letters: he had them accurately copied; but, after a careful examination, none whom he has consulted can form a guess what the characters are: however, he ventures himself to conjecture that the inscription is Phœnician, and contains only numerals: he farther supposes that there may have been, ages before this barrow was erected, some marine or naval monument erected at the mouth of the Boyne, by some of the eastern people to whom the ports of Ireland were well known, and that this monument having fallen into ruin, these  were collected among the rest of the shore stones

stones with which this barrow was constructed; and so were intermixed and became part of it.

The 36th article, presents us with a succinct and authentic narrative of the battle of Chesterfield, A. D. 1266, in the reign, of King Henry III. by Mr. Pegge. The 37th contains a relation of a Roman pavement, found at Colchester, with what underneath it; by Dr. Griffith, and communicated by Edward King, Esq. An account of this curiosity has appeared in some of the periodical papers. The following number consists of observations on sepulchral monuments, in a letter from Mr. Letheuillier to James West, Esq. It is ingenious and amusing: the Author proposes some directions, by following which it may, with some probability at least, be discovered to what family the monument belongs though the inscription on it has been defaced.

The next article is of a very considerable length: it was drawn up by Francis Maseres, Esq; and is intitled, A View of the ancient Constitution of the English Parliament. This has given rise to a dissertation, written by Charles Mellish, Esq; in which, though he acknowledges he has received great information from the many ingenious remarks which Mr. Maseres has made, he expresses some doubts concerning particular doctrines that gentleman has advanced, and proceeds freely, but with candour and politeness, to examine and discuss them.

Number 41 of this volume gives a relation of Druidical remains in or near the parish of Halifax in Yorkshire, which were discovered and explained by the Rev. John Watson, M. A. F. S. A. The rocking stone, situated on Gpcar hill, forms the most remarkable of these remains: it gives the name of *Hoie Stone Maon* to the adjoining grounds: it is about ten feet and half in length, nine feet four or five inches broad, and five feet three inches thick. It rests on so small a center, that at one particular point, a man may cause it to rock, though it has been damaged a little in this respect by some masons, who endeavoured to discover the principle on which so large a weight was made to move.

There are some other curious particulars in this article; but we proceed to mention the 42d and last, which is an extract of a letter from the Rev. Mr. Bentham, of Ely, concerning certain discoveries in Ely Minster; for farther particulars of which we must leave our Readers to consult the volume itself. We have only room to add, that the number of copper-plates in this publication are 23, and that they contribute greatly to the perspicuity, the beauty, and the entertainment afforded by this collection.

Hi.

ART.

ART. IV. *Joannis Davidis Michaelis, Prof. Ordin. Philos. et Soc. Reg. Scient. Gœtingensis Collegae, Epistolae de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum: Primo privatim missae, nunc vero utriusque consensu publicè editae.* Letters from John David Michaelis, Professor in his Majesty's University at Gœtingen, to Sir John Pringle, Bart. concerning the Seventy Weeks of Daniel. 8vo. G. A. Lewed, Cadell. 1773.

THIS celebrated prediction, in the ninth chapter of Daniel, v. 24—27, has frequently employed the thoughts and pens of the learned: much skill and erudition have been displayed in illustrating it, and, on the whole, the events, to which its different parts have been applied, have appeared to accord very well with the prophecy. But notwithstanding the evidence arising from hence in favour of revelation, on the common interpretation, thoughtful and enquiring persons have been very sensible of the difficulties and objections attending it, and have used great diligence in endeavouring to remove them. These difficulties have led Dr. Michaelis to conclude, either that the text is corrupted, or that this prophecy, which has been esteemed one *great bulwark* of the Christian religion, is a part where he should be most apprehensive of its being *undermined*. There are two things which, in his view, render the explication generally received among Christians suspicious: the one is the little attention which he thinks has been given to a critical examination of the words; the other, the neglect of different readings, which, on a careful collation, appear to be many, 'and what, he adds, is a very principal consideration; the numbers themselves are changed. Now, says he, can any thing be thought more rash, or more remote from any expectation of discovering truth, than an attempt to explain a passage of this kind, before the various readings have been carefully examined? The interpretation depends wholly on the numbers; of which the 24th, 25th, and 26th verses are full; but transcribers more frequently err in their accounts of numbers than in any thing else; add to which, that the whole book of Daniel is attended with various readings, and is come down to us not so carefully copied as other parts of the sacred volume; on which accounts whoever would interpret it, must either consider it critically or must fall into errors, unless he should judge it better to desist from the essay.'

To these objections against the present version of this prophecy, our learned Critic adds some others: one of less, though of some moment, he thinks is, that we do not appear to have in it a prediction sufficiently adapted to the prayer which Daniel had just offered. He had supplicated in favour of his city and his people, that the latter might be restored to their country, and that the former might be rebuilt: he receives an an-

swer concerning the *Messiah*, whom he had not once mentioned in his prayer. Dr. Michaelis properly observes that it cannot be any way surprising to find something said of the *Messiah* in this celestial message; but if any particular destined period of ages was foretold to the prophet after he had been praying in behalf of his own people and nation, it seems most natural, he thinks, to conclude that the reply would not have been confined to a period which should end either with the advent or the death of the *Messiah*, but would have fixed on one that should terminate in some more signal fate of the Jewish people, city, and temple; possibly in their utter destruction; whereas, according to the common version and interpretation of this prediction, Jerusalem was not destroyed till long after the expiration of the LXX weeks, the term here destined.

We think there is truth and weight in this observation, though every person acquainted with these subjects will allow that a more certain account of the time determined for the advent of the *Messiah*, the great deliverer so earnestly expected by the Jews, was likely to afford satisfaction to the mind of the prophet, and might be regarded as some answer to his prayer, notwithstanding his not having expressly made this a part of his petitions.

The time also on which most commentators have fixed for the commencement of the *Seventy weeks* is a very capital objection, with our ingenious Author, to the interpretation they have given: since they generally fix this time, not from the delivery of the oracle, nor from the return of the Jews into Palestine, or from the edict of Cyrus; but, because it best comports with their hypothesis, from the twentieth year of Artaxerxes Longimanus, which Daniel, who was directed to make a computation, did not live to see: proceeding in an inverted order, they first determine that the seventy weeks were indisputably to expire, not at the season when Jerusalem was taken, but when Christ was crucified. From this period, adds our Critic, thus arbitrarily chosen, they reckon backward, in order to find the 490th year, and there they begin the seventy weeks: on which, exulting in their success, they employ this prediction to convince the Jews, and other opposers of revealed religion.

Possibly M. Michaelis is rather too free, and severe, in the accusations he brings against his fellow-labourers in this field of knowledge; many of whom, whatever may have been their mistakes, have manifested great acuteness and learning in endeavouring to illustrate this passage; although it must be owned the track which he has chosen bids much fairer for conducting us to the truth. He has, with great care and diligence, examined those manuscripts and versions which he could obtain;
and

and hopes that, by the sight of some others, he shall hereafter be able more fully to elucidate the passage. . Some extracts which Sir John Pringle procured for him, from Dr. Kennicott, together with a volume in the possession of the Landgrave of Hesse, appear to have been of principal service in completing his new translation. He critically considers each member of the verses in question, and offers several observations on them : among others which are very material, that of computing the seventy weeks by *lunar years* is not the least ; though other critics have proposed the same method of computation before Michaelis. In the 25th verse instead of *septem*, which has been the more general reading, following the Hessian volume, he inserts *septuaginta*, which produces a great alteration in the prophecy : but we will lay before our Readers the whole of his version :

Septuaginta tibi hebdomades promittuntur, urbi gentique tuæ felices et prosperæ, quibus ab idolatriæ crimine purum se præstabit. populus, sacrificia offerentur, antiqua redibit pietas morumque probitas, vasicia Jeremiæ implebuntur, eventusque obsignabuntur dicta prophetarum, reditum populi promittentium, templumque inaugurabitur et ungetur. Hæc autem ut plenius etiam atque accuratius scias numera tibi et bene distingue tres temporum periodos, ab hujus ipsius de reedificanda Hierosolyma oraculi promulgatione, usque ad Messiam et imperatorem [Titum Vespasianum] fluxurorum ; [Primam] Septuaginta hebdomadum : [Secundum] Septuaginta annorum : [Tertiam] LXII. annorum. Aedificabitur autem Hierosolyma, primo in vici morem, deinde et urbs munita moenibusque cincta. Succedent autem iterum calamitosa tempora, sub quorum finem, nempe post illos, quos dixi, LXII. annos, Messias interitum rebus adferet, judiciumque habebit, atque ipse, cum imperatore venturo, urbem et sanctuarium evertet.

For the satisfaction of the mere English Reader we shall add the following translation of the above paragraph :

Seventy Weeks of happiness and prosperity are promised to thee, to thy city and nation, during which the people shall preserve themselves from the crime of idolatry, sacrifices shall be offered, ancient piety and probity of manners shall return, the prophecies of Jeremiah shall be fulfilled, and the declarations of the prophets promising the restoration of the people, shall be attested by the event, and the temple shall be rebuilt and consecrated. But that thou mayest be more fully and accurately acquainted with these things, number to thyself and carefully distinguish three periods of time, from the promulgation of this prophecy concerning the re-edification of Jerusalem, even unto the Messiah and the Emperor [Titus Vespasian] : [The first] Seventy weeks ; [The second] Seventy years ; [The third] Sixty-two years. Jerusalem shall be rebuilt, first in the manner of a street, then as a fortified city encompassed with walls. But calamitous times shall again

again facied, at the end of which, namely after the fifty-two years which I have mentioned, Messiah shall bring on destruction, and shall exercise judgment, and he, with the Emperor, who is about to come, shall overthrow the city and the sanctuary.

We shall add to the above a translation of some general remarks on these verses, which we find in the second letter. Speaking of the *seventy weeks* in the first part of the prediction, it is observed, 'these are 490 lunar years, 474 or 475 solar ones, which flowed from the first publication of the oracle to the year of the world 3941, during which period the Jewish affairs were in an improving state, the city and temple being restored, the people living comfortably under the Persians, and keeping free from idolatry; afterwards they gained favour with Alexander and most of his successors, and when the Syrians began to molest them, after some victories, they recovered their rights: the year 3941 was the conclusion of this prosperous state, for in this year Jerusalem was taken by Pompey, and the people became subject to the hard and perpetual dominion of the Romans.'

After these reflections on the *seventy weeks*, it is only requisite to take notice of the observations on the two latter of the three periods mentioned in the farther part of this prophecy. The second period is said to be *seventy years*.¹ That is, 67 or 68 solar years, reaching (according to Usher) to the year 4009, in which year Judea was reduced into the form of a province, and the first census was made under *Quirinus*.

The third period is sixty-two years, 'That is, 60 solar years, extending to the year 4069, or of Christ 66, on the conclusion of which year the Jewish war immediately commenced, in which the Messiah, employing the arms of Vespasian and the Romans, utterly destroyed the Jewish city and temple; overturned their sacred things and the whole commonwealth.'

The latter part of the prediction our Author leaves in an imperfect state; we shall insert it as it appears in his work—
Festnabitur autem hujus belli finis, et septennium. Hujus septennii medio desinent sacrificia, et super templum veniet vestigator et But the end of this war shall be hastened, and seven years. In the midst of the seven years the sacrifices shall cease, and the destroyer shall come upon the temple and

On these imperfect sentences we have the following short remarks; 'Jerusalem was attacked with an incredible fury, and speedily taken, even beyond the hope of Titus Vespasian. The war lasted seven years, and in the month of July; A. D. 73; the sacrifices failed because the besieged could not be supplied with victims.'

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We have thus laid before our Readers a short view of this ingenious Writer's explication of the prophecy: his labours have been well employed, and his work certainly merits a careful attention: he hopes to be able himself to improve it, particularly by means of the Septuagint version of Daniel, now publishing from a manuscript at Rome, and that he may obtain other assistance for this purpose. He does not confidently propose his interpretation as undoubtedly certain, and in regard to the latter part of the paragraph, he thinks it so dishonour to acknowledge his ignorance, though he trusts that a farther critical enquiry may throw greater light on it.

MI.

ART. V. Sermons of the late Reverend John Orr, D. D. Archdeacon of Ferns. Prepared for the Press by the Author. 8vo. 3 Vols. 15 s. Boards. Cadell.

THE preface to these volumes, dated in October 1765, shews that the discourses they contain have been long ready for publication, though it was not to take place till after the decease of the worthy and well known Writer. He confesses his apprehension that to add to the multitude of sermons already extant may carry the appearance of rashness and indiscretion: at the same time he trusts that amidst the dissipation of the age, with the wretched coldness and indifference of many not of the worst of characters, in all matters of a serious nature, and the prejudices of others, there are a few, perhaps more than can easily be known, who will be glad to have any writings put into their hands, that can convey any wholesome instruction into their minds, and contribute to their establishment in good principles, or that can heighten their esteem of religion, and quicken their approbation and relish of virtue. For the use and service of such, therefore, these sermons are now made public.

To the above-mentioned motive the Author adds another, viz. that as he had taken considerable pains in preparing several of these discourses for the instruction and entertainment of serious and good minds, he did not chuse that the use of them should be confined to the small circle to which they were at first delivered; but was willing that all who are pleased to look into them, should have any benefit or advantage which they are capable of affording.

The concluding sentences of this preface discover the unaffected piety and integrity of the Writer's heart, together with that serenity and hope in the prospect of futurity, which the practice of true religion alone can inspire and bestow.

As the Author hath now got into a period of life and state of health which will not permit of his being much more useful,

ful, nor probably of his continuing much longer in the present scene; he thanketh God, that under increasing infirmities of body, and an apprehension of his approaching dissolution, he possesseth his soul in patience and serenity, and hath the most sincere consolation and joy, from a reflection on his having laboured for by far the greater part of his life, with at least an honest zeal and assiduity, in the service of religion. He cannot, indeed, flatter himself with the thoughts of having been actually the author of much good, by all his pains and diligence; but of a hearty good will to the best of causes, and of well-meant endeavours to have served and promoted it, he is fully conscious. And upon this foundation, notwithstanding his defects and failings, of which he is very sensible, and which are the matter of his unfeigned humiliation and mourning, he presumeth to look up, with an humble hope, to the supreme judge of his conduct, and arbiter of his fate; *waiting for his mercy, through Jesus Christ, unto eternal life. Amen.*

The honest and pious spirit manifested in the above passage runs through the sermons, which are rational, sensible, and ingenious: they are plainly but agreeably written; and all of them have a practical tendency: they are calculated to inform the understanding, to convince the judgment, and to fill the heart with an ardent zeal for the advancement of true religion and virtue. The Author sometimes finds it requisite to take notice of disputable points, but he seldom dwells on them long; and it is evident that he is far from being a Calvinistical, or what in common acceptation has been styled an *orthodox* Christian.

The confined limits of our Review, and the increasing number of our new publications, will not admit of *many or long* extracts from these sermons, however valuable we may deem them. A few passages, nevertheless, may be selected; from whence our Readers will be enabled to form their own judgment of the Doctor's manner, and the merit of his compositions.

The second sermon in the first volume is entitled *the true Good of Man*, from Eccles. ii. 3. It concludes with the following reflections:

‘From all that has been said, I think it is abundantly plain, what should be the principal care and business of mankind, even the raising all virtuous or morally good affections in their hearts, and the exerting them in a constant course of all piety, justice, and humanity. This is what our conscience, the highest principle in our nature, above all things approves and recommends, and what our reason and experience assure us is the most effectual means of promoting our greatest happiness. This therefore it may be justly expected will be the thing, in which we *will* chiefly employ ourselves. It is certain we cannot do otherwise

wife without violating the law of our nature, and acting the most imprudent and inexcusable part *that can be*. The conduct of those persons is exceedingly contemptible, how much soever many be disposed to think otherwise, who instead of making it their main concern to improve in themselves those dispositions, which are the true excellency and happiness of their nature, give themselves up to idleness, or the pursuits of trifling amusements and diversions, which are of no worth and use to them, but serve only to waste their time, which might be laid out to very valuable purposes; or who are fond above all things to become remarkable for those qualities and ways of living which the world accounts polite and fashionable, though every man of common reflection may soon see that they have but little connection with the things which are really lovely and honourable, and that the pleasure which they afford is very fantastical and uncertain; or perhaps who are wholly intent on heaping up riches, or acquiring fame, power, and grandeur in the world, not with a design to employ these advantages in promoting the honour of God and the happiness of mankind, but merely to satisfy their desire of possessing them; all these pursuits are very different from the great end and business of life, and men by going into them shew great inadvertence and weakness, and very often great depravation and corruption of mind, and find in the conclusion that they have not consulted their own happiness so well by them, as they might have done by another course of action. The only way to discharge the business which most properly belongs to us, and to attain to that perfection and happiness, which our most gracious Creator, by the frame of our nature, has designed for us, is to lay out our chief care in making our hearts and tempers good, or in the practice of all religion and virtue, and to make all the other affairs in which we engage subservient to this. When we do so we answer the end for which we were made, act up to the dignity of our beings, and lay a sure foundation for our enjoying the greatest tranquility and satisfaction. And that we may manage this design successfully, it will be useful to satisfy our minds, on rational grounds, that the improving ourselves in virtue is indeed our principal concern, a thing of the highest excellency and utmost importance to our happiness. If we were fully persuaded of this, and had a strong sense of it frequently recurring to our minds, it would prevent our following any mistaken course of life, or stop us short if we have entered upon it, and would engage the strongest passions and affections in our nature in the pursuit of virtue, and make us earnest and diligent continually to increase in it.

The thirteenth sermon treats *Of the Sabbath, from Mark iii. 27.* Concerning our obligation to observe which the Preacher remarks:

‘ Excepting

Excepting what was peculiar to the Jews in the institutions we seem to be as much bound to the observation of it as any persons ever were. We are as much concerned, as any men can be supposed to have ever been, to set some time apart for worshipping him who made the heavens and the earth, ourselves, and all other things contained in them, for contemplating and adoring his perfections discovered in his works, and for expressing all that homage, duty, and obedience to him, which, as his creatures and the subjects of his most wise and righteous government, we owe to him; and on which we may likewise indulge ourselves in a state of ease and freedom from our worldly cares and anxieties, and allow to labourers and servants, and to the cattle, a necessary refreshment and cessation from bodily toils and drudgeries. In all this there seems to be something strictly moral, which is equally obligatory on all men, and in all ages whatsoever. And as to devoting particularly a seventh part of our time to these purposes; it is, first, plain that this is in general a very fit proportion of time to be dedicated to these uses, as we find in experience it neither takes too much off from the business and duties of common life, nor leaves too great an interval for religious impressions to wear away: it is likewise evident, that it is necessary that the time which is to be set apart for religious contemplation, and the worship of God, and for giving rest to man and beast, should be ascertained by some competent authority: since otherwise it would never be observed with any order and regularity: and, as it appears from the best light we can have into a matter so remote, and of such great antiquity, that a seventh day was from the beginning, allotted to these ends, by him who knew best what was most suited to the nature and necessities of men: as the same appointment was renewed and continued under the law, and has been always observed under the Christian dispensation; we may very well conclude that we are obliged, by an authority more than human, to dedicate one day in every week to religious exercises, and the solemn worship of God, and to the giving ourselves, and those who are under our power, some ease and refreshment after the hurry and trouble of worldly business. Moreover, as the observation of one day in seven, as a time of sacred rest, is of purely positive appointment, our obligation to observe it as such must be always understood to be accompanied with the tacit exception, that the observation of it will interfere with no moral duty, with no necessary act of self preservation, nor any urgent call of humanity and charity: for if it should in these, as it sometimes may, with any of these, our obligation so it would for the time cease, according to the natural order of our own minds respecting the subordination of all moral and political duties, to those which are moral and in their own nature good,

good, and likewise the express decisions of our Saviour, in this very case of keeping the sabbath, which we meet with in several places of the New Testament.

The first sermon in the second volume is entitled, *Natural Religion a Prerequisite to the Reception of Christianity*, from John vi. 45. From this discourse we shall select a short passage:

‘If our Saviour’s determination in the text be just, that *every one, that hath heard and learned of the Father, cometh to him*; or, that whoever is well instructed in the principles and duties of natural religion, and hath an affectionate, practical regard to them, is prepared to receive his doctrine, and to commence his disciples; or, as he expresses the same thing in another place, *that, if any man doth the will of God, he shall know of his doctrine, whether it be of God, or whether he spoke of himself*: if this, I say, be a true determination, it is plain that no man, who has the gospel, with the proofs of it fairly laid before him, can reject it, without a defect either in the persuasion of his mind as to those truths and principles which the original light of nature teaches, or in the attachment of his heart to them. This, it is certain, cannot affect those, who, though they may live in countries *Christian*, yet never had either real Christianity, or the evidences of it fairly proposed to them. But if any man, in a *Christian* country of liberty, and in an age of knowledge and enquiry, who admits and receives the doctrines of natural religion, rejects the gospel, or doubts its truth, it may surely be questioned, and should be well considered by himself, whether in doing so, he acts consistently and innocently? Whether his incredulity, or scepticism, with regard to Christianity, be reconcilable with a due zeal for those principles which he professes to believe, and acknowledges to be of importance for the good conduct of life, since the doctrines of the gospel are plainly founded on these principles, and are a great improvement of them, and *seem indeed to be wanted* for giving them their full force and efficacy for governing the practice and conversation of the greatest part of mankind. And whether his hesitation in admitting the truth and divine authority of the gospel, be really owing to a want of evidence to satisfy him as to these points, after a due consideration of what has been frequently advanced to make them out? Or whether it may not rather proceed from some latent prejudices, or at least from indolence and inattention, from a neglect of enquiring and examining, which alone, in a matter of such high moment, must have something greatly blameable in it, and may be attended with very unhappy consequences.

The few words, in the above paragraph, which we have put in *italics*, appear to be but a cool manner of speaking, on the important revelation, and badly comports with that sense

of its value which Dr. Orr elsewhere, and frequently, expresses. Whether the explication which, after Dr. Clarke and others, he has given of the text in John is really its genuine sense, we shall leave to the consideration of our Readers; only it may be observed, that the fact seems to prove this acquaintance with the principles and duties of natural religion not to be *essential* to the reception of the gospel, since it must be supposed that numbers of those who embraced the Christian revelation were very ignorant on these subjects.

The eighth sermon treats *Of the Influence of the Holy Spirit on the Minds of Men* (Luke xi. 13.) * I think it plain, observes this Writer, that the Christian religion offers the assistance of the Holy Spirit to all who sincerely desire it, and are willing to use and improve it for the amendment of their tempers, and for the good government of their lives:—As to the degree of strength with which this influence is exerted: we are not to conceive of its operation, as a blind violent impulse, bearing down the natural powers and faculties of men, and acting and carrying them like machines, they know not whither. In the most extraordinary conversions which are mentioned in scripture, a regard was always had to the human faculties, and the natural order of their acting; the happy change being effected in those, and to whom the Spirit communicated an uncommon measure of grace, by means of just and clear notions conveyed into their minds, and rational motives applied to their wills and affections. And in the ordinary operations of the Spirit, this regard is still more plainly preserved: for by these nothing is done for the reformation of men, that looks any way like a force on our faculties, but the whole is brought about by methods the most consistent with our nature that can be. Such as the raising a true sense of things in our minds; giving us deep impressions of the excellence of virtue, and lively apprehensions of the love of God and Christ; and fixing our attention on that happiness which the gospel promiseth to the good and virtuous, and on the punishment which it threateneth to the wicked and disobedient. By these methods, so agreeable to the constitution of human nature, the conversion and reformation of men are accomplished, as must be plain from experience, as well as from the doctrine of holy scripture, which always represents the word of God, the several rational principles, motives, and arguments which it contains, as the seed sown by the Spirit in our hearts, from whence all the fruits of piety and righteousness proceed. These good sentiments and impressions which the spirit *raises*, these lively apprehensions which he gives us of the principles and obligations of Christianity, are stronger or weaker in proportion to the difficulties that we meet with in religion, and according to the nature of the particular services
expected

expected from us. But they will always be effectual in us for all the purposes of religion and holiness, if through our own folly and obstinacy we do not suffer them to languish and decay."

In his sermon on *Trinity Sunday*, from *Eph. ii. 18*, the Author briefly considers a disputable and difficult subject. His account of 'the three divine persons concerned in the œconomy of our salvation,' he draws from the scripture: and though he differs, in his short explications, from what is delivered in human creeds, and established articles, he plainly proves himself to have been a Christian, and what is sometimes called, an *evangelical* preacher.

The eleventh sermon in this volume, *On the Importance and Excellence of the Office of the Christian Ministry*, is very sensible, and full of important instruction; and the discourse which follows it, intitled, *The Ministry of the Gospel a Co-operation with Providence*, and preached at the consecration of the Bishop of Killala, is also a good one.

The third volume contains some excellent discourses, but we have room only to mention their subjects. The first treats on true and false notions of happiness; and is intended as an introduction to the eight which follow, and which treat on the beatitudes. The character of Christians, as the salt of the earth, and the light of the world, is drawn in the two next sermons. In the 12th and 13th, which close the volume, the Doctor has displayed the dignity and honour of the matrimonial state; with the evil and danger of whoredom and adultery. These two last-mentioned discourses are introduced by a separate preface, as are also those on the beatitudes of our Saviour.

Hi.

ART. VI. *The Elements of Speech*. By John Herries, M. A. 8vo. 4s. Dilly. 1773.

MR. Herries, in his introduction, informs us that there are in this treatise 'many observations that have not been advanced by any other author;' and, indeed, we cannot but allow his claim to originality in many respects. For instance, we believe that no other Author has advanced an observation like this, that *to learn to speak well; will, in the end, make a man a hero*. As the passage where this occurs seems to be intended as a specimen of the Author's rhetorical powers, we dare say we shall gratify him by quoting it:

'We intend to conduct the young speaker from lower degrees of perfection to higher, till at last he is enabled to display, to the best advantage, all the riches of language, the charms of voice, the powers of the understanding, of the imagination, and of the passions. But before he arrives at that illustrious

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height of excellence, there are many obstacles to remove, many difficulties to surmount. The way, at first, may appear rude and uncultivated. The craggy steep, the thorny maze may damp his courage, and retard his progress; but if he travels on with unremitting ardour, the hardships of his journey will gradually diminish. A delightful prospect will shortly open, every sense is sweetly soothed, a new vigour animates his soul; at last he gains, exulting, the long wished-for summit, he reflects with pleasure on the toils he has past, and takes his distinguished seat among the HEROES of antiquity.

Exclusive of the ridiculous idea that a man, by learning to speak properly, shall be entitled to a seat among the heroes of antiquity, this is, certainly, loose, ill-textured, tumid, and flimsy writing. No objection, however, against his treatise should arise from the inelegance of the Author's composition. It is not on eloquence, but on elocution, that he writes, for the elementary and mechanical part of which his inability as a writer will by no means disqualify him*.

Mr. Herries is very full and systematic on his subject. He has divided his treatise into two parts. The first consists of seven chapters: 1. On the Organs of Speech. 2. Illustration of the Elements of Speech and vocal Music in the Plan. 3. The Alphabet. 4. Cultivation of the Voice in Children. 5. Impediments in Speech. 6. Deaf and Dumb taught to speak. 7. Origin of the simple sounds.—From this part we shall select what seems to promise the greatest utility, the chapter on the Cultivation of the Voice in Children:

Very few subjects of late have been more fruitful of authors than that of the English language. Mr. Sheridan roused the public attention to it; and Mr. Rice followed him into the same field: which they both seem now to have quitted, and to have retired, each to his original profession. The subject, however, has been frequently taken up, in various forms; and it now appears in that of *Elements of Speech*. Mr. Herries has trod so far in the steps of the above-mentioned gentlemen, as to give the public a course of lectures on oratory; and it is very possible that these Elements may comprehend those lectures, revised and corrected. We presume so, because they seem to answer to the advertisements which we have seen in the papers; but we have never attended his lectures; nor is even his person known to us: so that it is impossible that we should have any prepossession against him, nor should we wish to throw out one word which might tend to discourage him as an Author, did we not apprehend that his method of instructing would, in several respects, rather serve to increase than to remove the difficulties of our tongue. It is, indeed, a bold attempt in a *North-Briton*, to erect, in the capital of the kingdom, the standard of the true pronunciation of the English language!

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“ The proper exertion of any faculty, either bodily or mental, is the result of long attention and practice, directed by the best example. Nature leaves us in a rude and uncultivated form, it is our business to polish and refine ourselves. Nature gives us the organs, it is ours to acquire the skilful performance upon them.

“ Every creature that we know arrives much sooner than man at the perfect display of his powers. The first species of voice in the infant, is that of *CRYING*; a language the most tender and pathetic to excite our compassion and prompt our care. It is a considerable time before the muscles of the larynx are adapted for the modulation of *MUSIC*, or those of the tongue for the pronunciation of *LANGUAGE*. But whenever they arrive at that state, the utmost care should be taken to form their voice aright. Every bad habit may be easier prevented in the young than removed in the adult. When the organs are tender and flexible, they may be moulded as we please. The mode of utterance which we contract at this period, generally remains with us through life. Children have a strong propensity to imitate what they hear; for that reason, those who are employed to teach them should attend to the following hints, *viz.*

“ I. As all speech or language is only the successive pronunciation of the articulate sounds; and as the vowels, half-vowels, and aspirates, have an independent sound of their own, let them be taught to pronounce each of them separately. For instance, let the following lines be spoken thus :

The spacious firmament on high,
With all the blue etherial sky,
And spangled heavens, a shining frame,
Their great original proclaim.

“ Each of these divisions represent only one sound, except when a mute is united. In that case alone should the child be allowed to pronounce two sounds at the same time. Instead of saying *el, em, est, ar, ve*, let him be taught to utter only the simple sounds *l, m, s, r, v*. These are equally perfect when separate as when combined. The word length, which contains only four sounds *l e n g t h*, is usually spell'd thus, *el ee en gee tee aitch*. Here, instead of four, there are no less than THIRTEEN sounds uttered. How can the child imagine that *ng* and *th* have each of them but one sound? Why do we call in the aid of articulations which are foreign to the word? What similarity is there between the simple sound of *ng* and the mix'd articulations of *en* and *gee*, or between *th* and the sounds of *tee* and *aitch*?

“ To remedy this inconvenience in our mode of spelling, which is so tedious and embarrassed, let the child be taught to pronounce every half-vowel and aspirate entirely unconnected with any vowel. For instance, in *æ* let his lips be shut before any sound is heard. In *l* let the top of the tongue be first of all applied close to the upper gum, and then will be produced the articulation clear and unmix'd. In short, let every sound except the mutes be uttered in their most simple form. On this one principle depends all the propriety and gracefulness of pronunciation.

‘ II. Another error in the mode of teaching children to read, is that of directing their attention to distinguish the letters by the eye, instead of the sound of them by the ear. Hence it is, that when they can name at first sight every letter, and distinguish the form of *a* from *e*, *p* from *b*, &c. they naturally imagine that they are perfect in their task. The great impropriety of this method will appear by attending to our view of the alphabet in the last section, where we find several of the letters representing various sounds. If, therefore, the child judges by the eye, he can never be able to discover the difference; if he judges by the ear, he can never be deceived. Why should he be troubled with the *FORM* of the letters till once he has acquir’d the *SOUND* of them? Why should he be taught to *READ* before he is taught to *SPEAK*. The latter can be acquired at a very early age; and when once he is able to pronounce the sounds, syllables, and words themselves, he will easily be taught to distinguish the marks by which they are represented in writing.

‘ III. Another custom that injures the voice of children, is that of repeating long speeches or poems with rapidity and indistinctness. He generally who can read or recite *FASTEST* thinks himself the best scholar. This practice, which is established with a view to cultivate the *MEMORY*, must inevitably prevent and enfeeble the action of the organs. The simple sounds, instead of being articulated with energy and justness, are all mingled in a confus’d jargon. If you wish that your children should one day distinguish themselves as public speakers, let this pernicious habit be avoided. Never allow their servants, nurses, or companions to speak before them in a hurrying and imperfect manner. They will naturally imitate what they most frequently hear. Never let them speak in a languid or restrain’d manner. Let the action of their jaw be free and open. Let their lips and tongue be compressed with energy in their different positions. For, as the fingers by a constant and active performance upon an instrument, acquire a readiness and command which they had not before; so the organs of speech, and especially the muscles of the tongue, receive a new force and facility from the practice of a just pronunciation.

‘ Thus we have proposed three objects to be attended to, in the mode of cultivating the voice in children, *viz.* to pronounce each of the articulate sounds by its own independent power; to distinguish them by the ear, and imitate them by the voice, before they are acquainted with their marks in writing; and lastly, not to injure their pronunciation by an utterance too hasty and indistinct. If these few rules are regarded, their voice, as they grow up, will increase in strength and harmony. They will be free from all that weakness, obstruction, and defect in speech, which are generally the consequence of a neglect in this useful part of education.’

We shall not dispute with Mr. Herries the method here recommended; but we apprehend that the consequences he deduces are by far too general, and too important for the very limited premises, one part of the precept being merely negative, the other very simple, and calculated for little more than to facilitate the acquisition of reading.

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The second part of the treatise contains eight chapters: 1. Exercise of the Breath. 2. Strength of Voice. 3. Graceful Pronunciation. 4. Gradation and Extent of Voice. 5. Medium and Management of the Voice. 6. Harmony of Speech. 7. Emphasis or Propriety of Speech. 8. The Pathos of Speech.

The observations on the Medium and Management of the Voice appear to us to be the most valuable part of this treatise. Some of them, therefore, we shall lay before our Readers, not doubting but they will be acceptable to that numerous part of them whose profession it is to speak in public;

‘ There is in every voice a certain pitch or key in which we can speak with the greatest energy and ease. Whether it arises from the structure of the organs, or from the power of cultivation, we find an amazing variety in this natural pitch in different voices. Should a person of a nice-discerning ear attend to a number of people, even of the same sex, conversing together, he will scarcely find two of their voices exactly in unison. It is the office of every public speaker to know precisely that peculiar pitch of voice which is most natural to him. He may discover it by the following method. Let him fix upon any one sentence, and first pronounce it in the very tone which he uses in conversation. Let him preserve the same tone, but increase the exertion. At last he will find that he can speak much louder and stronger in the key of common conversation, than in any other. That is the MEDIUM of his voice. Nature directs us to speak in that tone which is the most graceful and easy. In short, if we wish to appear to advantage in any public address, we must divest ourselves of all our READING TONES which we caught at school. These are generally much HIGHER than our natural pitch. Our own ear and judgment will direct us in that which is the most proper.

‘ But let it not be thought that this rule for preserving the medium of our voice is in the least inconsistent with the use of that variety of keys which we have recommended in the last section. By no means. We find, that although a singer can perform the same air of music, with great propriety, in many different keys, yet still there is one which may be called the master or predominant tone, which is the most easy to himself and most agreeable to others. That is the tone, whether he sings treble, tenor, or bass, which is the medium of his voice. It is the same in speaking. It must be acknowledged, however, that an accomplished singer or speaker may exert his vocal powers with great command, in more keys than one. Those immediately above, or immediately below his medium, will be the most natural and pleasing.

‘ But suppose a speaker preserves his voice in its proper pitch, will it not injure the harmony of his cadence and modulation? Quite the reverse. We observed just now, that a singer could perform the most varied and extensive piece of music in any particular key. Why then may not the speaker, in the same key, introduce all the cadence and harmony which belongs to the graceful pronunciation of any one sentence? The modulation of a sentence is in general not so extensive as that of a song. Dionysius Hallicarnassus has observed that the voice in speaking never rises higher, nor falls lower, than three

notes and a half. This we shall examine more particularly afterwards. But be it as it will, we must grant that if a finger can exert the most extensive modulations, and yet retain his medium, a speaker may certainly exert his modulations (which are much more confined) with equal ease.

From these arguments it is very obvious, that to preserve the medium, and to speak in a monotony, are very distinct things. The one has no variation of tone, the other admits of every possible degree of it. If therefore the natural pitch of the voice is consistent with the HARMONY of speech, it must evidently promote the PROPRIETY and COMMAND of it, and that for the following reasons.

The true criterion of just speaking is, when each of the articulate sounds is uttered forcibly and distinctly. But we find that whenever we go beyond our natural pitch, we lose the command of articulation. Our tones are weak, shrill, and broken. Every excess of passion has a tendency to straiten the glottis, and render the voice more acute. This we may observe in the sharp, hurrying voice of anger, the plaintive wailings of grief, the clear-gliding warblings of joy. If, therefore, a public speaker is deeply animated with his subject, his voice insensibly ascends, and sometimes is carried to such a pitch that he loses all command of it. Cicero informs us, that when Gracchus, an eminent pleader at Rome, was in the vehement parts of his discourse, his voice became too high and squeaking. To remedy this inconvenience, he placed a servant behind him, with a pitch-pipe in his hand, who, at such a time, sounded a note in unison with the medium of his voice, on which he immediately descended to his usual sweetness. A speaker of a lively imagination finds a greater difficulty in retaining the proper key of his voice, than in any other branch of his art. His powers of sensibility are apt to hurry him beyond the command of reflection or of just pronunciation. It was from that consideration that my Lord Bacon, in some part of his works, has advanced this very singular maxim, viz. that a public speaker should not in reality feel so deeply what he utters, but only *APPEAR* to feel, because if he is *REALLY* affected to such a degree, the force of nature will overpower his faculties, and perhaps deprive him altogether of voice, as we observe in sudden frights, violent rage, melancholy tidings, &c. which sometimes produce convulsive, or even apoplectic fits. Although this principle is perhaps carried too far, yet we find that there is no quality so difficult to be attained as the proper command of the medium of our voice in the midst of the most animated emotion. How important then is the rule of the great Shakespeare, "that in the very torrent, tempest, and even whirlwind of our passion, we should acquire and beget a temperance that may give it smoothness." Our injunctions concerning the management of the voice are not intended to curb the impetuosity of nature, but only to direct it properly. The WHIRLWIND of passion must still be allowed to rage, but Judgment, all serene and watchful, should sit at the helm, conduct the blast, and prevent it from rising to an excess.

The true end of eloquence is persuasion; but when we behold a speaker so agitated by the enthusiasm of his feelings, that he seems to have lost the command of his utterance, we regard him as under the

the influence of frenzy or madness, and will scarcely allow ourselves to be affected by him. But when he gives way to all the strength of emotion, and at the same time preserves the propriety of speech and key, then it is that his animated address will appear the result of immediate conviction, and force its way irresistibly into our hearts. This rule concerning the management of the voice is so little regarded, that almost one half of our public speakers are either destitute of variation of tone, or when they happen to be animated, they lose all command of their vocal powers.

To prevent both these inconveniences, let the utmost care be taken of the tones of young persons when they are learning to read. Then it is that the simple and natural mode of conversation is generally laid aside, and one adopted in its stead which is imitative, affected, and artificial. Amongst other improprieties in cultivating the voice in children, there is none more pernicious than the custom of teaching them to read in a much higher key than when they speak. I have often observed a person who, when conversing on some serious subject with the most agreeable propriety, chanced to take up a book where perhaps the same subject was treated. Mark the contrast. He begins to read. His voice is elevated two or three notes higher. It is quite unnatural and affected. Is it not strange that we should imagine reading to be an exertion of the vocal powers different from speaking? If we use the same words, and are animated with the same feelings, should not we express them in the same manner? Whether we receive our ideas from the ear as in conversation, or from the eye as in reading, or from the memory as in reciting, ought we not still to utter them in that pleasing variety and command which nature directs?

But the most pernicious consequence of this unnatural mode of reading is, that the very same tones are used in public speaking. Our clergy, who, from their profession, and the topics they speak upon, ought to wear unrivalled the palm of eloquence in this kingdom, have in general so confounded the idea of reading and speaking, by using the one for the other, that they perform both in the very same manner. Whether a discourse is read or repeated, the natural medium of the voice is in general laid aside. One thing is remarkable, that when a person is to address a large audience, he often elevates his voice to a HIGHER pitch, instead of speaking in a LOUDER or stronger tone. We have already observed that the voice becomes smaller, and consequently weaker, in proportion as the larynx ascends and the glottis contracts. What custom then can be more injurious to the purposes of speaking than to degenerate into a squeaking, inarticulate tone, at the very time when the voice should be exerted with vigour and fulness? If therefore the speaker wishes to be heard at an unusual distance, let him rather pronounce in a lower key than in a higher. Let him strain every sinew, and put forth all his bodily strength, but never let him violate the firmness and propriety of articulation. I have often wondered that an object so important as the key of the voice should be so much neglected. Every musician knows the exact pitch of his instrument, and can sound it from the lowest to the highest note; and shall less care be taken to ascertain the compass and adjust the harmony of those

wonderful organs which, when skilfully used, are a thousand times more expressive and pleasing than the best imitations of them that ever the world saw? Shall the various powers of the body be entirely at command in the most common mechanical art, and shall a faculty so noble and commanding as that of speech be left to exert itself ungoverned and at random? The first rule is to preserve that medium or peculiar key of voice which is so little studied and still less reduced to practice.

Yet, after all the efforts of art and instruction, Nature must be the leading agent. There are voices which no art can teach to sing; and it is the same with regard to elocution, which Cicero not improperly calls *cantus obscurior*. The command of modulation, and the variety of inflection, are never to be attained by those whose organs are capable of emitting only uniform and unelastic sounds.

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ART. VII. *The History of the Life of Nader Shah, King of Persia.*

Extracted from an Eastern Manuscript, which was translated into French by Order of his Majesty the King of Denmark. With an Introduction, containing, I. A Description of Asia, according to the Oriental Geographers. II. A short History of Persia from the earliest Times to the present Century. And an Appendix, consisting of an Essay on Asiatic Poetry, and the History of the Persian Language. To which are added, *Pieces* relative to the French Translation. By William Jones, Esq; Fellow of University College, Oxford, and of the Royal Societies at London and Copenhagen. 8vo. 6s. bound. Cadell. 1773.

IN the Appendix to the 42d volume of our Review, p. 508, we gave some account of Mr. Jones's French translation of the original of this Persian History of Nader Shah, in two volumes in quarto. Of the present abridgment, in *English*, of that curious History, the following account is given by the very learned and ingenious Author, in his excellent Prefatory Discourse on the Duty and Qualifications of an Historian:

Speaking of Mirza Mahadi, the original Author of this history of the celebrated *Cromwell of the East**, Mr. Jones is disposed to grant that his testimony is not wholly free from suspicion; but then he very justly remarks, that the narrative of the Persian historian must necessarily be more authentic than

* We have been struck with this idea of comparison; which, however, does not seem to have occurred to Mr. Jones;—or, perhaps if it did offer itself to his notice, he rejected it, in favour of what he deemed a nearer resemblance. He has drawn a parallel between the characters of Nader Shah and Gustavus Vasa; but we fear the pure principle of patriotism was not equally evident in both these heroes, although there is confessedly something similar in the general out-line of their histories.

that of our travellers, who could not possibly be acquainted with the facts which they so confidently relate.

Mirza Mahadi, we are informed, was the personal attendant of his hero, in many of his expeditions, and was an eye-witness of the actions which he describes. It is probable, indeed, as Mr. Jones confesses, that the historian's attachment to the 'Deliverer of his country,' might induce him 'to paint Nader Shah in brighter or more pleasing colours than he deserved; to cast a veil over the deformities of his character, and to present us only with the beauties of it;' but, he adds, 'as the work was finished after the death of the monarch, and as it passes a very free censure upon the latter part of his life, we may reasonably conclude that the Author delivers his real sentiments; though his veneration for the memory of so extraordinary a man, often betrays him into expressions which border upon the meanest flattery.'

With respect to the style of the original, our ingenious Orientalist observes, that 'the Persian language has declined so much from its original purity, that no great elegance could be expected from Mirza Mahadi.

'The work, nevertheless, he adds, is genuine, and may be recommended as a curiosity;' yet he freely confesses, that had he been left to his own choice †, it would have been the last manuscript in the world which he should have thought of translating: 'out of so many Persian books of poetry, ethics, criticism, science, history, it would have been easy to have selected one more worthy of the public attention; and the works of Hafez or Sadi might have been printed for half the expence, and in half the time.'

Our Author hath since, however, been inclined to try whether this Asiatic history might not appear to better advantage without the stiffness of a verbal translation; with which intent, says he, 'I drew up a short abstract of it in my native language: I stripped the original of its affected flowers and ornaments, and here present the English reader with all the interesting facts in a plain and natural dress; but, in compliance with Tully's rules *, I have in some places ventured to interpose my own judgement upon counsels, acts, and events; have preserved the

† Mr. Jones appears, indeed, to have undertaken the work with sincere reluctance; but there was no resisting the repeated applications of a crowned head. The King of Denmark, too, at that time, stood very well in the esteem of the English nation.

* Alluding to the set of primary laws for the conduct of an historian, which Cicero laid down at the time when he was meditating an History of Rome; and to which he himself proposed to conform. These rules he puts into the mouth of Antonius; see *De Orat.* lib. ii.

order of time without anticipation or confusion; and have occasionally interwoven the description of remarkable places; taking care to assert nothing of any moment without the authority of the Persian to support it, and not to run after the false gleam of conjectures and reports, by which most of the writers on the same subject have been led. After all, I am far from expecting, that this little work will give me any claim to the title of an Historian: when I compare my piece, not only with the *idea* of Cicero, but even with the productions of others, I am like the drop of water, in the fable of Sadi, which fell from a cloud into the sea, and was lost in the consciousness of its own insignificance. The chief merit of the book, if it has any, consists in exhibiting in one view the transactions of sixty years in the finest parts of Asia, and in comprising in a few short sections the substance of a large volume. Life is so short, and time so valuable, that it were happy for us, if all great works were reduced to their quintessence: a famous scholar at Leipzig proposed to reprint the vast compilation of M. d'Herbelot enlarged to the double of its present size; but he would deserve better of the learned world, if he would diminish it to a fourth part of its bulk, by rejecting all its repetitions and superfluities.'

To this abridgement of the life of Nader, Mr. Jones has prefixed a succinct but very useful *description of Asia*, and particularly of the *Persian Empire*, 'that the Reader, upon opening the History, might not find himself in a country wholly unknown to him; and that he might be prepared for the Oriental names, which in such a work could not possibly be avoided, and are not easily accommodated to an European ear.'

In this introductory discourse on the *Asiatic Geography*, and in the *Short History of Persia*, so necessary, by way of prelude, to the story of Nader Shah, our Author confesses his obligations to the celebrated work of *M. de Herbelot*; from whom, however, nothing, he declares, has been copied, which has not, also, been found in several manuscripts. 'Our materials, says Mr. Jones, were taken from the same originals; and it is natural for two persons, who search the same mine, to meet with the same kind of ore. The principal geographers, whom I consulted, were Abulfeda, and Ulugbeg; the first, a King of Hama in Syria, and the second, a grandson of Tamerlane, who was also an excellent astronomer, and built a fine observatory in his imperial city of Samarcand.'

In the abstract of the Persian History, introductory to that of Nader, Mr. Jones professes to have followed the plan of a book compiled by Atticus, which was greatly admired by the Romans, but is now unfortunately lost: it contained an *abstract of General History*, and exhibited, at one view, a relation of the

most interesting events that happened in a period of 700 years *. Thus our Author's compendium, of about 34 pages, mentions all the great and memorable occurrences in the Persian empire, from the doubtful and fabulous ages, to the decline of the Sefi family, in the present century. It is extracted from several Asiatic writers: Mirkhond, Khandemir, Ferdasi, &c.

By way of Appendix to the Life of Nader Shah, the Author has here reprinted his ingenious and entertaining *Essay on the Poetry of the Eastern Nations*, which was prefixed to his *Collection of Eastern Poems* †, by way of commentary. As this *Essay* contains many remarks on the manners of the Asiatics, it is with propriety inserted in this volume. It will be found, Mr. Jones observes, very different, both in form and style, from the treatise which he wrote in French, on the same subject, and published in 1770, with his translation of the King of Denmark's Persian Manuscript. Both these dissertations, our Author here informs his Readers, 'were intended only as introductory to a much larger work, on the *Asiatic Poetry*, written in Latin for the convenience of learned foreigners, and entitled, *Poeseos Asiaticae Commentarii*, which will be offered to the public in the middle of next March.'

The discourse on Eastern Poetry is followed by a piece entitled, *An History of the Persian Language*; the greatest part of which, we are here told, was designed to be added to the Author's Persian Grammar, published in 1771 ‡. As it was, at that time, prevented from seeing the light, it is here inserted, to complete this miscellany of Persian literature. It contains a proper variety of chosen specimens from the best authors; chiefly from the poets, who, as Mr. Jones remarks, have, in all ages, taken the greatest pains to harmonize and improve their language. This tract contains many curious and entertaining particulars: among others, we have the following account of the great Persian poet FERDUSI:

'At the close of the tenth, and beginning of the eleventh centuries, Mahmud reigned in the city of Gazna: he was supreme ruler of Zablestan, and part of Khorasan, and had penetrated very far into India, where by this time the religion and language of the Arabs and Persians had begun to prevail. Several poets were entertained in the palace of this monarch, among whom was FERDUSI, a native of Tus or Meshed. This most learned man, happening to find a copy of the old Persian

* *Cic. Ora.*

† See Rev. for May, 1772, p. 508—517.

‡ See a full and critical account of this learned work in our Reviews for January and February, 1772.

History above-mentioned *, read it with eagerness, and found it involved in fables, but bearing the marks of high antiquity; the most ancient part of it, and principally the war of Afrasiab and Kofru, or Cyrus, seemed to afford an excellent subject for an *Herak Poem*, which he accordingly began to compose. Some of his episodes and descriptions were shown to the Sultan, who commended them exceedingly, and ordered him to comprise the whole *History of Persia* in a series of *Epic poems*. The poet obeyed; and, after the happiest exertion of his fancy and art for near thirty years, he finished his work, which contained sixty thousand couplets in rhyme, all highly polished, with the spirit of our Dryden and the sweetness of Pope. He presented an elegant transcript of his book to Mahmud; who coldly applauded *his diligence*, and dismissed him. Many months elapsed, and Ferdusi heard no more of his work: he then took occasion to remind the King of it by some little epigrams, which he contrived to let fall in the palace; but, where an Epic poem had failed, what effect could be expected from an epigram? At length the reward came; which consisted only of as many small pieces of money, as there were couplets in the volume. The high-minded poet could not brook this insult: he retired to his closet with bitterness in his heart; where he wrote a most noble and animated invective against the Sultan, which he sealed up, and delivered to a courtier, who, as he had reason to suspect, was his greatest enemy, assuring him, *that it was a diverting tale*, and requesting him to give it to Mahmud, *when any affair of state or bad success in war should make him more uneasy and splenetic than usual* †. Having thus given vent to his just indignation, he left Gazna in the night, and took refuge in Bagdad, where the Calif protected him from the Sultan of

* The book here alluded to, was written in the Pehlevian dialect, extracted from the Sassanian annals, and composed (it is believed) by the command of Anushirvan, an illustrious protector of the arts and sciences, who reigned at the close of the sixth century, at the time when Mahomed was born. This work happily escaped the fury of those unmerciful zealots, who destroyed every work of learning they could meet with, to make room for the Koran: not sparing the famous library of Alexandria, nor even the records of the Persian empire. Saad, one of Omar's generals, found this volume, after the victory at Cadesia, and preserved it for himself as a curiosity. It passed afterward through several hands, and was at length translated into some other language of Asia.

† See a translation of this satire in a *Treatise on Oriental Poetry*, added to the *Life of Nader Shah in French*, Vol. II. page 283. This poem is not unlike the *Kápmc* of Theocritus, who, like the impetuous Ferdusi, had dared to expose the vices of a low-minded King.

Zablestan,

Zablestan, who demanded him in a furious and menacing letter.

‘The work of Ferdusi remains entire, a glorious monument of Eastern genius and learning; which, if ever it should be generally understood in its original language, will contest the merit of *invention* with Homer himself †, whatever he thought of its subject or the arrangement of its incidents.’

The learned world will, with concern, receive the intelligence, that the Author of the volume before us hath formed the resolution of quitting the line of study in which he hath been so successfully engaged, for the sake of more profitable pursuits; but the learned are already under such obligations to this young yet masterly Writer, that it would be ingratitude in them,

† Our Author elsewhere speaks of the nature and merit of this poem, in the following terms:

‘As to the great Epic poem of Ferdusi, which was composed in the tenth century, it would require a very long treatise, to explain all its beauties with a minute exactness. The whole collection of that poet’s works is called *Shahnāma*, and contains the history of Persia, from the earliest times to the invasion of the Arabs, in a series of very noble poems; the longest and most regular of which is an heroic poem of one great and interesting action, namely, *the delivery of Persia by Cyrus* from the oppressions of Asrafiab, King of the Transoxan Tartary, who being assisted by the Emperors of India and China, together with all the demons, giants, and enchanters of Asia, had carried his conquests very far, and become exceedingly formidable to the Persians. This poem is longer than the *Iliad*; the characters in it are various and striking; the figures bold and animated; and the diction every where sonorous, yet noble; polished, yet full of fire. A great profusion of learning has been thrown away by some critics, in comparing Homer with the heroic poets, who have succeeded him; but it requires very little judgment to see, that no succeeding poet whatever can with any propriety be compared with Homer: that great father of the Grecian poetry and literature, had a genius too fruitful and comprehensive to let any of the striking parts of nature escape his observation; and the poets, who have followed him, have done little more than transcribe his images, and given a new dress to his thoughts. Whatever elegance and refinements, therefore, may have been introduced into the works of the moderns, the spirit and invention of Homer have ever continued without a rival: for which reason I am far from pretending to assert that the poet of Persia is equal to that of Greece; but there is certainly a very great resemblance between the works of those extraordinary men: both drew their images from nature itself, without catching them only by reflection, and painting, in the manner of the modern poets, *the likeness of a likeness*; and both possessed, in an eminent degree, *that rich and creative invention, which is the very soul of poetry*.’

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should they, in return for the pleasure and instruction already afforded them by his writings, wish him to neglect those more solid attainments, and more substantial interests which are to be found in active life. His intentions, with respect to the future application of those powers of genius which nature hath so liberally bestowed on him, will best appear from his own words, toward the conclusion of his prefatory discourse :

‘ If any essential mistakes be detected in this whole performance, the Reader will excuse them, when he reflects upon the great variety of dark and intricate points, which are discussed in it ; and if the obscurity of the subject be not a sufficient plea for the errors, which may be discovered in the work, *let it be considered*, to use the words of Pope in the preface to his juvenile poems, *that there are very few things in this collection, which were not written under the age of five and twenty* ; most of them, indeed, were composed in the intervals of my leisure in *the South of France*, before I had applied my mind to a study of a very different nature, which it is now my resolution to make the sole object of my life. Whatever then be the fate of this production, I shall never be tempted to vindicate any part of it, which may be thought exceptionable ; but shall gladly resign my own opinions, for the sake of embracing others, which may seem more probable ; being persuaded, that nothing is more laudable than the love of Truth, nothing more odious than the obstinacy of persisting in Error. Nor shall I easily be induced, when I have disburdened myself of two more pieces, which are now in the press, to begin any other work of the literary kind ; but shall confine myself wholly to that branch of knowledge, in which it is my chief ambition to excel. It is a painful consideration, that the profession of literature, by far the most laborious of any, leads to no real benefit or true glory whatsoever. Poetry, Science, Letters, when they are not made the sole business of life, may become its ornaments in prosperity, and its most pleasing consolation in a change of fortune ; but, if a man addict himself entirely to learning, and hopes by *that*, either to raise a family, or to acquire, what so many wish for, and so few ever attain, *an honourable retirement in a declining age*, he will find, when it is too late, that he has mistaken his path ; that other labours, other studies are necessary ; and that, unless he can assert his own independence in active life, it will avail him little, to be favoured by the learned, esteemed by the eminent, or recommended even by Kings.’

G.

ART. VIII. *Essays, Medical and Experimental, &c.* To which are added, select Histories of Diseases, with Remarks, &c. By Thomas Percival, M.D. F.R.S. and S.A. 8vo. 5 s. bound. Johnson. 1773.

THE collection of tracts which the ingenious Author published a few years ago, under the same general title with the work now before us*, has very deservedly been well received by the public. In the present collection is given the result of the Author's further enquiries on different medical and philosophical subjects, which are in general treated with judgment and accuracy.

In the first of these dissertations, the Author inquires into the medical and chemical properties of the *columbo root*; a medicine which has been imported hither from a town of that name in the island of Ceylon, and which is said to be possessed of considerable virtues. In the *cholera morbus* particularly, it is said to alleviate the violent *tormina*, to check the purging and vomiting, to correct the putrid tendency of the bile, and to quiet the inordinate motions of the bowels. The Author has likewise observed very salutary effects to follow its exhibition in diarrhoeas, and even in the dysentery; though it scarce seems to possess any degree of astringency. He, as well as others, have likewise found it a useful remedy 'in bilious fevers; in a languid state of the stomach, attended with want of appetite, nausea, and indigestion; and in habitual vomitings, when they proceed from a weakness or irritability of the stomach, from an irregular gout, from acidities, or from acrimonious bile.' These and other virtues ascribed to this root, are exemplified by the relation of a few histories of cases, selected from a much greater number, in which it has been successfully administered.

From the Author's experimental enquiry into the chemical properties of this drug, it appears that the columbo root moderates, without suspending, the fermentation of alimentary mixtures; that it prevents them from growing sour, and neutralizes acidities already produced, much more completely than Peruvian bark or chamomile flowers. It appears likewise from his experiments, that though it does not resist the putrefaction of animal flesh so powerfully as the Peruvian bark, yet it very strongly corrects the *factor* of putrid bile, and unites perfectly with it: whereas the bark, on being mixed with the same fluid, instantly produces a coagulation, and increases its offensive smell. Accordingly the Author from hence explains the action of the columbo root in the *cholera morbus*, and other diseases attended with a redundancy and depravation of the bile, in which it has

* See Monthly Review, vol. xxxviii. January 1768, page 21; and vol. xlv. page 167.

been given with success to a great number of patients in the East Indies, by a certain navy surgeon, who seldom found it necessary to employ any means to promote the discharge of the bile, or to cleanse the stomach and bowels previous to its exhibition.

The next paper in this collection contains observations on the cultivation of the *arabis* root, and the curling it for the purpose of preparing salep from it in this country †. This dissertation has been already published in the *Georgical Essays*, but is here reprinted with a few additions and corrections. It is followed by some experiments and remarks on the Buxton and Matlock waters.

In the succeeding *Essays*, the Author treats of the medicinal uses and antiseptic powers of *fixed air*, which, as he assures us he has repeatedly experienced, may be inspired, in no inconsiderable quantity, without danger or uneasiness; and has, in several cases, been administered with advantage in the latter stages of the *phthisis pulmonalis*, when a purulent expectoration has taken place. In the Manchester infirmary it has been applied externally to ulcerated cancers, the progress of which appears to have been checked by it, though it is feared that a cure will not be effected. In a disease, however, so desperate and loathsome, a palliative remedy, the Author observes, may be considered as a very valuable acquisition.

The antiseptic and sweetening powers of this fluid have, as our Readers will recollect, been lately contraverted by Dr. Alexander, some of whose observations on this head we summarily related in our Number for June last, page 447, &c. Dr. Percival however declares himself fully convinced, from the evidence of repeated experiments, that this substance has the property both of retarding and correcting putrefaction; and offers some plausible conjectures to account for the manner in which fixed air may restrain, and even prevent, putrefaction, without possessing any inherent antiseptic quality.

These observations are succeeded by an *Essay on the Noxious Vapours of burning Charcoal*, communicated to the Author by Dr. Dobson of Liverpool. It contains several observations extracted from various medical and philosophical writers; and the relation of a particular case which fell under the Author's immediate notice; from all which he concludes, that these and other mephitic exhalations do not destroy life by their immediate action on the *lungs*, or by suffocating those who are exposed to them; as hath hitherto been pretty generally supposed: but that they exert their deleterious effects by affecting the *brain*

* A short account of Mr. Moul's observations on this subject, may be seen in our xlvth volume, March 1771, page 205.

and *nervous ſyſtem*. This opinion is well ſupported by the Author, from various conſiderations; and the truth of it, at leaſt with regard to the action of the fumes of burning charcoal, is in a great meaſure evinced by the ſymptoms that occurred in the caſe above alluded to; in which the patient had been near two hours ſtruggling with this poiſon, ſhut up with him in a ſmall room, without entertaining any ſuſpicion of the real cauſe of the uneaſy ſenſations he had experienced, previous to his total loſs of ſenſe. On his recovery, he declared, that during an hour and a half he had felt himſelf *very ill*, as he expreſſed it, had been chilly, ſick, ſo as to retch, though he could not vomit, and had had ſhooting pains in the head; but had not felt any oppreſſion at his breaſt, nor the leaſt ſenſe of ſuffocation.

The following papers contain a few obſervations on the *atrabilis*; on the ſeptic quality of ſea ſalt, &c. applied to animal ſubſtances in ſmall quantities; and on ſome of the chemical and medicinal properties of coffee. Theſe are ſucceeded by ſome ſelect hiſtories of diſeaſes, with remarks upon them. The firſt, in which are related the hiſtory and cure of a difficulty in deglutition ariſing from a ſpaſmodic affection of the oſophagus, has been formerly publiſhed in the ſecond volume of the Medical Tranſactions. This is followed by ſome caſes of dropſies, and the hiſtory of a palſey, ſuppoſed to have been produced by the eſſuvia of lead, and in which the patient had loſt the power of moving every part of the body except the head. A courſe of moderate electrical ſhocks, perſevered in for a long time, under the direction of Dr. Withering, appears to have effected, or, at leaſt, greatly contributed to, a perfect cure: the diſeaſe continuing at a ſtand, on the occaſional diſcontinuance of the electrical operations; and evidently, though ſlowly, yielding on their reſumption.

In the following paper the Author confirms, from his own experience, the utility of the practice recommended by Dr. Graſhois, a Dutch phyſician, of exhibiting alum in obſtinate cholics. He next relates ſome caſes, in which warm bathing was attended with ſingularly beneficial effects. The work is terminated by ſome ſhort miſcellaneous obſervations, to which are ſubjoined propoſals for eſtabliſhing more accurate and comprehensive bills of mortality, inſtead of the preſent imperfect and inaccurate regiſters.

B.

ART. IX. CONTINUATION of Dr. Hawkeſworth's *Account of the Voyages undertaken for making Diſcoveries in the Southern Hemisphere, &c.* See Review for Auguſt, p. 136.

AFTER the return of the *Dolphin*, in May 1766, from her voyage round the world, the command of that veſſel was given to Captain Wallis, who having fitted her out for the ſea

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with all poſſible expedition, made fail in her from Plymouth, in proſecution of further geographical diſcoveries, on the 22d of Auguſt following; in company with the *Swallow*, commanded by Capt. Carteret, and the *Prince Frederic* ſhoſſhip.

We meet with no remarkable occurrence in Capt. Wallis's journal, till his arrival off Cape Virgin Mary on the coaſt of Patagonia, at the northern entrance of the Streight of Magellan. On the point of this Cape a great number of men were ſeen on horſeback, who repeatedly made ſigns to our voyagers to come on ſhore. We have more than once had occaſion to treat the problem relating to the exiſtence of a race of men greatly above the common ſtature, affirmed by ſeveral voyagers to have been ſeen by them on this part of the coaſt; and we lately ſhewed an inclination to favour the affirmative ſide of the queſtion, or at leaſt to temper the air of ridicule with which this opinion was treated by the lively author of the *Recherches Philoſophiques ſur les Americains* *. In Capt. Wallis's relation, as well as in the preceding journal of Commodore Byron, the queſtion appears to be finally and ſatisfactorily decided; not indeed in favour of the exaggerated accounts of former voyagers, or even of that of Mr. CHARLES CLARKE, one of the Commodore's officers †: but in ſuch a manner as ſhews, at leaſt, that there was ſome foundation for the extraordinary deſcriptions that have, at different times, been given of ſome of the inhabitants of this coaſt. We ſhall accordingly, in this place, collect together, from all the journals now before us, the material part of the evidence given by Commodore Byron, and the Captains Wallis and Carteret, relating to the ſtature of theſe people.

Commodore Byron, in his account of his interview with about 500 of this extraordinary race, is leſs accurate and explicit, with regard to their height, than Capt. Wallis and Capt. Carteret; and indeed the general turn of his relation evidently

* See Appendix to our 42d vol. page 527. We have ſince learned that the Marquis de Pau was the author of the work here referred to.

† Appoſitely to the preſent gigantic ſubject, we have thought the name of this traveller juſtly entitled to tower, in *capſals*, above thoſe of his fellow voyagers. In a letter of his, publiſhed in a very reſpectable work, he can ſcarce be prevailed upon to abate a ſingle inch of eight feet in the height of the Patagonians, whom he viſited in company with Commodore Byron: and in another place, not content with theſe ſuperlative dimenſions, which are certainly a very decent allowance for any giant upon earth, at leaſt of modern times, he declares that ſome of them 'were certainly nine feet, if they don't exceed it.' This eſtimate too was formed from a fair view of them, at a diſtance of 'a very few yards,' and during a ſpace of 'near two hours, at noon day.' See *Phil. Tranſ.* vol. lvii. part 1; and M. Review, vol. xxxix. December 1768, p. 417.

tends to *gigantify* these singular personages. The following detached extracts are collected from the different parts of the account he gives of the conference he had with these people.

‘One of them,’ says the Commodore, ‘who afterwards appeared to be a chief, came towards me: he was of a *gigantic stature*, and seemed to realize the tales of *monsters in a human shape*: he had the skin of some wild beast thrown over his shoulders, as a Scotch Highlander wears his plaid, and was painted so as to make the most hideous appearance I ever beheld: round one eye was a large circle of white, a circle of black surrounded the other, and the rest of his face was streaked with paint of different colours; *I did not measure him* †, but if I may judge of his height by the proportion of his stature to my own, it could not be much less than seven feet. When this *frightful Colossus* came up, we muttered somewhat to each other as a salutation, and I then walked with him towards his companions, to whom, as I advanced, I made signs that they should sit down, and they all readily complied; there were among them many women, who seemed to be proportionably large; and few of the men were less than the chief who had come forward to meet me.—

‘Having looked round on these *enormous goblins* with no small astonishment, and with some difficulty made those that were still galloping up sit down with the rest, I took out a quantity of yellow and white beads, which I distributed among them, and which they received with very strong expressions of pleasure.’—
‘I could not but smile,’ says the Commodore afterwards, on mentioning Mr. Cumming’s coming up to these people with some tobacco, ‘at the astonishment which I saw expressed in his countenance, upon perceiving himself, though six feet two inches high, become at once a *pigmy* among *giants*.’—He observes that these people may more properly be called *giants* than *tall men*; ‘for of the few among us who are full six feet high, scarce any are broad and muscular in proportion to their stature, but look rather like men of the common bulk, run up accidentally to an unusual height; and a man who should measure only six feet two inches, and equally exceed a stout well-set man of the common stature in breadth and muscle, would strike us rather as a Being of a gigantic race, than as an individual accidentally anomalous; our sensations therefore, upon seeing five hundred people, the *shortest* of whom were, at least, *four inches taller*, and bulky in proportion, may be easily imagined.’—

† This assertion flatly contradicts a remark made by the Editor in his preface, page xvii. where he inadvertently includes Commodore Byron in the number of those who *did* measure the Patagonians.

Captain Wallis's description of, probably, the same people, with whom he had an interview near the same place, is more precise, and tends somewhat to lower the ideas of gigantic magnitude, which the former relation may have left on the mind of the Reader. Nevertheless, even from his measures, these Patagonians appear to be a very singular and distinguishable species, or rather variety, of the human race; but whether they may still be allowed to class among giants, depends on the courtesy of the Reader, and the idea which he affixes to the term. His candour too may be exercised in reconciling the two accounts, by attributing the variation between them to the difference which may naturally be expected between a random estimate, formed on the striking view of a large number of people exceeding the common size of men, and an actual measurement of individuals.

'As I had two measuring rods with me,' says Capt. Wallis, 'we went round and measured those that appeared to be the tallest among them. One of these was *six feet seven inches* high, several more were *six feet five*, and *six feet six inches*; but the stature of the greater part of them was from *five feet ten* to *six feet*. Capt. Carteret, who was on shore with Capt. Wallis when he visited and measured these people, refers us, in his journal, for his account of them, to his letter to Dr. Maty, published in the 60th volume of the Philosophical Transactions; where he informs his correspondent that 'they were, in general, all from *six feet*, to *six feet five inches*, although there were some who came to *six feet seven inches*.' Some other particulars relating to these people, extracted from the aforesaid letter, may be found on consulting our 46th volume, March 1772, page 181.

After refitting the three ships in Port Famine Bay, where great plenty of fish were procured, as well as of celery, peatops, and other vegetables, by the use of which, assisted by daily bathing in the sea, and possibly by breathing the land air, the recovery of all the scorbutics on board was speedily effected, the Prince Frederic victualer was sent off for Falkland's Island, and the two other ships pursued their dangerous and tedious navigation through the strait; in the performance of which, as we have already remarked, they spent near four months. During this whole time, as Capt. Wallis observes, they were almost in perpetual danger of shipwreck, in a dreary and inhospitable region, 'where, in the midst of summer, the weather was cold, gloomy, and tempestuous, where the prospects had more the appearance of a chaos than of nature, and where, for the most part, the vallies were without herbage, and the hills without wood.'—In fact, a reader of sensibility is kept perpetually on the rack in perusing the plain recital of the many hair-

hair-breadth escapes which our voyagers experienced in the course of this perilous navigation. Unfortunately too, on the very day that Capt. Wallis got without the mouth of the strait, being obliged to carry sail in order to stem a current which set his ship strongly on some islands at the western entrance, he lost sight of the *Swallow*, which was only at a small distance astern, and never saw her afterwards.

From the accounts given of the inhabitants of these dreary coasts, who occasionally visited the ships, human nature appears here to be in the lowest state of degradation. If we except the gigantic Patagonians, who may, comparatively, be considered as a polished people, the other inhabitants seem scarce to possess a fund of knowledge superior to that of the beaver, of whom they evidently fall short in industry and contrivance; or to have a stock of curiosity equal to that of an ass. The many novelties and wonders to which they were witnesses on board the ships were either viewed with the most stupid indifference by them, or made the most slight and transient impressions on them. Their canoes, by which they procure their whole subsistence, are formed of nothing more than the bark of trees tied together at the ends, and kept open by short pieces of wood thrust in transversely between the two sides, like the boats which children make of a bean shell. Their wants indeed are few, but they seem not to be endowed with invention and industry sufficient to enable them to gratify even the most pressing of this small number, or to provide against the attacks of cold and hunger, to which they are so frequently exposed.

While the ships were in Upright Bay two canoes full of these wretched Beings came on board of the *Dolphin*, while some of the ship's company were fishing with a hook and line. A fish being given to one of them, somewhat bigger than a herring, alive, just as it came out of the water, he snatched it as hastily as a dog would snap at a bone. He shewed however so much delicacy as first to kill it, by giving it a bite near the gills, and then proceeded to eat it; 'beginning with the head, and going on to the tail, without rejecting either the bones, fins, scales, or entrails.' In short, they eat every thing that was given them, indifferently, whether salt or fresh, dressed or raw: and though these helpless beings shivered with cold, yet they had nothing to cover them but a seal skin, thrown loosely over their shoulders, which did not reach to their middle. In the neighbourhood of this place one of the female Indians offered one of Commodore Byron's officers a child which was sucking at her breast. It is scarcely necessary to say that he refused it, 'but the offer,' says the Journalist (or Editor) 'seems to degrade these poor forlorn savages more than any thing in their appearance or manner of life: it must be a strange depravity of nature

ture that leaves them destitute of affection for their offspring; or a most deplorable situation that impresses necessities upon them by which it is surmounted.'

Having entered the South Sea on the 11th of April, Capt. Wallis steered to the northward and westward. In about 112 degrees W. longitude, and 22 degrees S. latitude, we find him crossing Commodore Byron's rout; and then steering nearly West, and keeping five or six degrees to the southward of that track, he fell in with some islands here described; and at length, on the 21st of June, in latitude 17°. 30. S. and longitude 150 W. discovered the celebrated island of *Otaheite*.

Though the inhabitants of this island were afterwards found to be of a friendly and peaceable disposition, the reception he met with from them, on his endeavouring to warp the ship into a convenient harbour (called by him Port-royal Bay) was in the highest degree hostile, and even formidable, at least in appearance. In the course of that business he found himself at one time surrounded by no less than 300 canoes, some almost close to the ship, containing at least 2000 men; while many thousands of the inhabitants were looking on from the shore, and more canoes coming from every quarter. All these canoes were freighted with large pebble stones, intended to be used as ammunition, except some which had on board a very singular freight, which consisted of women, placed in a row, who, when they came near the ship, practised all the wanton gestures and allurements that can be conceived.

In consequence of a signal made from one of the vessels of this Lilliputian navy; and which consisted in throwing up a branch of a cocoa-nut tree, there was a universal shout throughout the Indian fleet, and a shower of stones was poured into the *Dolphin* on every side. Each of these stones weighed about two pounds, and they were thrown with such great force and dexterity, by the help of slings, from a considerable distance, as to wound many of the people on board the ship; who were, however, in some measure protected by an awning which had been spread over the deck to keep out the sun, and by the hammocks placed in the nettings. For the particulars of the combat we must refer to the work itself. We shall only add that Capt. Wallis, a great part of whose ship's company was in a sick and feeble condition, found himself under the disagreeable necessity of employing his cannon on this occasion. The Indian fleet was at first thrown into confusion, and afterwards retreated, or remained inactive, but after some time rallied and returned to the charge. At length a lucky shot quickly decided the fortune of the day; for being directed against some canoes which were coming towards the ship's bow, one of which, by the signals made from it, appeared to have a chief on board, the
ball

Ball hit this canoe so full as to cut it asunder. As soon as this singular phenomenon was observed by the rest, they dispersed with such haste, that in half an hour there was not a single canoe to be seen; and the people who had crowded the shore immediately fled over the hills with the utmost precipitation.

In this hostile and inauspicious manner commenced our first communication with our good friends the Otaheiteans, who have since appeared to be a mild, sociable, and, as M. Bougainville calls them, an amiable people. Two days afterwards the natives were again collected together to try their fortune in a second attack. For this purpose many thousands of them were perceived to be in motion toward the watering-place, where Capt. Wallis had now established a guard; and canoes were seen coming from all parts to the ship, which was abreast of it. As the Captain thought that 'to shorten the contest would certainly lessen the mischief,' he determined to make this action decisive, and put an end to hostilities at once. His party on shore having got safely on board, he first fired at the canoes which were drawn together in groups, and which immediately dispersed, or made to the shore. He then directed four shot to be fired into the wood behind the watering-place, and towards a hill to which several thousands had retreated, in confidence that, at that distance, they were in perfect security. Two of the balls falling close to a large tree where a great number of them were sitting, struck them with such consternation, that in less than two minutes not one of them was to be seen. On this total dispersion of the islanders we are told that all the carpenters, with their axes, were sent on shore, in order to destroy the canoes that had been run aground and deserted by their owners. This service they effected, and accordingly more than 50 canoes, many of which were sixty feet long and three broad, were cut in pieces by them.

Though the former manœuvres of the Dolphin may perhaps be justified as exhibiting a proper display of power, and as conveying a salutary *lesson* to the Otaheiteans, this last proceeding may appear to some rather in the light of a *punishment*, inflicted *ex abundanti*, or without necessity, and as scarce consonant either to policy or justice. The destruction of 50 canoes, while no one was present to oppose the operation, could not in the least degree tend to increase these islanders' opinion of our power; nor be very effectual in lessening their ability to contend with it: and though such conduct might be proper toward a known and declared enemy, it seems to have been neither just nor expedient toward a people who had probably acted under the influence of a mistake, and with whom our voyagers wished to cultivate an amicable intercourse. It may indeed be said that the chastisement was merited, as the Otaheiteans had been the

aggressors : but that term can scarce with justice be applied to the natives of a little island, situated in the solitude of the Pacific Ocean, who may naturally be supposed to view every *stranger* in the light of an *enemy*, and who acting, in the present instance, under that persuasion, were only defending their possessions, and opposing the alarming intrusion of a singular and formidable set of invaders.

Few nations have been discovered whose manners and conduct carry such an air of singularity on the face of them, as those of these islanders ; as they are represented to us by our voyagers and M. Bougainville. Their behaviour, within an hour or two after their defeat, affords us one of the first specimens of this singular cast of character. About two o'clock in the afternoon of that day, ten of the natives were seen from the ship coming out of the woods with green boughs in their hands, which they stuck near the water-side, and retired. They soon afterwards brought some hogs, with their legs tied, which they placed near the boughs, and retired a second time. Returning again they brought several more hogs, and some dogs, with their fore legs tied over their heads ; and going again into the woods they brought several bundles of a species of cloth manufactured by them, which they placed on the beach, calling to the people on board to fetch them away. The boat being sent on shore, the seamen brought off the hogs, but turned the dogs loose, and left the cloth behind. In return for the hogs they left some hatchets, nails, and other things, making signs to some of the Indians who were in sight, to take them away with their cloth. ' Soon after the boat had come on board, says our Journalist, the Indians brought down two more hogs, and called to us to fetch them ; the boat therefore returned, and fetched off the two hogs, but still left the cloth, though the Indians made signs that we should take it. Our people reported, that they had not touched any of the things which they had left upon the beach for them, and somebody suggesting that they would not take our offering, because we had not accepted their cloth, I gave orders that it should be fetched away. The event proved that the conjecture was true, for the moment the boat had taken the cloth on board, the Indians came down, and with every possible demonstration of joy, carried away all I had sent them into the wood.'—In this manner, as we may collect from the event, peace was firmly ratified ; for from this time a regular trade was settled with the natives, and a mutual harmony and confidence took place, which were not once interrupted during the whole time that our people remained on this fruitful and pleasant island.

We shall give another instance of the singularity of their manners or customs, relative to the present occasion, which oc-

curs in the following quotation, where we find a wife and a mother making presents to the murderers of her husband and sons.—‘ On the 14th the gunner, being ashore to trade, perceived an old woman on the other side of the river weeping bitterly: when she saw that she had drawn his attention upon her, she sent a young man, who stood by her, over the river to him, with a branch of the plantain tree in his hand. When he came up, he made a long speech, and then laid down his bough at the gunner’s feet: after this he went back and brought over the old woman, another man at the same time bringing over two large fat hogs. The woman looked round upon our people with great attention, fixing her eyes sometimes upon one, and sometimes upon another, and at last burst into tears. The young man who brought her over the river, perceiving the gunner’s concern and astonishment, made another speech, longer than the first: still however the woman’s distress was a mystery, but at length she made him understand that her husband, and three of her sons, had been killed in the attack of the ship. During this explanation, she was so affected that at last she sunk down unable to speak, and the two young men who endeavoured to support her, appeared to be nearly in the same condition: they were probably two more of her sons, or some very near relations. The gunner did all in his power to soothe and comfort her, and when she had, in some measure, recovered her recollection, she ordered the two hogs to be delivered to him, and gave him her hand in token of friendship, but would accept nothing in return, though he offered her ten times as much as would have purchased the hogs at market.’

Of all the articles of traffic which our voyagers had to offer, or the favours they had to bestow, nails were nearly the highest in the estimation of these islanders. We do not however mention this circumstance as one of their singularities; nor are we surprized at the eagerness with which some of the natives of superior rank seized some nails laid before them by the Captain, with a view to discover what present would most gratify them, in preference to several gold and silver coins presented at the same time, but which they totally neglected. Among a people who are not possessed of iron, nor have the most distant idea of artificial riches, and who had hitherto been obliged to sew the planks of their canoes together, with a kind of plaited cordage passed through holes bored, by a very operose process, with a piece of bone fixed into a stick, the utility and value of an iron nail must soon be self-evident. Accordingly though Capt. Wallis found no kind of metal here, or in the many other islands he visited in his course to Tinian, yet, he remarks that the inhabitants of all of them, the moment they got a piece of iron in their possession, began to sharpen it; but made no such

such attempt on brass or copper.' This distinction, however, appears to us to imply some direct, or at least traditional, knowledge of the different aspect, and utility, of these metals, which these islanders have possibly acquired by means of ships which may formerly have trafficked, or been cast away, in their neighbourhood.

The great demand for nails and spikes at Otaheite was soon productive of a circumstance which might have been attended with serious consequences, though proceeding from a ridiculous cause. Among the Otaheiteans, male and female, the very idea of chastity appears to be totally unknown. The females however, who 'are all handsome, and some of them extremely beautiful,' had been early taught by their parents and friends, who understood the value of nails, and of beauty, and the great demand at market for this last commodity, to exact a nail as the price of their personal favours; and the size of the nail was always in proportion to the lady's charms. By the magnetic power of these charms every nail in the Dolphin was in danger of being drawn out; and the ship was in a fair way of being pulled to pieces for the iron that held her together, before the Captain was acquainted with this clandestine commerce, which had been conducted with great secrecy, though he had for some time been a witness to the effects produced by it. To a temptation thus irresistible, and which eluded all his precautions to counteract it, he was obliged at length to oppose the only effectual remedy, which consisted in confining all his people to the ship, except the wooders and waterers, with their guard.

Our limits oblige us to pass over some amusing incidents and descriptions relating to this pleasant island and its inhabitants; to which, however, we shall have occasion to return in our account of the voyage of the Endeavour. At present we shall confine ourselves to the collecting a few scattered anecdotes relating to a woman of rank, named *Oberoa*, the supposed sovereign of these islanders: a lady, who appears to have been as susceptible as Queen Dido, and to have had a most tender attachment to our adventurers.

This lady, who was *d'un certain age*, as our polite neighbours would express themselves in speaking of a female somewhat past her bloom, was tall, 'of a pleasing countenance, and majestic deportment.' In her first visit on board, 'she seemed,' says our Journalist, 'to be under no restraint, either from diffidence or fear,—and she behaved, all the time she was on board, with an easy freedom, that always distinguishes conscious superiority, and habitual command. I gave her a large blue mantle, that reached from her shoulders to her feet, which I threw over her, and tied on with ribbands; I gave her also a looking-glass, beads of several sorts, and many other things, all which she
accepted

accepted with a very good grace, and much pleasure. She took notice that I had been ill, and pointed to the shore. I understood that she meant I should go thither to perfect my recovery, and I made signs that I would go thither the next morning.—The gunner attended her back to her house, which was large and well built, covering a piece of ground 327 feet long, and 42 feet broad. ‘It consisted of a roof, thatched with palm leaves, and raised upon 39 pillars on each side, and 14 in the middle. The ridge of the thatch, on the inside, was 30 feet high, and the sides of the house, to the edge of the roof, were 12 feet high; all below the roof being open.’

On the following day Capt. Wallis, attended by his first lieutenant and purser, who had likewise been sick, together with his surgeon and a guard, went on shore to return this visit, and ‘my Princess, or rather Queen,’ says the Captain, ‘for such by her authority she appeared to be, soon after came to me followed by many of her attendants.’ On their entering the house four young girls, by the Queen’s direction, took off his shoes, drew down his stockings, and pulled off his coat; and then proceeded to smooth down the skin, and gently chase it with their hands.’ ‘The same operation was also performed upon the first lieutenant and the purser, but upon none of those who appeared to be in health. While this was doing, our surgeon, who had walked till he was very warm, took off his wig to cool and refresh himself: a sudden exclamation of one of the Indians who saw it, drew the attention of the rest, and in a moment every eye was fixed upon the prodigy, and every operation was suspended: the whole assembly stood some time motionless, in silent astonishment, which could not have been more strongly expressed, if they had discovered that our friend’s limbs had been screwed on to the trunk.—After a little time, our generous benefactress ordered some bales of Indian cloth to be brought out, with which she cloathed me, and all that were with me, according to the fashion of the country. At first I declined the acceptance of this favour, but being unwilling not to seem pleased with what was intended to please me, I acquiesced. When we went away, she ordered a very large sow, big with young, to be taken down to the boat, and accompanied us thither herself. She had given directions to her people to carry me, as they had done when I came, but as I chose rather to walk, she took me by the arm, and whenever we came to a splash of water or dirt, she lifted me over with as little trouble as it would have cost me to have lifted over a child if I had been well.’

In return for all this hospitality and tenderness, a present consisting of hatchets, bill-hooks, &c. was next day sent to the Queen by the gunner, who found her giving an entertainment to

to about 1000 people, ſeated in rows round the great houſe. The meſſes were all ſerved up in the ſhells of cocoa-nuts brought round to the gueſts in wooden trays. The Britiſh ambaffador partook of this entertainment, and reliſhed the diſh ſet before him, which ſeemed to conſiſt of fowl picked ſmall, with apples cut among it, and ſeaſoned with ſalt water, which appears to be the only ſauce of theſe iſlanders. After the Queen had, with her own hands, diſtributed the meſſes, brought up by the ſervants, to each of the gueſts, ſhe ſeated herſelf on a place ſomewhat elevated, where *two women, placing themſelves one on each ſide of her, fed her; ſhe opening her mouth, as they brought their hands up with the food.*

After this the Queen was a frequent viſitant on board the ſhip, which ſhe ſeldom entered without bringing her new friends an acceptable preſent of hogs, for which ſhe would accept of no return in the way of trade. Capt. Wallis was however too courtly to be outdone in generoſity. In the courſe of this polite kind of traffic, we find him at one time making a valuable and ſplendid return for her civilities, the particulars of which we ſhall give as a ſpecimen of this part of the intercourſe between theſe two perſonages. *‘It conſiſted of two turkies, two geese, three Guinea hens, a cat big with kitten, ſome china, looking-glaſſes, glaſs bottles, ſhirts, needles, thread, cloth, ribbands,’* with a variety of garden ſeeds and cutlery wares. The Queen, not to be behind hand, immediately ſent off in return eighteen hogs and ſome fruit.

Some of her Otaheitean Maſteſty's preſents were of a more delicate and flattering nature, and indicated taſte. In one of the viſits made her by Capt. W., and ſeveral of his officers, *‘ſhe made us all ſit down,’* ſays the Captain, *‘and taking off my hat, ſhe tied to it a bunch or tuft of feathers of various colours, ſuch as I had ſeen no perſon on ſhore wear but herſelf, which produced by no means a diſagreeable effect. She alſo tied round my hat, and the hats of thoſe who were with me, wreaths of braided or plaited hair, and gave us to underſtand that both the hair and the workmanſhip were her own.’*—On parting with her after this viſit he made ſigns that he ſhould leave the iſland in ſeven days. On repeating this diſagreeable intelligence, *‘ſhe burſt into tears, and it was not without great difficulty that ſhe was pacified.’*

Four days afterwards the Captain gratified her Maſteſty with the view of ſeveral diſtant objects, with which ſhe was well acquainted, through a reflecting teleſcope. On this occaſion *‘her countenance and geſtures expreſſed a mixture of wonder and delight which no language can deſcribe.’*—On quitting the ſhip that day, ſhe aſked him by ſigns, whether he ſtill perſiſted in his reſolution of leaving the iſland at the time he had fixed;

and when he made her understand that it was impossible he should stay longer, 'she expressed her regret by a flood of tears, which for a while took away her speech.' When the time of departure drew near, we find the Queen extremely agitated. On the preceding day she came on board the ship in the morning, with a present of hogs and fowls, but went on shore soon afterwards. In the afternoon, the sly coquette appeared on the beach 'very well dressed,' and again came on board. 'She brought with her,' says our Journalist, 'some very fine fruit, and renewed her solicitation, that I would stay ten days longer, with great earnestness; intimating that she would go into the country, and bring me plenty of hogs, fowls, and fruit.'—

Talibus orabat

sed nullis ille movetur

Fletibus, aut voces ullas tractabilis audit. Æneid, lib. 4.

'I endeavoured,' says the Captain, 'to express a proper sense of her kindness and bounty, but assured her that I should certainly sail the next morning. This, as usual, threw her into tears, and after she recovered, she enquired by signs when I should return: I endeavoured to express fifty days, and she made signs for thirty.'—She staid on board till night, and it was then with the greatest difficulty that she could be prevailed upon to go on shore. When she was told that the boat was ready she threw herself down upon the arm-chest, and wept a long time with an excess of passion that could not be pacified; at last, however, though with the greatest reluctance, she went into the boat, and was followed by her attendants.

On the fatal day our Queen came on board in a double canoe, followed by fifteen or sixteen more. 'Not being able to speak, she sat down, and gave vent to her passion by weeping. After she had been on board about an hour, a breeze springing up, we weighed anchor and made sail. Finding it now necessary to return into her canoe, she embraced us all in the most affectionate manner, and with many tears; all her attendants also expressed great sorrow at our departure. Soon after it fell calm, upon which all the canoes returned to the ship, and that which had the Queen on board came up to the gun-room port, where her people made it fast. In a few minutes she came into the bow of her canoe, where she sat weeping with inconsolable sorrow. I gave her many things which I thought would be of great use to her, and some for ornament; she silently accepted of all, but took little notice of any thing. About ten o'clock we were got without the reef, and a fresh breeze springing up, our Indian friends, and particularly the Queen, once more bade us farewell, with such tenderness of affection and grief, as filled both my heart and my eyes.'

That we may not, from the specimens we have given of Queen Oberca's extreme sensibility and distress, and our allusions to the

the story of Queen Dido, leave our tender-hearted Readers under apprehensions, for a month to come, that the desertion of her new friends was followed by a catastrophe as tragical as that of the Queen of Carthage, on the dereliction of Æneas; we shall so far anticipate a part of the contents of the succeeding volume, as to acquaint them, not only that this Princess survived the departure of her guests; but that, near two years afterwards, when she again first appears upon the scene, we find her in a very pleasant situation. Mr. Banks, attending her levee for the first time, in the forenoon, blundered into her Majesty's bedchamber, where he found her in the arms of a handsome young fellow of five-and-twenty, named Obadee, whom she had selected as the object of her favours. Our Otaheitean Princess appears to have been no more disconcerted on the occasion, than if he had interrupted her at breakfast; and Mr. Banks was the only one of the party who was confounded at the accident: for such are the singular manners and enlarged notions of these islanders, with respect to a certain appetite, that the gratification of it never gives occasion to scandal, nor is conducted with any degree of secrecy. Accordingly her Majesty*, who had lain late that morning, hastily dressed herself, and then, as a mark of special grace, having clothed Mr. Banks in a suit of fine cloth, proceeded with him, with the greatest *sang froid* imaginable, to the tents.

After a stay of about five weeks at Otaheite, the Dolphin proceeded towards the island of Tinian, Capt. Wallis's short account of which tends in general to confirm that before given by Commodore Byron. In his course hither several islands were discovered, which are here described. From Tinian he proceeded to Batavia, nearly in the same track which had been followed by the Dolphin in her preceding voyage. Though we have already extended this article to a considerable length, we cannot terminate it without transcribing the following truly affecting narrative of the distressful situation of the warrant officers of his Majesty's ship the Falmouth, whom he found at this place, and which cannot fail to excite the sensibility, and possibly the indignation, of the Reader. The hulk only of this vessel was found remaining, lying in the mud in a rotten condition. According to the report of his carpenters, whom he sent to inquire into her present state, she was in so shattered a condition, that in their opinion she could not be kept together during the next monsoon. Many of her ports were washed into one, the stern-post was quite decayed, and there was no place in her where a man could be sheltered from the weather. The few people who belonged to her were in as bad a state as

* After all, Oberca (as we are now assured) was not Queen of Otaheite.

their vessel, being quite broken and worn down, and expecting to be drowned as soon as the monsoon should set in.'—

On the 5th of December 1767, 'I received,' says our Journalist, 'a petition from the warrant officers, representing that there was nothing for them to look after: that the gunner had been long dead, and his stores spoiled, particularly the powder, which, by order of the Dutch, had been thrown into the sea: that the boatswain, by vexation and distress, had lost his senses, and was then a deplorable object in a Dutch hospital: that all his stores had been long spoiled and rotten:—that the carpenter was in a dying condition, and the cook a wounded cripple. For these reasons, they requested that I would take them home, or at least dismiss them from their charge. It was with the greatest regret and compassion that I told these unhappy people it was not in my power to relieve them, and that as they had received charge of stores, *they must wait orders from home*. They replied, *that they had never received a single order from England since they had been left here*, and earnestly intreated that I would make their distress known, that it might be relieved. They had, they said, *ten years* pay due, in the expectation of which they were grown old, and which now they would be content to forfeit, and go home sweepers, rather than continue to suffer the miseries of their present situation, which were indeed very great. They were not suffered to spend a single night on shore, whatever was their condition, and when they were sick, no one visited them on board; they were, besides, robbed by the Malays, and in perpetual dread of being destroyed by them, as they had a short time before burnt the Siam prize. I assured them that I would do my utmost to procure them relief, and they left me with tears in their eyes.'

The reader of this affecting relation will probably be inclined to infer from it some defect in our Marine laws, in not making provision for contingencies of this kind. Be this as it may, he can scarce suppose that the long banishment and distresses of these people could be owing to the unfeeling and shameful inattention of those who conduct our naval affairs. And yet, from the latter part of the journal of Capt. Cook's voyage, it appears that the miserable situation of these exiles was known here; for that 'remittances were regularly made them from home, but *no notice was ever taken of the many memorials they sent, desiring to be recalled*.' We there find too that these wretched tenants of an old bulk, rotting in the mud of Batavia, existed in it two years and a half longer; when at length, about six months before the arrival of the Endeavour at that place, they were happily released from it by the Dutch, who sold the remains of the wreck by public auction, and had just before sent them home in their own ships.

After

After remaining at this place a week, Capt. Wallis proceeded to the Cape of Good Hope, without meeting with any remarkable occurrence, and arrived in the Downs on the 20th of May 1768; having spent about a year and nine months in the course of the voyage.

[To be continued in our next.]

B.

ART. X. *An Address to the Public, relative to the proposed History of Cheshire.* 4to. Eight Pages. To be had, *Gratis*, of Mr. Bathurst, Fleet-street.

WE have the pleasure of learning, from this *Address*, that Dr. Foote Gower, to whom the public is indebted for the "Sketch of Materials for a new History of Cheshire" (mentioned in our Review for March 1772) has been prevailed on to undertake the History itself, on that well-formed plan which he had so liberally proposed to the acceptance of whatever competent hand should offer, for carrying into execution a design of such consequence: generously content, on his own part, with endeavouring "to wreath an honorary chaplet, that may adorn the brows of the chosen historian, without presuming to the vanity (as he expresses it) of placing it on my own *."

For our part, indeed, it was easy to perceive, on perusal of *The Sketch*, that it would be a difficult matter to find a person so well qualified, in all respects, for a work of so much ingenuity, labour, and difficulty, as the Author of that anonymous publication appeared to be, from so ample and so well-written a specimen.

This *Address* is dated at Chelmsford, in February 1772; but a copy of it did not fall into our hands till within these few months past. Had we met with it before, it would have been earlier noticed;—persuaded as we are, that it could not fail of proving an agreeable article of intelligence to many of our Readers, that a work of this importance is actually undertaken by a Gentleman who is capable of executing it in a manner which cannot fail of rendering it 'as *nationally* interesting, as it certainly will be *provincially* curious and important.'

Dr. Gower sets out, in this *Address*, with assuring the enquiring and approving public, that the utmost exertion of his

* In one part of this *Address*, the worthy disinterested Writer also expresses his ready acquiescence in any other practicable plan for accomplishing his ardent wish to see an History of his native county, written in a manner, in some measure, equal to 'the happy singularity, and to the real importance of the subject.' And, at the same time, he nobly declares that, in such case, he will cheerfully 'resign to abler talents, the very arduous task of the *Public Historian*; and shall assume to himself, with a superior pleasure, only the single province of the very *liberal*, and the *private Subscriber*.'

leisure

leisure hours, and of his abilities (of which he modestly expresses his diffidence) shall be faithfully dedicated to this (his favourite) undertaking.

But, he observes, as a continual addition of new materials will be continually adding, not barely to the *size*, but to the *charge* of this provincial history—already too alarmingly expensive for a single and a private hand,—he finds himself under the unpleasing necessity of submitting the following considerations to their mature and candid reflections. Since their indulgent patronage, or their professed indifference to these *necessary* considerations, will finally determine him, either to commit his historic researches to the press, or to the silent and careful preservation of some general repository of letters.

Amidst this flux of materials, it is impossible, our Author adds, to form any *probable*, still less any *exact* estimate, either of the *size*, or of the *expence* of this important undertaking. But, with respect to the *former*, it is apprehended, that *three Volumes in Folio* will be barely sufficient to comprise the whole of its interesting particulars; and, with respect to the *latter*, some opinion may be formed of its very considerable charge, from the multiplicity of its numerous materials*.—These materials consist of *records* in public offices, of *manuscripts* in private or general repositories, and of *drawings* and *engravings*.

The *first* article, continues the Addresser, is sufficiently known to be particularly expensive; the *second* already amounts to at least 400 volumes,—all of which must be compleatly perused, and partially transcribed. And the transcripts of many of them will be attended with an increased expence, from the obscurity of the character in which they are written; as the Author has more than once too sensibly experienced, that the abilities of common amanuenses are by no means equal to the investigation of them.—With regard to the two remaining articles, the *drawings* and *engravings*; he means to decline all such as may be merely ornamental, and to present the public only with those engravings, which may be absolutely necessary to explain and to elucidate the work.—The following concise account of them will convey some idea of his wishes and intentions.

1st, A general map of the county; with the *arms* of all the families, digested into an alphabetical series; the number of which already exceeds *seven hundred*.—2^{dly}, The ancient *seals* of the corporate bodies, civil and religious, and of the several families, as far back as they can be collected from authentic evidences: these already amount to nearly *eight hundred*; and are intended to be equally disposed in alphabetical, though in distinct, series: but as several *seals* occur of the same family, in different periods of time, and under different emblems, all the seals of each particular family will be arranged chronologically.—3^{dly}, Plans and views of all our ancient *castles* and *religious houses*; some of which were taken when the edi-

* See an account of this multiplicity in the "Sketch of Materials for a New History of Cheshire,"—printed for Mr. Eathurst, in Fleet-street, and Mr. Lawton, in Chester.

fices existed in a state of entire preservation.—4thly, Plans and elevations of our most elegantly pleasing and *Gothic churches*.—5thly, The *sumptuous monuments*, and curiously *painted glass*, as they existed in the several churches of this county, in the year 1596: these drawings already exceed *two hundred*; and an intended continuation of them to the present time will make a considerable addition to their number.—6thly, The arms and local curiosities existing in most of our ancient halls, &c.—7thly, Engravings of those remains which may be strictly and properly styled *antiquities*.—Roman, Saxon, and Danish camps and tumuli: curious vestiges of any of these nations; with delineations of every local and ancient relic, which may be worthy of the attention of posterity.

Influenced by the consideration of these numerous materials, and of the very considerable expence which will attend the arrangement and publication of this Provincial History—and which the most experienced judges upon this subject estimate at *four thousand guineas*—many Cheshire gentlemen of distinguished rank, and many others, patrons of works of national importance, have adopted, what they suppose, the probable mode of defraying it, upon the general terms of a Subscription. But, that the amount of this subscription may, in some measure, be ascertained for the Author's reimbursement, they have wished him not to attempt the *arrangement*, and still less the *printing* of his collection, till *half* at least of the preceding estimate is absolutely collected. And they hope that a deposit of *Five Guineas* upon the opening of the subscription, with a *similar* deposit upon the delivery of the First Volume, will complete the whole of this estimated expence.

The P L A N*.

(1) The work will naturally be introduced with a general description of the county: in which will be given some interesting accounts of the manners of the inhabitants, their pastimes, customs, and usages; their particularities of dialect and of adages; together with the rise and progress of the several rivers, the nature of the soil, the products, commodities, and manufactures.—

(2) The description of the customs of the inhabitants of this county, will naturally lead to the singular privileges, and the very peculiar jurisdictions which they enjoyed under their ancient Earls, or *local Monarchs*. The particular history of each Earl from the remotest æra, and of each *Monarch*, will be given; his alliances and descents; his exploits in war, his treaties, and his arts of peace.

(3) The history of these local Monarchs will insensibly carry us to a description of the capital of their monarchy; which will include an account of the form of government, the jurisdictions, lists of magistrates, variety of revolutions in different periods of time; the *singularity* of its walls and of its piazzas; together with every thing that is curious and important, relative to the most ancient and celebrated city of Chester.

* The particulars which we have given, in this article, are abridged, both from the *Plan*, and from the other parts of this *Address*.

(4) The

‘ (4) The history of the county at large. This will be arranged under the several hundreds in an alphabetical series; and the disposition of the parishes in every hundred will be equally alphabetical.—Under each parish will be comprehended the several townships or villages, the lordships, and inferior manors;—the etymology of their names;—the possessors of them as far back as they can be ascertained;—their pedigrees and descents—their mansions and places of habitation—with every local circumstance, ancient or modern, which may be worthy of recording, and of transmitting to posterity.

‘ (5) *Antiquities*. Under this head of arrangement then, will be given a regular deduction of all our antiquarian remains from the British, Saxon, Danish, and Norman periods;—their camps, barrows, sepulchral inscriptions, coins, relics, castles, and religious houses.

‘ (6) The religious history of this county; in which the earliest period will, if possible, be ascertained, when it became enlightened with the rays of Divine Truth—the first foundation of its episcopal government—and the restoration of it under Henry the Eighth;—with some account of its Prelates, and of the most distinguished of its dignitaries.—The history of its venerable cathedral; and a particular description of all the sacred edifices, or parochial churches, digested into an alphabetical series.—This description will comprehend—the saint each church is dedicated to; the annual wake, or feast of dedication; the festival anniversaries; the æra of the building; the form of the structure; the monumental inscriptions; the fenestral and monumental delineations; the list of incumbents; the list of patrons; with every other memorable and interesting circumstance, which may be strictly and purely *ecclesiastical*.

‘ (7) The last general head of arrangement will be the several lists of those provincial officers, and magistrates, which have always been thought too necessary an appendage of such a work as this, to be capable of omission.—The lord lieutenants, the custodes rotulorum, chief justices of Chester, chamberlains, high sheriffs, and representatives in parliament since our *imperfect* union with the legislative and constitutional body of this kingdom under Henry the Eighth.

‘ Such is the concise plan of this intended History; a plan intirely different from that of any other provincial history. But the Author flatters himself, that his reasons for this difference will so far reconcile it to the public judgment, as to make it appear rather an *optionable*, and an *useful*, than an *affected* singularity. All our provincial accounts hitherto published are, without exception, rather a kind of *antiquarian dictionaries* to be consulted occasionally, than any regular and engaging narratives to be perused with pleasure. The Reader’s attention is continually interrupted by a continual change of subject. And it is no wonder, that he should be neither enlivened, nor entertained, with the *narration*,—when an unpleasing assemblage of incoherent and inconsistent topics, obliges even the *narrator* to consider himself, rather as a mere *compiler*, than as an enterprising and entertaining *historian*. But surely, in a work of this nature, it is not absolutely *ideal* to attempt an intermixture of the *utile* with

the *dulci*. The Reader may be *entertained*, at the same time that he is *informed*. And the writer's genius may be more awakened, and his abilities more exerted, to execute the work with spirit and with precision, when his whole attention is entirely collected, and devoted, to one single and invariable subject.

After this apology for the *singularity* of the *plan*, the Author begs the permission of the public—before he finally closes this Address to them—to offer some apology for the seeming *singularity* of the *expense* of this performance. He wishes then, diffidently, to remind them, that, if the proposed subscription should appear larger than is usual, the charge which will necessarily attend this History—agreeable to the preceding faithful and concise detail of it—will be as unusually expensive. And, though he is far from insinuating any comparative excellence between *Carte's General History of England* and the present performance, yet he wishes equally to remind them, that the public attention was so far awakened to this Writer's description of his very numerous materials—that they generously granted him their indulgent patronage, not in proportion to the *size* of his intended History, but in proportion to the *great expense*, and the *infinite labour*, which appeared evidently to attend it. And he adds too, with the most sensible pleasure—as being a work of universal and most sacred import—that the public patronage is at present munificently extended to the learned Dr. Kennicott's *Collation of the Hebrew Manuscripts*, not in proportion to the *size* of the inspired text, but to the *amazing charge* which will attend this collation.

We have, as friends to every undertaking which tends to the advancement or credit of any part of our country, the satisfaction of hearing, that some of the principal gentlemen of Cheshire have subscribed liberally toward carrying on this great and expensive work. At the same time, however, we are sorry to learn that the county, at large, have by no means followed so public spirited an example: deeming, perhaps, the sum of Ten Guineas to be too considerable †.—But the public, it is said, have been much more munificent than the county; being, we suppose, well assured, that in an expensive undertaking, of this nature, the Author must be actuated, not by a principle of lucrative advantage, but of enthusiastic, yet proper, and becoming regard for the honour and ornament of his native county.

† Surely not! especially as we hear that these three large volumes are to be decorated with very near 100 folio copper-plates, delineated and engraved by the most ingenious artists.

G.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1773.

MEDICAL.

Art. 11. *A short Account of a Society at Amsterdam*, instituted in the Year 1767, for the Recovery of drowned Persons; with Observations showing the Utility and Advantage that would accrue to Great Britain from a similar Institution extended to Cases of Suffocation by Damps in Mines, choaking, strangling, stifling, and other Accidents. By Alexander Johnson, M.D. 8vo. - 2s. Nourse, &c. 1773.

THIS pamphlet consists chiefly of extracts from the Memoirs of the *Amsterdam Society*, of which an account has been given in the *Appendixes* to our 45th and 47th volumes.

After transcribing upwards of sixty histories from the Memoirs, the Author makes the following general reflection.

'The foregoing cases afford proof sufficient of a surprising success in recovering drowned persons. Other publications in England help to demonstrate, not only the practicability of that, but farther prove that the means used with so much efficacy in recovering drowned persons, are, with equal success, applicable to a multitude of cases, where the animal powers seem in reality to be only suspended, and to remain capable of renewing all their functions, on being put into motion again. There are too many instances, where the want of this consideration has been attended with the most unhappy consequences; and persons have been committed to the grave, in whom the principles of life might have been revived.'

Some further histories and observations are then related, in confirmation of those published by the Amsterdam Society.

The laudable design of this publication, is to excite a similar attention to the preservation of the lives of the subjects of Great Britain. **D.**

Art. 12. *Memoirs of the Society instituted at Amsterdam in favour of drowned Persons*. For the Years 1767, 1768, 1769, 1770, and 1771. Translated from the Original by Thomas Cogan, M.D. 8vo. 2s. Robinson. 1773.

On the commencement of this laudable association, many thousand copies of the following advertisement were distributed in the city of Amsterdam and other places, in order to make the intention of the society as generally known as possible.

ADVERTISEMENT.

'The society lately formed in Amsterdam in favour of drowned persons, being desirous of informing all the inhabitants of the United Provinces of their charitable designs, have judged it proper to publish in this manner a brief summary of them, having been more circumstantial in a periodical paper, intitled *The Philosopher*, which appeared at Amsterdam, in the months of August, September, and October, this year.

'I. Whoever shall produce a regular certificate, proving that by the use of the proper methods, he has recovered a grown person or child, that has been taken out of the water without any signs of life, he shall receive for recompence *six ducats*, or a *golden medal* of the

same value, on which his name shall be engraved, according to his option.

‘ II. As it may happen, that several persons may have assisted, the medal, or the six ducats, shall be bestowed according as the parties can agree it amongst themselves.

‘ III. In order to be entitled to the reward, they are only to produce a written declaration, signed by two creditable persons, notifying that they were witnesses of its being due to the claimants.

‘ IV. This declaration is to be transmitted to Mr. P. Meyer, and upon its being proved authentic, the reward is to be conferred within a month after the said declaration has been given in.

‘ V. Where any necessary expences have been made at inns or other places, these shall be repaid (independent of the premium) provided they exceed not the sum of *four* ducats; and that whether the drowned person has been recovered or not, if it shall appear that the money has been expended in making the attempt.

‘ VI. If any surgeon or physician have used their utmost endeavours to recall the patient, and have not been otherwise paid for their trouble, they shall be equitably recompensed by the society, whether they have succeeded or not, upon sending in their account, properly attested, to Mr. Peter Meyer, bookseller.

‘ We moreover assure the public, that such assistance is no infringement upon the laws; for those laws, proposing the public good for their object, not only permit such unfortunate persons to be taken out of the water, but every suitable method to be tried, in order to restore them to life; and the edicts relating to this subject will be sufficiently obeyed by acquainting the magistrate with the case, when the attempt has been made in vain.

‘ The most suitable methods to be pursued respecting the drowned, as experiments made both before and since the establishment of our society testify, are as follows:

‘ 1. To blow into the intestines through a tobacco pipe, a pair of bellows, or the sheath of a knife, cutting off the lower point. The sooner this operation is performed with force and assiduity, the more useful it will prove. If a lighted pipe of tobacco, or fumigator constructed for that purpose, be made use of, the operation will be more effectual; for thus, instead of simple air or wind, the warm irritating fumes of tobacco are introduced into the intestines. In whatsoever manner this be done, it is in general the first thing that can be tried, and can be executed without loss of time, either in a boat or upon land; in short, wherever the drowned person was immediately placed.

‘ 2. It will be necessary as soon as possible to dry and warm the body with care, which will often be quite sodden, sometimes absolutely cold, benumbed, and even stiff. This can generally be done with ease, and that several ways: for example, by a warm shirt, and the under clothes of one of the assistants; by one or more woollen blankets previously warmed, by hot embers from a brewery, bakehouse, saltern, soapboilers, or other fabrics; by the skins of animals, especially of sheep; by a moderate fire, or by the gentle and natural warmth of healthy persons placing themselves in bed with the drowned. Whilst the two preceding methods are employed with circumspection

circumspection and assiduity, it may be very serviceable to make use of strong frictions all over the body, particularly down the spine of the back from the neck to the rump, with warm flannels, or cloths, steeped in brandy; or sprinkled with fine dry salt, or with linen wetted with brandy, or some strong volatile salt, as the spirits of ammoniacal salts, should also be applied to the nostrils or rubbed upon the temples. Tickling of the nostrils and throat may also prove beneficial; but not any wine, or brandy, or any strong liquor, mixed with salts or other stimulants, should be poured down the throat until some signs of life are perceived. The following experiment has proved successful: let one of the assistants, applying his mouth to that of the drowned, closing the nostrils with one hand, and pressing the left breast with the other, blow with force, and endeavour to inflate the lungs. We believe, that, from the beginning, this might be as efficacious as blowing up the fundament. In a word, to draw blood, if it be possible, as soon as it is possible, from a larger vein of the arm, or the jugular itself, should by no means be neglected.

These are the most proper and approved methods in such cases. It were much to be wished, that, for the future, none were employed as can only be prejudicial; such as rolling them upon a barrel, suspending them by ropes under the arms and legs, &c. Moreover, since no body can affirm with certainty that the drowned be really dead, unless there be some signs of putrefaction on the body, we hope that till then all possible efforts may be made; and that those who know any other means of assistance will communicate them to us. Should any persons, who have been successful in their attempts, not think proper to claim the reward, we desire them notwithstanding to inform us of all the circumstances of the fact, that we may make use of this information whenever our society shall publish any thing upon the subject.*

The Memoirs of the society, (which Dr. Cogan has here given the Reader in an English dress) contain the whole of the cases as yet communicated to the society, the means employed for recovery, and the event.

We do not find that the *warm bath* was employed in any of the cases here related, as a means of recovery.—Would not this be an expeditious and effectual way of restoring the natural heat of the body, and consequently one powerful step towards recovery?

Art. 13. *Medical and Philosophical Commentaries.* By a Society in Edinburgh. Vol. I. Part II. 8vo. 1s. 6d. Murray, &c. 1773.

The Second * Part of this valuable work, contains an abridgement of several new medical publications, and some abstracts from both the Philosophical and Foreign Transactions.

Under the head of *Medical Observations*, we have three cases.—1. The history of an epileptic patient, with the appearances on dissection, by Dr. de la Roche, of Geneva.

On dissection, says the Doctor, I found about twelve ounces of water in her head; part of which was contained in the ventricles of the brain, and the rest in bags, formed by a lengthening of the ante-

* For the First Part, see Monthly Review for June, p. 501.

rior ventricles. These bags reached the dura mater, with which they were in contact about an inch above the frontal sinus. Every other part of the body was found perfectly in its natural state. It may be remarked, that this hydrocephalus was attended with none of those symptoms so accurately enumerated by Dr. White. This patient was neither affected with headach, vomiting, nor slow fever. It may, I think, be a question, Whether the hydrocephalus was the cause of the epileptic fits, or merely a concomitant effect? I am inclined to the latter opinion; but I think it probable, that the compression it occasioned produced the palsy in the arm.'

2. The history of an obstinate epilepsy relieved by the flowers of zinc. And, 3. An account of the dissection of a man who died of the hydrothorax.

Among the articles of *medical news*, we have a sketch of the life of the late worthy and ingenious Dr. Gregory.—And an account of an uncommon accident which lately occurred at Edinburgh.

A gentleman of about fifty years of age was thrown down with considerable force upon the floor of his own bed-chamber. He pitched upon his shoulders, and being remarkably round shouldered, his head was jerked suddenly backwards, but did not touch the floor. He was instantly seized with a general paralysis over his whole body; upon which Mr. Alexander Wood was immediately sent for, and Dr. Monro was soon afterwards called in. They found him with all his senses, except that of feeling, perfectly entire; but he was totally deprived of the power of motion; and he had little sensation upon any part of the trunk of his body being touched. His voice was in no degree affected; respiration went on as usual; and he complained only of a slight pain in the back part of his neck. In spite of every remedy which could be employed, his paralytic symptoms continued, a lethargy supervened, and he died within a few minutes of twenty-four hours from the time of his fall.

Upon examination of the body after death, the third vertebra of his neck was found fractured; but the spinal marrow did not seem to be hurt, and its membranes were not in any degree torn. Every other part which was examined was perfectly sound.

D.
Art. 14. *The Effects of Injections into the Urethra, and the Use and Abuse of those Remedies in the Cure and Prevention of the Virulent Gonorrhœa* briefly considered. With occasional Remarks on the Nature of that Disorder, in Answer to some modern Doctrines. 8vo. 1s. 6d.. Whiston. 1773.

This is a well written pamphlet, and contains some just cautions with respect to the subject in question.

M I S C E L L A N E O U S.

D.
Art. 15. *The Rat-Trap*; dedicated to Lord Mansfield, and addressed to Sir John Fielding. By Robert Holloway, Gent. 8vo. 2s. 6d. Allen.

Mr. Holloway seems to apply his talents solely to the desperate and dangerous employment of *monster-painting*. See Review for June 1772, p. 417.

The objects who principally figure in the present production of his pencil, are some of the rotation justices in Litchfield-street; with the

their train of runners, *mounters**, and other bull-dogs of the law : and an horrible group he has made of them !

Mr. H. is so well known, from his frequent addresses to the public in the news-papers, that it is unnecessary for us to enter circumstantially into the contents of this bulky but spirited performance.—He loudly complains of the excessive wrongs which he says he has received from *their* *sworships*, &c. He confesses that he has been advertised and prosecuted as a forger and felon ; that he has been a bankrupt, and that he ‘ shall be a bankrupt again :’ but he insists that he is culpable only in points of *folly*, *indiscretion*, and *credulity*. Finally, he avows his fixed resolution to be avenged of his enemies, for the insupportable indignities and injuries which they have cast upon him ; and he declares, figuratively, no doubt, that ‘ nothing but the blood of the asp which stings him, can extract the venom from his ulcerated mind !’

The magistrate against whom his bitterest accusations and invectives are aimed, is a justice B. who, he says, was bred to the humble business of making or vending rat-traps : this illustrates the wit of our Author’s title-page.

Those who are curious to know what is Mr. H’s profession, will learn all that we have learnt on this head, from the following passage, extracted from one of his letters to Thomas Bishop, Esq;—‘ Sir, it would not have disgraced your candor as a man, nor lessened your duty as a magistrate, had you, for one moment, taken a view of my situation, and looked upon me as an *officer in the army*, whose commission was at stake—as a man preparing himself for a *barrister at law*, labouring to procure his livelihood by fair and honourable practices,’ &c. &c.

As Mr. H. proposes to entertain the public with the second part of this Rat-trap, and with other productions of his volatile pen, he will do well to avail himself of a friendly hint, viz. that his writings will not be the less esteemed, should he vouchsafe to pay a little more attention to correctness, and to grammar,—and even to the

* “ *Mounters*”—thus explained by our Author :—‘ A cant word with trading justices, thief-catchers, and marshall’s court bailiffs, for wretches who get their bread by going into a court, to swear what may be found necessary.’ And he adds his ‘ *solemn protestation*,’ that, to his *certain knowledge*, we must infer, ‘ there are *houses of call*, where you may engage a man to swear an affidavit, which he never read, with as little ceremony as you engage a journeyman taylor.’—Here Mr. H. subjoins the following just reflection on the shameful want of solemnity, and even decency, in the usual manner of administering oaths before a justice, and we may add, even in our courts of law, &c. &c. ‘ Is it not a burlesque on all that is religious or moral, to hear a sacred obligation entered into without farther admonition than, “ You shall true answer make (who pays, who pays ?) to all such questions,” &c. A pretty parenthesis, I confess ; *who pays ?* may be a proper inquiry for a turnpike man in a hurry ; but for a magistrate entrusted, eventually, with the lives and property of a people, ’tis a shameful mockery of the institution.’

humble

humble circumstance of true spelling: in which last respect himself, or his printer, or both, have, in the production before us, been intolerably negligent.

Art. 16. *An Essay on the Means of producing moral Effects from physical Causes*; or, of infallibly extirpating the Roots of national Animosity among the *North* and *South* Britains; and of establishing a permanent Popularity in Administration, by the Efficacy of Discipline and Diet. With Notes critical and explanatory. 8vo. 1 s. Williams. 1773.

A piece of solemn humour, written with the gravity of Cervantes or Swift. It is the work of some ingenious North Briton, and will contribute, with the writings of Arbuthnot and others, to refute a notion which hath pretty much prevailed on the south side of the Tweed, that humour is not to be found among Scottish writers.

Art. 17. *The Physicians*. A Satire. With other Poems. To which is added, a Specimen of an *Enquiry concerning the Mind*. 8vo. 1 s. 6 d. Bladon. 1773.

One couplet from this Satire on Physicians, will be sufficient to evince the Writer's poetical merit:

—He that void of knowledge doth practise,
I call a mere assassin in disguise.

So much for the verse. With respect to the Author's prose—his select *Propositions concerning the Mind*, which he here publishes as a specimen of an intended larger work,—we have only to observe, that he appears to have bewildered himself; and that the Reader who attempts to follow him through his metaphysical labyrinth, must, in course, be no less bewildered.

This very indifferent writer intimates somewhat of an apology for the incorrectness and errors of this specimen; urging the 'numerous disadvantages of his situation in life, under which he has prosecuted these enquiries;'—his 'want of leisure for due examination,' &c. But if his situation in life be so unfavourable to the attainment of literary or philosophical excellence, wherefore does he trouble the public with his crudities? If his fortune is not affluent, is it likely to be much improved by his unadvisedly contributing to increase the general stock of waste-paper?

These remarks may seem harsh to the writer whose performance hath given occasion to them; but if he should happily possess temper and judgment enough to draw the proper conclusions from them, he will regard us, not as snarling critics, who delight in mortifying an unsuccessful scribbler, but as honest men, who benevolently endeavour to set right the devious traveller, whom they perceive to have lost his way.

Art. 18. *Narrative of the Mutiny of the Officers of the Army in Bengal, in the Year 1766*. Written by Henry Strachey, Esq; Secretary to Lord Clive during his last Expedition to India, and lately given in Evidence to the Secret Committee of the House of Commons. 8vo. 3 s. 6 d. sewed. Becket, &c. 1773.

The very extraordinary combination of the officers of the English army in Bengal, in the years 1765 and 1766, was an event which attracted the notice of the public, as soon as it became known at home; but

but we never had a full and complete account of it, till this curious and authentic Narrative made its appearance. The cause of discontent which gave rise to the mutiny, is thus related :

‘ It is many years since the East India Company, in consideration of the extraordinary expences and inconveniencies unavoidably incurred during the campaigns in that country, indulged the officers in their service with a certain allowance *per diem*, exclusive of their pay. This allowance originally went, and still goes by the name of “batta,” or field expences.

‘ When the English forces took the field, in conjunction with the Nabob Jaffer Ally Cawn, after the battle of Plassey, our military expences were, agreeably to treaty, defrayed by his excellency, who likewise thought proper to encrease the emoluments of the officers, by granting them a double allowance, which of course obtained the name of “double batta ;” and Lord Clive, at that time, in order that the gentlemen should not too confidently depend upon the continuance of this new bounty, represented to them, that it was merely a temporary indulgence of the Nabob, an indulgence not enjoyed by our officers in any other part of India, and could only continue to those in Bengal during his Excellency’s pleasure. The expence of this double batta, however, though first introduced and paid by Jaffer Ally Cawn, was, in process of time, thrown upon the Company ; who, unwilling to adopt such an expensive precedent, notwithstanding the revenues of several districts of lands had been assigned over by the Nabob to the Company for defraying the charges of the army, repeatedly issued orders, in the most positive terms, that it should be abolished. But the situation of their military and political affairs in Bengal was so frequently critical, and the superior servants in the civil branch so averse, perhaps through want of resolution, to abridge the officers of any emolument, that a remonstrance from the army never failed to convince the Governor and Council of the impropriety of such a reduction.—It must be remembered, that the accomplishing this business was one of the principal points of reformation pressed upon Lord Clive in the year 1764, when, at the request of a general court of proprietors of East India stock, he was prevailed upon to accept once more the government of Bengal.’

The captains and subaltern officers, having been successful in their remonstrances against former orders for a reduction of the *batta*, failed not to use the same endeavours when the final reduction was announced to take place on the first day of the new year 1766 : Lord Clive having then put an end to the war, and made an alliance with Sujah Dowla. But finding their remonstrances now unavoidable, the officers unanimously (in virtue of a previous and solemn compact) threw up their commissions, and a general mutiny of the whole army was expected.

Lord Clive’s conduct in the suppression of so dangerous a conspiracy, affords a remarkable instance of the resolution and spirit of this great commander ; who seems to have been *born to success* in all his undertakings, and to triumph over every kind of opposition.

Sir Robert Fletcher is particularly attacked in this publication ; but he has made his defence, in several letters, printed in the newspapers.

D R A M A T I C.

Art. 19. *The Macaroni*; a Comedy: As it is performed at the Theatre-Royal in York. 8vo. 1s. Nicoll, &c. 1773.

If the nameless Author, who gives us this comedy as a *first production*, had submitted it to the revival of some judicious friend, well acquainted with the modern drama, it might easily have been adapted to the taste of a London audience, and would probably have been well received. In its present form it is perfectly chaste, and moral; and, though not destitute of humour and pleasantry, would, perhaps, now that *sentiment* is out of fashion, be detried, and exploded, as *little better than a sermon*. As to the Macaroni, it is, at best, but a thread-bare character,—the old stage fribble and fop new-dressed, and new-named.

P O E T I C A L.

Art. 20. *The Triumphs of Britannia*. A Poem; humbly inscribed to George Robert Fitzgerald, Esq. 4to. 2s. Snagg. 1773.

What should be great is here turned to farce; and poor Britannia's song of triumph is the song of ridicule: subjects of which are afforded by the late naval review; some of our *moral* and *pious* nobility; the bruizing parson; and the *honourable* gentleman whose name appears in the title-page. In honour of all these *persons* and *things*, 10 PÆANS, such as the following, are rung, with frequent changes:

‘ Rejoice BRITANNIA! lift thy head on high!
Wide o’er the globe thy purple streamers fly;
Sprung like another VENUS from the main,
These are the triumphs of thy growing reign!
’Tis men like these that vindicate thy worth,
Alike the *pride* and *envy* of the earth.
Rejoice BRITANNIA! boundless be thy name!
Earth, ocean, air, conspire to swell thy fame!’

Art. 21. *The Adventures of Telemachus the Son of Ulysses*. Book the First. Translated into Blank Verse by Mr. John Clarke. 4to. 1s. 6d. Allen. 1773.

We have had so many occasions to express our sentiments of the illustrious Fenelon's noble work, that we shall now turn immediately to the translation. Speaking of Calypso, on Telemachus's first arrival, the Translator says,

She *knew* him for the young Telemachus
By heavenly wisdom and superior *knowledge*.

That she *knew* him by *knowledge*, there seems to be no more reason to doubt, than that she *saw* him by *sight*.

And poor Telemachus of his father says

Penelope his queen, and *me* his son,
Mix with our hopes despair to ever see him.

Penelope and *me* mix!

We cannot dismiss this Author without making our acknowledgments to him in not obliging us to read more than fifty lines of his translation.

Art. 22. *The Kentish Cricketers*; a Poem. By a Gentleman.
Being a Reply to a late Publication of a Parody on the Ballad of
Chevy Chase; entitled, *Surry Triumphant* *. 4to. 1s. Law, &c.

1773.

The Kentish men having been victorious, in a second match,
over their Surry competitors, have, in their turn, found a bard to
celebrate their wondrous deeds. The Bard of Kent, too, like the
Surry poet, gives a moral turn to his song; and thus he concludes:

‘Ye manly, skilful sons of Kent,
Who seek diversions and content;
Say! What delight can fill the breast,
Where innocence lives confest?
Your noble exercise will stand
The first amusement in the land,
While KENTISH CRICKETERS, of fame,
Immortalize their conquering name!’

But, whatever superiority the Kentish men may assume, with re-
spect to the *bat*, the Surry men seem to have the best claim to the
bays.

Art. 23. *An Ode sacred to the Memory of the late Right Honour-
able George Lord Lyttlton*. 4to. 1s. Doddsley. 1773.

Every mark of honour is certainly due to the celebrated Noble-
man whose memory bears the address of this Ode; every tribute
from the Muses, more particularly whose favour he cultivated in the
tender walk, with a success almost peculiar to himself. But every
citizen has an interest in the remembrance of a Patriot, a Friend
to the Liberties and Laws of his Country, and an able and eloquent
Advocate in their defence.

It is on this part of his character, and on his merit as an Histo-
rian, that the compliment of the little Poem before us chiefly turns:

Reviving Freedom's early morn,
With magic pencil to adorn,
To paint its welcome rays,
Was his—a manly theme to chuse
Successful court th' historic Muse,
And gain immortal praise.

• • • • •

Not only by the learned page
He claim'd attention from the age,
To FREEDOM's godlike form;
Oft in the Senate on his tongue
Her manly sentiments have hung,
With oratory warm.

When ministers have dar'd to fray
In Tyranny's enticing way,
Oft he'd the stream oppose;
Oft hath he stood Britannia's friend,
Her great palladium to defend,
Oft overthrown her foes.

* See Review for September last, p. 231.

His private and social virtues, though they would have afforded a subject for many stanzas, are noticed only in the following :

Nor less (if Fame report aright)
The softer Graces did unite
To adorn his manly sense ;
The graces of a generous mind,
Soft Pity, Love of human Kind,
And wide Beneficence.

The three stanzas appropriated to his Lordship's poetical character have less poetry than truth :

And often did the *gentle* Muse,
At his request her smiles diffuse
Around his *learn'd* retreat ;
When Lucy's name in *sweetest* song,
Hagley, thy woods and groves among,
The echoes *would* repeat.

How *sweetly* o'er his Lucy's bier,
Harmonious fell the *gentle* tear,
How mark'd with generous woe !
Less *sweet*, Petarcha, were thy strains,
When thou for Laura *taught'st* the plains
And woods in tears to flow.

The repetition of words in this short compass of two stanzas, as *sweetest*, *sweetly* and *sweet*, *gentle* and *gentle* ; the harshness of some expressions, as *learn'd*, *taught'st*, &c. the illegitimate rhymes that occur, as Draught—Thought, Dream—Scene ; and the weak and bad lines, as,

Ah ! let our prayers move !

Vice brings on only woe.

In torrents toward the sea.

So many defects, in so short a poem, have nothing to plead in their behalf but the piety of the Author's intention. L.

Art. 24. *Anti-Pantheon* ; or, Verses occasioned on reading a late Publication, called, *The Pantheon*. 4to. 1 s. Snagg. 1773.

Nothing.

H U S B A N D R Y, &c.

Art. 25. *Traacts on Practical Agriculture and Gardening*. Particularly addressed to Gentlemen-farmers in Great-Britain. With several Improvements in Stoves and Green-houses. To which is added, a Chronological Catalogue of English Authors on Agriculture, Botany, Gardening, &c. By Richard Weston, Esq; Author of the *Universal Botanist* †. The second Edition, greatly improved. 8vo. 6 s. Hooper. 1773.

In our Review for April, 1771, we gave an account of the first edition of these useful *Traacts*, which appear to have undergone very

† See Rev. Feb. and Septemb. 1771.

great alteration and improvement in this second edition. The work abounds with valuable hints, and the catalogue of writers on husbandry, and the various branches of natural history, which commences with the year 1516, is continued down to 1772 inclusive. Mr. W. has supplied the names of many of the authors of anonymous publications; but how far this matter of *secret* history is, in every instance, to be depended on, is best known to himself. With regard to one article in his list, we can assure him that the *New System of Agriculture*, published in 1755, was written by the celebrated Aaron Hill, Esq;—see Review, vol. xii. Where the visionary nature of that work, and its dangerous misleading tendency, are fully exposed. It was not printed till after Mr. Hill's death. Our Author is silent as to the merit of this, and many other pieces mentioned in his catalogue. It would certainly render his work still more useful, if, in a future edition, he would, so far as his opportunities for examination have extended, more particularly distinguish the wheat from the tares.

EAST-INDIES.

Art. 26. The *third and last* Report of the Select Committee appointed by the House of Commons to enquire into the State of the East India Company, and of the British Affairs in the East-Indies. Folio. 1s. 6d. Evans. 1773.
See Review, vol. xlvii. p. 411.

NOVEL.

Art. 27. *Memoirs of Col. Digby and Miss Stanley*. A Narrative founded on Facts. In a Series of Letters. By Mrs. Fogerty, Authoress of the *Fatal Connexion*. 12mo. 2 Vols. 5s. Snagg.
Our opinion of this Lady's talents for Novel-writing has already been given: vid. Review for August last, Art. 24. of the Catalogue; where we have mentioned her other work, the *Fatal Connexion*.

S E R M O N S.

- I. At the Assizes at Winchester, July 27, 1773. By John Cooke, B. D. Fellow of C. C. C. Oxon. Rivington.
- II. On the lamented Death of Isaac Whittington, Esq; one of the Six Clerks in the Court of Chancery. Preached in the Parish Church of Oakley, in Essex, May 16, 1773. By Paul Wright, B. D. F. S. A. Vicar of the said Parish. Bathurst, &c.
- III. At the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 13, 1773. By Samuel Glaspe, D. D. F. R. S. Chaplain in Ordinary to his Majesty. Rivington.

CORRESPONDENCE.

A Correspondent who signs *Amicus*, desires the Reviewers to take notice of "the following explanations," which, he supposes, "may probably contribute to remove their own doubts with respect to the subjects therein mentioned;" viz.

"In

"In the *Catalogue* part of the Review for April," p. 325, very proper notice is taken of a pamphlet, intitled, "A New Dissertation on Consumptions."—The Author of this Article concludes his observations with this remark: 'This piece is dedicated (surely without permission!) to Dr. Fothergill.'—Indeed it was. Dr F. is wholly unacquainted with the Writer of it.

This is but a small grievance; the next is of greater consideration: In the "Monthly Review for July," in giving an account of a pamphlet, intitled, "An Appeal to the People called Quakers," &c. the Author of that Article candidly acknowledges he is 'unable, for want of knowing many requisite circumstances, to pronounce any thing with certainty about the case.'—Some such circumstances are the following; and more could have been added, had it been supposed that the public would reap any benefit from a difference between a few individuals:

On a complaint against Dr. F. for defamation, he suffered himself to be prevailed on to have the affair determined by arbitration.

Conscious of his own innocency, and relying on the candour and capacities of those who were nominated to decide the matter, he was less solicitous than he ought to have been about the choice of his judges.

Three out of Five gave the cause against him, and amerced him 500 l.

So large a penalty inferred an adequate transgression;—a breach of the fundamental laws of morality.

To rescue both his injured character and his property from a sentence so dishonourable and ill-grounded, became then an object of much consequence.

Such had been the precipitation of the three arbitrators, as thinking their sentence irreversible, that they refused to hear material evidences on behalf of Dr. F. and committed so many other mistakes, that he could not but avail himself of them, by suffering the affair to be brought into Westminster-hall.

Without hearing Counsel for Dr. F. the judges unanimously set aside the award;—and the Society of which Dr. F. is a Member, justified his conduct:

The intent of the Appeal is apparently to retrieve the characters of the three, which had suffered much in this transaction: and the Writer of it seems to have expected that the Public would have followed their example, in passing sentence without hearing both sides fully.

* * The latter part of this Correspondent's letter, with the *addition*, cannot, with propriety be noticed at present, as the work to which it refers hath not yet appeared in our publication.

††† The Letter from *Wilkinson*, on the subject of *Sythes*, came to hand too late in the month, to be more particularly noticed in the present Number of our Review: it is under consideration for our next.

T H E MONTHLY REVIEW,

For NOVEMBER, 1773.



ART. I. *Of the Origin and Progress of Language.*

IN our Review for September we gave an account of the first book of this work; in which the learned and ingenious Author thought it necessary to enquire into the origin of our ideas, to define and divide them, to explain the nature of the two several kinds of them, and to shew how they are formed, without supposing them to be the work of Nature. He now thinks it necessary, in order to give the philosophical account of the origin of language which he proposed, to enquire likewise into the origin of society. Now the first question to be considered on this subject, he says, is, Whether society had a beginning at all? That is, Whether it be from Nature, or of human institution?

Man, we are told, is neither a *gregarious* nor a *solitary* animal, but participates of both kinds.—Though he has from Nature the capacity of living, either by prey, or upon the fruits of the earth, yet our Author thinks that by Nature, and in his original state, he is a *frugivorous* animal, that he only becomes an animal of prey by acquired habit, and that he has no natural propensity to society.

‘ I know, says he, that this opinion of mine is very different from the common opinion, and that it is generally believed, that men are by Nature as much, or more, united to their kind, than any other species of animal. But let those who believe so, consider one thing belonging to our species, and which seems to be a peculiarity that distinguishes us from every other land-animal, and sets us at a greater distance from our kind, than even the beasts of prey are from theirs; what I mean is, the practice of men feeding upon one another. Those who judge of mankind only by what they see of the modern nations of Europe, are not, I know, disposed to believe this; but they may as well not believe, that there are men who live without cloaths, or houses, without corn, wine, or beer, and without
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planting or sowing: and if there was any doubt before, it is now entirely removed, by the late discoveries that have been made in the South Sea*. And I am persuaded, that all nations have at some time or another been cannibals; and that men, as soon as they became animals of prey, which, as I have said, they were not originally, fed upon those of their own kind, as well as upon other animals: so that it appears to me evident, that man has not that natural abhorrence to the flesh of man, that lions and tigers, and other beasts of prey, have to that of their own species; who, so far as I can learn, never feed upon one another except when urged by the extremest hunger.

‘ This therefore is another peculiarity of our species, which distinguishes us both from the carnivorous and frugivorous kinds of animals; and proves to me incontestably, that what is said by philosophers of the attachment we have to our common nature, and of those ties of love and sympathy which bind us so fast together, applies only to the rational, not to the natural animal; for as Marcus Antoninus the Emperor has observed, we are social, because we are rational †.

‘ Let us next consider how man stands with respect to the other division of animals, into *political* and *not political*: and I say, that he is likewise in the middle betwixt these two; for he is political, not by nature, but by institution, and acquired habit. And indeed, if he be not by nature even a herding animal, it follows of consequence, that he is not political: nor can we suppose that any thing is *natural*

* I mean, those made by Mr. Banks and Dr. Solander in their late voyage to the South Sea, where they found in the country called *New Zealand*, a people who fed on human flesh; but were, in other respects, far from being a barbarous or inhuman people, but, on the contrary, brave and generous. I myself know a French Jesuit, one *Mons. Roubaud*, who was missionary among a tribe of Indians in North America, called the *Albinoqueis*, and who told me he saw eight and twenty British men eaten at a breakfast by a tribe of Indians who had come to the assistance of the French in the late war, from a remote part of that country towards the West, where they still preserved the custom of eating men, which appears to have been once universal among the nations of that continent. The British had been taken prisoners by this tribe; and though the French general, *Mons. Montcalm*, was at great pains to save them, and offered the Indians double the number of beaves in the place of them, he could not accomplish it; for the Indians said, they were not such fools as to prefer the flesh of oxen to that of Englishmen. And I have heard it well attested, that some civilized men, who by great necessity have been reduced to the extremity of eating human flesh, have declared, that they thought it the sweetest they ever tasted. I am well informed, too, that there is a nation in the inland parts of Africa, where human flesh is exposed to sale in the market as beef and mutton is among us. *Garcilasso de la Vega* (an author of whom I shall give a particular account afterwards) in his history of Peru, says the same thing of a certain nation in South America, upon the authority of a Spanish writer, one *Pedro de Cieca*, who affirms, that he saw there, with his own eyes, the human flesh exposed to sale in the shambles; and that they ate their own children whom they begot upon their female captives; and with respect to their male captives, they gave them women to breed out of, and they fattened and ate the offspring as we do calves and lambs; *book 1. chap. 5.* We need not therefore doubt of the truth of those stories told by Herodotus, and other ancient authors, of Indian and Scythian nations that fed on mens flesh. We are not however to believe, that there ever was a nation that fed promiscuously upon one another; for the fact is, that all such nations eat only their enemies, or strangers, whom they treat as enemies, and such of their own people as die, or become useless through age or infirmities.

† ὅτι τὸ λογικόν, ἐστὶν καὶ πολιτικόν, *Medius. lib. 10.*

to an animal that is not *necessary* for his subsistence, which certainly the political life is not to man; whereas to the bee and ant it is natural, because it is necessary; and accordingly those animals have never been found single or detached. With respect to man, it appears to me, that he has herded, and entered into the political life, for the same reasons, and at the same time; and therefore I believe no men have been found herding together who did not likewise carry on some common work; that is to say, as has been explained, lived in the political state.

‘ But is man the only animal that is in this state with respect to the social and political life? If it were so, it would be nothing extraordinary in so extraordinary an animal as man. But there are other animals of the same amphibious nature. And, *first*, there is the wild boar, which, while he is young, is a herding animal; but when he grows old, he lives by himself,* and becomes what the French call *un solitaire*. Then with respect to the political state, the horse in this country is not a political animal, though social and gregarious: but in the deserts of Tartary and Siberia he is political; for being there hunted by the Tartars, as hares and deer are in this country, they, for self-defence, form themselves into a kind of community, and take joint measures for saving themselves, which they commonly do by flight; and that they may not be surprised by their enemy, they set watches, and have commanders, who direct and hasten their flight; some of whom have been seen bringing up the rear, and biting and kicking the hindmost, in order to make them run faster.

‘ But there is another animal that resembles us still more in this respect, and that is the beaver; of which I shall say a great deal more afterwards, but it is sufficient for my present purpose to observe, that he is precisely what I suppose man to be, amphibious betwixt the solitary and the social life: for in certain countries, particularly in North America, and some of the northern countries of Europe, he is found living in what may be called *civil society*, without metaphor or exaggeration; whereas in other countries, where they are not so numerous, or in those very countries when they happen to be dispersed, and their villages (for so I may call them) ruined by the men who hunt them, or when they are prevented by men from associating, as they are in all the southern countries of Europe, they lead a solitary life, and hide themselves in holes, without any community or public good*.

‘ Of the same amphibious kind is an animal well known in this country, viz. the hare, which being few in number in all the countries of Europe, and much persecuted by men, lead a solitary life, and never associate or form a public; but in the plains of Tartary they are gregarious. The fact we are assured of by the same author who informs us of what is above related concerning the horse, viz. Mr. Bell, who has published his travels through Tartary and Siberia, which he made with the Russian caravan that goes to China. Now I cannot conceive that the hare, which by its nature appears to be solitary, should associate in Tartary for any other reason ex-

* ‘ Buffon’s Hist. Natur. vol. 8. p. 297.’

cept sustenance and self-defence; which, as I shall shew afterwards, are the reasons that made men first herd together, and enter into the political life. Whether the hares have any thing of *policy* in their associated state, Mr. Bell has not told us; but I think it is likely they have; otherwise I do not think that they would have come together. For even those animals, such as the sheep, which are not political while they are fed and protected by us, become so when they live in a kind of natural state by themselves in the hills; and accordingly they are observed to set watches in the night-time against their enemy the fox, who give notice of his approach; and, when he attacks them, they draw up in a body, and defend themselves. And, in general, as Nature appears to me to have always some further intention than pleasure merely, and the gratification of appetite and inclination, I think it is probable that she has not given to any animal that desire for society, without intending that it should be useful for some political purpose, either of sustenance or defence: so that I doubt whether *gregarious* and *political* animals differ entirely in their natures, or only in the *more* or *less*, so that some by the necessities of their nature are more political, others less.

Our Author observes farther on this head, that though we should suppose that men herded together before they entered into civil society, yet it is impossible to believe, that while they only herded together, they ever could invent a language; which could only be the fruit of that strict intercourse which the political life produces.

He comes now to enquire how the political life began; but before he enters upon this enquiry, he thinks it proper to support the account he has given of the original state of human nature, both with respect to *rationality* and *society*, by facts as well, as by arguments; as it is very different from the notions commonly received, and will no doubt, he thinks, appear incredible to those who have been taught, that man is by nature a rational, as well as a social and political animal, and have read large volumes on the subject of the *law of nature*, founded all upon the supposition that civil society, or the political life, is the *original* and *natural* state of man.

He endeavours to shew, from the history both of the ancient and modern world, that there have been found whole nations, not indeed altogether without arts or civility (for that is impossible, since, according to his hypothesis, they associated together only for the purpose of carrying on some joint work); but with so little of either, that we can be at no loss to suppose a prior state, in which there were none at all.

I will begin, says he, with instances furnished me by an ancient author, namely Diodorus Siculus, who was a traveller as well as an historian, and whose work, the greatest part of which is unhappily lost, was the fruit of the labour of thirty years, which he spent in collecting materials, and travelling into the different parts of the

world, which he had occasion to mention in his history*. I am the more inclined to lay weight upon the facts recorded by him, that his style is very plain and simple; so that he appears to me to have spent that time in preparing and digesting the matter of his history, which many historians, ancient as well as modern, have spent in adorning their style. In the beginning of his history he says, that men at first lived dispersed, and subsisted upon the natural productions of the earth; that they had no use of speech, and uttered only inarticulate cries; but that having herded together, for fear, as he says, of the wild beasts, they invented a language, and imposed names upon things†. This opinion of the original state of man he no doubt formed from the study of many ancient books of history that are now lost. But besides this, he relates particular facts concerning certain savage nations which lived, either in Africa, or upon the opposite coast of the Indian ocean, or that gulf of it which is now called the Red Sea. Of these he had an opportunity of being very well informed, by the curiosity of one of the Ptolemies, King of Egypt, who, as I mentioned before, sent men whom he could trust, on purpose to be informed concerning such nations: and besides, the passion he had for hunting elephants, made him discover more of Africa than I believe has been discovered in modern times.

* The first instance I shall mention from Diodorus is of a nation, if a herd of men may be called so, of *ἁρβοφάγῳι*, or *fish eaters*, that lived near the strait which joins the Indian Ocean to the Red Sea or Arabian Gulf, upon the Asiatic side. They went naked, and lived entirely by fishing, which they practised without any art, other than that of making dikes or mounds of stones to prevent the fish which had come with the full tide into the hollows and gullies upon that coast, from going out again with the ebbing tide, and then catching them in those ponds as in a net‡. In this way they employed themselves for four days, and the fifth day they all set out for the upland country, where there were certain springs of fresh water, of which they drank, after having filled their bellies with fish. This journey, says our author, they performed just like a herd of cattle, making a great noise, and uttering loud cries, but all inarticulate; and after having filled their bellies with water, so that they could hardly walk, they returned to their habitations upon the coast, and there passed a whole day incapable to do any thing, lying upon the ground, and hardly able to breathe through fullness; after which they returned to their only occupation, of fishing in the manner above described: and this was the round of their life. The women and children were common, belonging to the herd. They had no sense of what is just, honest, or decent, living entirely under the guidance of instinct and appetite. They had no arts, unless we give that name to their way

* * Diodor. Biblioth. lib. 1. in initio.

† Lib. 1. cap. 3. edit. Wessling.

‡ This is precisely the way of fishing practised by the inhabitants of New Holland, as described by Dampier in his Travels. This Dampier appears to me to be one of the most accurate and judicious of our modern travellers; so that when we find him agreeing in his account of the customs of barbarous nations, with an ancient historian whom I am persuaded he never read, nor perhaps ever heard of, we can hardly doubt of the truth of the fact.

of fishing above mentioned, and a certain method which they had of curing and preserving their fish, very particularly described by Diodorus. They used no weapons except stones, and the sharp horns of goats, with which they killed the stronger fish. They had no use of fire, but roasted their fish upon the rocks by the heat of the sun. Neither do they appear to me to have had the faculty of speech; for though our author does not expressly say so, yet I think it is his meaning, from the account he gives of their journey to the springs: and it is clear that they had nothing like religion or government*.

* The next nation he mentions is that of the *Inseparables* †, as he calls them, of whom I have already spoken. Of these he says expressly, that they had not the use of speech, but made signs, like our dumb people, with their heads and hands. They lived, he says, promiscuously with other animals, and particularly with seals, which, he says, catch the fish in the same manner that these men did, who were also of the race of fish-eaters; and he adds, that they lived with those other animals, and with one another, with great good faith, and in great peace and concord. The most extraordinary particular he tells concerning them is, that they never used water, nor any kind of liquid, not having so much as an idea of that sort of nourishment ‡, though even this I think is less incredible than what more than one modern traveller has told us of people in the South Sea, that when they had occasion to be long at sea, supplied the want of liquids by drinking sea-water.

* The next nation mentioned by Diodorus that I shall take notice of, is one upon the African side, in that part of *Æthiopia* which is above Egypt. They were of a quite different race, being what he calls *ῥοδοφαγοί*, or *wood-eaters*; for they subsisted entirely upon the woods, eating either the fruits of the trees, or, when they could not get these, chewing the tender shoots, and young branches, as we see our cattle do in this country. This way of living made them very nimble in climbing trees; and they leapt, says our author, with amazing agility from one branch or one tree to another, using both feet and hands; and when they happened to fall, their bodies were so light that they received no hurt. They too went naked, had no arms but sticks, like the *Ouran Outangs*, who are still to be found on the same continent, and their wives and children were in common. *Diod. p. 111.*

* Diodorus concludes his account of those savage African nations by telling us, that in the southern part of that great peninsula there are races of men who, in the human form, live a life altogether brutal. *P. 115.*

* Thus far Diodorus Siculus; from whose account it is evident, that there were in Africa, and the opposite continent of Asia, in his time, herds of people that lived without any civil society, even the domestic society of man and wife, which is the first step towards forming a state or political society.

* With Diodorus, in this account of the savageness and barbarity of the people of Africa, agrees Herodotus; a man of the greatest

* *Diod. lib. 3. p. 106. Stephani.*

† *Diod. lib. 3. p. 108.*

‡ *ἀνίσταται.*

curiosity and diligence that perhaps ever lived, and whose authority may be depended upon, when he relates a thing simply as an historical fact, and not as a hearsay. He speaks of herds of people in this peninsula that coupled together promiscuously (*πρὸς ἄλλους*) like cattle, *lib.* 4. c. 180; and of men and women absolutely wild, *lib.* 4. c. 191; and particularly of the Troglodytes he says, that they fed upon serpents and other reptiles, were hunted like wild beasts by the Garamantes, and by way of language made a kind of murmuring inarticulate sound which he compares to the cry of a bat, *ibid.* c. 183. And it is not unlikely that it is the same kind of language that Mons. la Condamine reports to have been spoken by a nation that he met with upon the banks of the river Amazons: for it was a muttering murmuring kind of noise, as he has described it, and which appeared to him to be formed in drawing in the breath; probably because it was a low and obscure sound, not unlike that which a man makes who is very hoarse by reason of a cold*.

* As to modern authorities, I will begin with that of Leo Africanus, an African Moor of the sixteenth century, who coming to Rome, did there abjure the Mahometan faith, and was baptized by the name of the Pontiff who then filled the papal chair, Leo X. He had travelled much in the interior parts of Africa with caravans of merchants, and appears to me to have known more of that country than any modern. He wrote a description of it in Arabic, which is translated into Latin, and published in nine books, containing a very accurate account, both of the men and manners, and natural curiosities of the country: and he agrees with Diodorus as to the savageness of some of the people of Africa; and particularly he says, that in the inward parts of the country, southward from Barbary, there are people that live a life entirely brutish, without government or policy, and copulating promiscuously with their females, after the manner of the brutes†. And he mentions another nation to whom he gives a name, calling them *Bornians*, who lived not far distant from the fountain of the river Niger. These people, says he, are without religion of any kind, and have their women and children in common‡.

† The next modern author I shall mention is likewise a very diligent and accurate writer. It is Garcilasso de la Vega, who has written in Spanish the History of the *Incas* of Peru, of whose race he himself was§. According to his account of that country, when the first

* There is a race of men yet to be found in that part of ancient Æthiopia that we call *Abyssinia*, whose language resembles still more that of the *Troglodytes*, as described by Herodotus; for it makes a hissing kind of noise, very fitly expressed by the Greek word *τρυλῶ* (in Latin *frideo*) which Herodotus applies to the language of the *Troglodytes*, and which I suppose resembles the sound made by a bat. Of these people in Æthiopia, Linnæus, as I was informed by one of his scholars, had an account from two travellers who had been in that country at different times; and both agreed in this, and several other particulars concerning those men. See Linnæi *Système Naturel*, vol. i. p. 33.

† *Lib.* 7. in *initio*.

‡ *Ibid.* p. 656.

§ He was born, as he informs us, eight years after the Spanish conquest of Peru was completed. His mother was the grand-daughter, if I mistake not, of the *Inca* that

first Inca began his conquests, or rather his taming and civilization of men (for he was a conqueror of that kind, such as the Egyptians report their Osiris to have been) it was inhabited, for the greater part, by men living in a state altogether brutish, without government, civility, or arts of any kind; and such of them as were in any degree civilized, had a tradition preserved among them, that they had been taught, as the subjects of the Incas were, by men who came from distant countries, and imported among them the arts of life. And, more particularly, he relates, that in some parts of Peru, which were afterwards civilized by the Incas, the people were under no kind of government, living together in herds or flocks, like so many cattle or sheep, and like them copulating promiscuously*. In other parts of the country, they did not so much as live in herds, but dwelt in caves, and holes of rocks and mountains, in small numbers of two or three together, feeding upon herbs, grass, roots, and wild fruits, and copulating promiscuously†. And in later times, under the fourth or fifth Inca, he mentions a people in the great province of *Chiribwana*, who lived altogether like beasts, wandering in the mountains and woods, without religion or worship of any kind, and without any community or political government, unless when they associated to infest their neighbours, and make use of them for food; for the end of their wars was to eat their enemies. These people were so brutish, and the country of so difficult access, that the Inca gave over thoughts of conquering or civilizing them; and the Spaniards afterwards attempted it, but without success, *lib. 7. c. 17.* He mentions also another people of the same province that lived near the Cape of *Passau*, who never having been conquered, or rather civilized, by the Incas, lived, even at the time the author wrote, in a state of the utmost savageness and barbarity, having no religion at all, and worshipping nothing either above or below them; inhabiting caves, and hollows of trees, without communication, friendship, or commerce, and hardly having language sufficient to understand one another‡. One of the Incas, he says, coming with an army to subdue them, but despairing of being able to reclaim them from their brutish life, said to his people, "Come, let us return again; for these deserve not the honour of our dominion." Upon which the whole army faced about, and returned home§. And these

that preceded him who was dethroned and put to death by the Spaniards. He was brought up among his relations of the Inca race, till he was twenty years of age; and from his mother and her brothers, as he tells us, he received information of the facts which he relates in his history. He also employed his school-fellows the Indians, after he had formed the design of writing it, to get him information from all parts of the country. His history therefore, I think, may be credited as much as any that is only from tradition; which, however, this history was not altogether; for they had a kind of record by threads and knots. And indeed the facts he relates, and his manner of relating them, bear intrinsic marks of truth, at least that no falsehood or fiction was intended. And with respect to the principal facts, we may believe a tradition that went no farther back than four hundred years; about which time the first Inca, *Manco Capac*, began his reign; especially when it was preserved in the family of that prince, and we may believe carefully preserved, and the more carefully that they had no written records.

* *Lib. 1. c. 5 & 6.*

† *Ibid. c. 7.*

‡ *Lib. 1. c. 4 & 5.*

§ *Lib. 9. c. 3.*

people were in that state of barbarity, or very little better, at the time the author wrote; for he says, he himself saw some of them †. He further tells us, that one of the Incas found men that preyed on one another like wild beasts, attacking their fellow-creatures for no other purpose than to eat them. These the Inca hunted on the mountains, and in the woods, like so many beasts *.

But the communication and intercourse that has been betwixt the several parts of the old world on this side of the globe, and likewise betwixt the old and the new world discovered by Columbus, during these last three hundred years, has made so great a change of the manners and way of living of men in those countries, that it is not there we are now to look for people living in the natural state, but in another part of the world, as yet very imperfectly discovered, and with which we have had hitherto very little intercourse, I mean the countries in the South Sea, and such parts of the Atlantic Ocean as have not been frequented by European ships. What I shall here set down of the wild people found in those countries is taken from a French collection of voyages to the South Sea, printed at Paris in the year 1756, in two volumes 4to. The author's name, as I am informed, is *Labrosse*.

Americus Vesputius, who made the discovery of the continent of America for the King of Spain, and gave his name to it, was afterwards employed by the King of Portugal, in whose service he made a voyage in that great ocean which extends from Brazil eastward, towards the Cape of Good Hope; and in this voyage he discovered a great tract of country, which he calls a continent, where he found a people who, though living together in herds, had neither government, religion, nor arts, nor any property; and every one of them had as many wives as he pleased. Americus was among them seven and twenty days, which was long enough to have observed what he affirms of their manner of living. Vol. 1. p. 96. of *Labrosse's Collection*.

Jack the Hermit, a Dutch traveller, affirms, that the people of Terra del Fuego live entirely like brutes, without religion, or policy, or any the least regard to decency, vol. 1. p. 445. And the same is said of them by an English traveller, Sir John Narburgh, vol. 2. p. 33. They are besides cannibals, and have not the least idea of honesty or good faith in their dealings, vol. 1. p. 445.

Another Dutch traveller, one *Reggeveen*, came to an island in the South Sea, where he could not find out that the people had any kind of government; but some way or other they had got a religion, in which they were very zealous, and trusted to it for their defence, in place of arms, against the Europeans, vol. 2. p. 235.

Many people in those countries have been found without almost any of the arts of life, even the art of defending themselves, or attacking their enemies; for but few of them have been found that have the use of the bow and arrow. Most of them, like the Ouran Outangs, use nothing but sticks and stones; and the last-mentioned

† *Lib. 9. c. 8.*

* *Lib. 8. c. 3.* See also 4, 6 & 7. of the same book, where there are other accounts to the same purpose.

people, who had so much religion, used no arms at all. Sir Francis Drake discovered certain islands in the South Sea, to the North of the Line, where he found inhabitants who had the nails of their fingers about an inch long, which he understood served them for offensive arms, vol. 1. p. 197. And Le Mere met with a people in New Guinea, who used their teeth as an offensive weapon, and bit like dogs, vol. 2. p. 396 & 397. Among such a people, if there was any government or civil society, it must have been very imperfect, and of late institution.

Having shewn very clearly, as he apprehends, that civil society, which alone could produce a language, is not from Nature, or coeval with the animal, but must have had a beginning, our Author proceeds to examine how it began; it being evident, that there must have been some cause of a change so great as from a *solitary*, or at least an animal *not political*, to a *social* and *political* animal. Now the same cause, we are told, that first produced ideas, and made men rational creatures, did also make them social and political, and in process of time produced all the arts of life; and this cause is no other than the *necessities* of human life. The *necessities* he means are, either the want of subsistence, or of defence against superior force and violence, without one or other of which causes, there never, he tells us, would have been society, language, or arts, among men.

He now proceeds to answer the following objections; *viz.* that instinct was sufficient to provide men with all the necessities of life, and to defend them against their enemies;—that there could be no society without language;—and that the law of Nature, as it is treated of by modern writers, supposes men to have been originally rational and political.

In answer to the second of these objections, he endeavours to shew, both from theory and fact, that animals may associate together, form a community, and carry on in concert one common business, without the use of speech. For this purpose nothing else is necessary, he observes, than that 'there should be among such animals some method of communication. If therefore there be other methods of communication, besides that of articulate sounds, there is nothing to hinder a society to be constituted without the use of speech. Now that there are other methods of communication, is a fact that cannot be doubted; for there are inarticulate cries, by which we see the brutes communicate to one another their sentiments and passions; there are imitative cries; and, lastly, there is the expression of looks, that is, the action of the face, and the gestures of the body.' In one or other, or all of these ways, it is evident, we are told, that animals may understand one another so far at least as to act in concert, and carry on some common business, which,

which, according to Aristotle, is the definition of a political animal.

The examples he produces of animals acting in concert, and by communication, without the use of speech, are the beaver; an animal, called by the Poles *Banbaxis*, mentioned by Cardinal Polignac, in his *Anti-Lucretius*, and which the Cardinal says he himself saw somewhere in the *Ukraine*, upon the banks of a river which he calls *Danastris*; and the *Sea-cat*, of which we have an account, that our Author thinks may be depended upon, from the Russian academicians in the description they have published of *Kamshatka*, which they went to visit by orders and at the expence of the Czarina. The account given of the *Sea-cat*, and the Ouran Outangs, is as follows:

‘ This animal (the *Sea-cat*) is amphibious, and, so far as appears, does not form states or republics like the beaver, but lives in families, which are sometimes very numerous, amounting to a hundred and twenty, old and young: for the male keeps a seraglio, sometimes of fifty females, of whom he is as jealous as the Grand Signior is of his. They keep up a very strict family-discipline, punishing their wives severely for neglecting any point of duty, such as the care of the offspring, for which they shew great love and tenderness; and the consequence of this discipline is, on the part of the wives, very great submission to their lord and master, whom they endeavour to pacify when they have offended him, by every mark of humiliation and contrition; all which he receives with the utmost stateliness and sullenness. They have almost all the passions and sentiments of men. They are jealous, proud, quarrelsome, and revengeful; and when they have suffered any injury, and cannot resent it, they, like Achilles in Homer, shed tears. They are as brave as any Spartan, and will rather die upon the spot than yield, or quit their ground: and their military discipline in this point is so severe, that if any of them runs away, or even is suspected of doing so, the rest fall upon him as fiercely as they would upon an enemy, and destroy him. Yet this animal has no use of speech, nor, so far as I know, organs proper for it: but it appears, that without it he can practise the most difficult of human arts, that of government, and of government over females, in which most men have failed; and even the legislator of Sparta, who, as Aristotle tells us, wanted to regulate the lives of the women as he had done those of the men, but found it so difficult a work that he was obliged to give it over.

‘ But I think it unnecessary to give more examples of this kind from the brute creation, since it appears to me that our own species furnishes sufficient for my purpose. And, first, there are the Ouran Outangs, who, as I have said, are proved to be of our species by marks of humanity that I think are incontestable; and they have one property more of the species than the quadruped savages above-mentioned, which have been found in different parts of Europe, that they walk erect. They live in society, build huts, joined in companies attack elephants, and no doubt carry on other joint undertakings
for

for their sustenance and preservation; but have not yet attained the use of speech.

‘But should any one, after all that is said, still doubt of the humanity of the Ouran Outangs, what can be said to the example of dumb persons among us, whom no body will deny to be capable of living together in society, and carrying on jointly any sort of business; since we see both men and women with that defect, not only capable of acting in concert with others, but of governing and directing.’

Our Author now proceeds, in his third book, to shew whence language arose, and to treat of the nature of the first languages, &c. In this book the Reader will find many ingenious observations concerning barbarous languages—their progress towards improvement,—the duration of language, and the facility of its propagation,—the changes to which it is liable, especially in its passage from one people to another,—together with some very pertinent remarks upon etymology, and the derivation of one language from another. Such of our Readers, however, as are desirous of seeing what the Writer has advanced upon these curious subjects, we must refer to the work itself, which, though it contains some fanciful and reprehensible things, shews evidently that the Author has read and thought much upon his subject; and there are few Readers, we may venture to say, very few, who will not find in it some things new, and many things both entertaining and instructive, which will, in a great measure, atone for the pompous and unnecessary display of metaphysical knowledge, the bigotted attachment to the Greek philosophy, the account which is given of the Ouran Outangs, and some other matters of less importance, that will readily occur to every judicious Reader as blemishes in a work, which, upon the whole, has a very considerable share of merit.



ART. II. *Experiments and Observations, &c.* By Thomas Henry, Apothecary. 8vo. 2s. 6d. sewed. Johnson. 1773.

THIS small volume contains many philosophical and chemical experiments, conducted with ingenuity and accuracy, and judiciously applied to the improvement of pharmacy, and other branches of the healing art.

In the first chapter the Author relates the process of preparing *Magnesia alba*, in the greatest state of purity. This account has been already communicated to the public, in the second volume of the *Medical Transactions*, and is here reprinted as a proper introduction to some of the succeeding papers. A short extract from it may be seen in our 47th volume, October 1772; page 261.

In the next chapter Mr. Henry adds some miscellaneous observations relative to the same subject, in which he exposes the ignorance,

ignorance, or the interested views, of a certain vender of magnesia, who pretends that the preparation sold by him is made from the *genuine* salt obtained from the Epsom water; and on that account, in the usual ostentatious cant of empiricism, boasts that he has made an improvement in the preparation of that medicine, "which is by the *Learned* esteemed one of the greatest acquisitions to the *Materia Medica*."—If Mr. Dale Ingram *really* procures his magnesia in this tedious and expensive manner*, instead of precipitating it at once from the common, or artificial Epsom salt, he takes much pains to very little purpose, as the merest tyro in chemistry can inform him that the *refuse* of a salt-pan contains as genuine magnesia, as the waters of Epsom, or any other still more dignified spring.

In the third chapter the Author gives a cursory detail of the medicinal properties of magnesia in its *original* state; and in the 4th and 5th, treats of the changes produced in this subject by *calcination*, and of its medicinal qualities after it has undergone this process. As the matter is of a curious and interesting nature, we shall give an historical view of the subject, to which we shall add the substance of the Author's principal observations on the qualities of this useful addition to the *Materia Medica*.

Dr. Black had formerly, in the prosecution of his ingenious and philosophical enquiries into the chemical properties of this substance†, calcined it, and first discovered that fixed air constituted about seven-twelfths of its weight, which was expelled from it by the fire in the course of the operation. He observed that, in consequence of this loss, it was, like quick-lime, deprived of the power of effervescing with acids; but differed from it in this essential quality, that it did not, like the calcareous earths, when calcined, become caustic or acrid, or communicate any sensible impregnation to water‡. This ingenious physician,

* Mr. Henry calculates, from sufficient data, that in order to procure only a pound of magnesia from the Epsom water, above *sixty gallons* must be evaporated down to five or six pints, previous to the subsequent tedious processes of edulcorating and drying the powder precipitated from it.

† In the Edinburgh Physical and Literary Essays. Vol. ii. Art. 8.

‡ Mr. Henry ingeniously acknowledges that he was led to draw a different conclusion from some of his first experiments made with calcined magnesia, which he found to impregnate water very sensibly, which acquired from it a lithontriptic power apparently greater than that of the strongest lime water: but on frequently repeating the experiment with different parcels of magnesia, he at length discovered his error, and found that the impregnation was owing to some calcareous

physician, however, does not appear to have availed himself of these discoveries, by making a trial of the magnesia, thus changed, as a medicine.

Objections have been made to the use of magnesia, by Hoffman and others, that it frequently produced flatulencies, grippings, and other uneasy sensations, particularly in weak bowels. It is now obvious that these symptoms must have been produced by the great quantity of fixed air contained in it, and discharged from it in consequence of its meeting and effervescing with an acid in the stomach or intestines. The Author's friend, Dr. Percival, accordingly suggested to him the idea of depriving it of its air, with a view of obviating these troublesome symptoms occasionally attending the use of it. The magnesia thus treated was found to be equally purgative, when given in half its former dose, and is undoubtedly deprived, by this process, of the disagreeable qualities above-mentioned: it acquires likewise new properties, which render it likely to answer some other important practical purposes. We shall briefly specify a few of them.

By the process of calcination it is not only rendered incapable of generating air in the stomach and bowels, but it is qualified to absorb, or render fixed, that which it finds there, and which is produced, sometimes in too great quantities, in the process of digestion; and it is consequently adapted to relieve those colicks or other disorders, which are commonly called flatulent. In this respect it promises, as the Author observes, to be much more efficacious than the whole tribe of carminatives, from which it essentially differs with regard to its mode of operation and effects. It appears likewise to be the most proper cathartic for patients afflicted with the stone, who are under a course of the soap ley; as it cannot, like the vegetable purgatives, counteract the lixivium, by throwing air into it; but, on the contrary, must absorb a part of that air which is already

calcareous matter, which the first-mentioned magnesia had received in the original preparation of it, by having been washed with water containing selenite. The same mistake had been before made by the very ingenious author of the *Dictionnaire de Chimie* (attributed to M. Macquer, and not long since excellently translated into our language: see Monthly Review, vol. xlv. March 1772, page 195) who, treating of this substance, says, that 'the magnesia by calcination acquires the property of quicklime.' His mistake consisted in considering magnesia as a calcareous earth; for which opinion, the impurities introduced into it in the preparation of it (especially when procured by the old process of calcining the *Mother-water* of nitre) afforded a very plausible foundation. Indeed the true nature of this substance was totally unknown till Dr. Black's accurate examination of it.

in the *prime viæ*, and which would otherwise be attracted by the caustic alkali, and render it less capable of acting on the calculus.

From the preceding note the Reader will collect of what importance it is that the magnesia intended for calcination should be perfectly free from any admixture of calcareous earth; as in that process, this last-mentioned substance must necessarily be deprived of its air, or rendered caustic; and the magnesia which contains it will accordingly impregnate the water in which it is infused, with the taste and qualities of lime water. On this head the Author makes some observations, the substance of which we think it incumbent on us to communicate to the Reader.

As it would be natural for every person that would wish to give the calcined magnesia a fair trial, to obtain Mr. Glais's for that purpose, on the supposition that it must be superior to any other, in purity, as it certainly is in price, Mr. Henry, in an Appendix to this performance, has, from a sense of duty to the public, and in justice to his own reputation, and to the credit of the medicine which he recommends, entered his protest against the use of that preparation in particular, as he has repeatedly found it to contain no inconsiderable portion of calcareous earth.

In confirmation of this assertion, the Author relates some experiments which he made with this magnesia, so highly extolled 'in every news-paper for its *superior purity and goodness*,' and for the whiteness, and levity, and other *showy* qualities of which, rather than for its purity, it appears, according to a calculation of the Author's, that the public pay at the enormous rate of 48 shillings the Troy pound, which is not equal to 14 ounces Averdupois. Mr. Henry procured five different parcels of it from different persons in town and in the country, intrusted by the proprietors with the sale of it, every one of which, on being subjected to the '*fiery ordeal*' of calcination, proved to be calcareous, or had acquired the properties of quicklime. One of them in particular impregnated water with a taste as strong as that of common lime water; and, on blowing air into the water, as copious a precipitate fell as the Author ever observed from that prepared with stone or oyster-shell lime.

We can contrast these singular but satisfactory proofs of the calcareous impurities of this costly preparation, with nearly as many instances of the purity of different portions of even the common magnesia, usually sold at one-twelfth of the price. Out of five different parcels, bought merely for experiment sake at different shops, four of the specimens, on being calcined, stood the test under which this boasted magnesia failed so egregiously; as they communicated no calcareous impregnation to water, that
could

could be discovered either by the taste, or on throwing fixed air into the water in which they had been digested.—After all, it is to be observed that a very minute portion of quicklime contained in the calcined magnesia, is sufficient to give a strong calcareous impregnation to water in which it is digested; and that in the original preparation of this substance, great attention should be paid to the purity of the water employed in the process; for, as a very large quantity is used in that operation, the selenites contained in many waters will, as the Author observes, be decomposed in the boiling, and the calcareous earth be afterwards deposited and mixed with the magnesia.

In the four succeeding chapters are contained several ingenious experiments:—On the powers of various absorbent earths, in promoting or retarding putrefaction:—On some of the pharmaceutical properties of calcined magnesia, employed as a menstruum; in which the Author shews that, like quicklime, it possesses the power of promoting the solution of resinous substances in water, without communicating; as the lime will generally do, any calcareous impregnation to the tinctures thus obtained:—On the various solvent powers of quicklime, used as a menstruum, in different quantities;—and on the comparative antiseptic powers of vegetable infusions prepared with lime.

The experiments in the last chapter relate to the sweetening property ascribed to fixed air by Dr. Macbride, whose doctrine on this head the Author confirms, in opposition to the conclusions of Dr. Alexander, deduced from certain experiments made by him, the substance of which we have formerly related *. In Mr. Henry's trials, which appear to have been made with accuracy, putrid flesh was either rendered less putrid, or entirely sweetened, by its exposure to the action of this fluid. The results of Dr. Alexander's experiments, so different from those of Dr. Macbride and of the Author, the latter attributes to that gentleman's having used too small a quantity of fixed air, or to his not having taken sufficient precaution to retard the too rapid flight and dissipation of that fluid, on its discharge from the effervescing substances. We shall conclude this article with an account of an observation, which may possibly furnish new lights to those who would further investigate the nature and operations of this singular and active element.

In one of Mr. Henry's experiments, though the putrid beef contained in a large bottle full of fixed air was sweetened; he found that the air in the bottle was rendered intolerably offensive, and '*seemed*,' says the Author, '*to have acquired all the*

* See Monthly Review for June last, p. 447, &c. and the account of Dr. Percival's book, in our last Number.

putrid smell of which the flesh had been deprived ;' so that the septic effluvia did not appear to have been destroyed, but only to have changed place. On this occasion he adds, that there may possibly be some ' affinity between the fixed air and the septic particles, and that this air might act as a menstruum on the effluvia emitted by putrid bodies.' Dr. Percival likewise suggests as a natural solution of this fact, that fixed air, by the laws of chemical affinity, may abstract from the septic body, and hold suspended or dissolved, the putrid particles which it emits, though the fixed air itself may not be intrinsically antiseptic : and to account for the check given to the putrefactive process, and the stop put to the fresh generation of *effluvia* under these circumstances, he observes that, by surrounding the putrescent substance with that kind of air which it yields by putrefaction, the separation and discharge of any more is prevented, and the body is retained in its original state ; as it is now in a medium already saturated, and there is no vehicle to carry it off. He illustrates this opinion by the instance of a wet cloth, which will never become dry in an atmosphere saturated with moisture ; and of a piece of red-hot wood ceasing to burn in inflammable air, because such air is already saturated with phlogiston ; and still more appositely by the phenomena observed on putting a mixture of iron filings and sulphur made into a paste with water, in a confined place, or in air in which candles have burned out. ' Under these circumstances, no heat, effervescence, or fume can be generated ; whereas the same mixture in fresh air presently grows hot, smokes copiously, and smells very offensively.'

D.

ART. III. *The Miscellaneous Works of Mr. John Gay*. Vols. III. and IV. 12mo. 6s. Bell. 1773.

WE remember to have seen, somewhere in the low countries, a print of a bookseller digging in the tomb of an author, and saying to himself as he works, *Il y a de plus*. This is the common fate of men of genius. The industry of the bookseller, his great love and affection for whatever was the production of *their* pens, must plead his excuse, while he ransacks, if not their very urns, at least the dormitories of their departed offspring, and out of the purest and most disinterested zeal drags into day-light what they would have wished to be buried in endless oblivion. May the graves of such booksellers be for ever danced upon by printers' devils ! and may the rage of ten thousand hungry authors descend upon their heads ! May their kitchens be eternally pestered with Scotch translations and

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Numbers

and may their graves be forever danced upon by printers' Devils!

of such Books ?
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May

in Paris

Numbers of *things* that poor Gay deserved amply of posterity to have forgotten, are revived in these two volumes: *Things*, the very names of which we love his memory too well to record.

Yet if the following poem be Gay's, and we have no reason to believe that it is not his, it ought not certainly to be any longer left out of that collection of his works which is now commonly received.

An Elegiac Epistle to a Friend, written by Mr. Gay when he laboured under a Dejection of Spirits.

I.
Friend of my youth, shedd'st thou the pitying tear
O'er the sad relics of my happier days,
Of nature tender, as of soul sincere,
Pour'st thou for me the melancholy lays?

II.
Oh! truly said!—the distant landscape bright,
Whose vivid colours gliter'd on the eye
Is faded now, and sunk in shades of night,
As, on some chilly eve, the closing flow'rets die.

III.
Yet had I hop'd, when first, in happier times,
I trod the magic paths where Fancy led,
The Muse to foster in more friendly climes,
Where never Mis'ry rear'd its hated head.

IV.
How vain the thought! Hope after hope expires!
Friend after friend, joy after joy is lost;
My dearest wishes feed the fun'ral fires,
And life is purchas'd at too dear a cost.

V.
Yet could my heart the selfish comfort know,
That not alone I murmur and complain;
Well might I find companions in my woe,
All born to Grief, the family of Pain!

VI.
Full well I know, in life's uncertain road,
The thorns of mis'ry are profusely sown;
Full well I know, in this low vile abode,
Beneath the chaff'ning rod what numbers groan.

VII.
Born to a happier state, how many pine
Beneath the oppressor's pow'r, or feel the smart
Of bitter want, or foreign evils join
To the sad symptoms of a broken heart.

VIII.
How many, fated from their birth to view
Misfortunes growing with their rip'ning years;
The same sad track, through various scenes, pursue,
Still journeying onward through a vale of tears.

IX.

To them, alas ! what boots the light of heav'n,
While still new mis'ries mark their destin'd way,
Whether to their unhappy lot be giv'n
Death's long sad night, or life's short busy day!

X.

Me not such themes delight ;—I more rejoice,
When chance some happier, better change I see,
Though no such change await my luckless choice,
And mountains rise between my hopes and me.

XI.

For why should he who roves the dreary waste,
Still joy on ev'ry side to view the gloom,
Or when upon the couch of sickness plac'd,
Well pleas'd survey a hapless neighbour's tomb.

XII.

If e'er a gleam of comfort glads my soul,
If e'er my brow to wonted smiles unbends,
'Tis when the fleeting minutes as they roll,
Can add one gleam of pleasure to my friends.

XIII.

Ev'n in these shades, the last retreat of grief,
Some transient blessings will that thought bestow ;
To Melancholy's self yield some relief,
And ease the breast surcharg'd with mortal woe.

XIV.

Long has my bark in rudest tempests to's'd,
Battered seas, and heav'n'd life's hostile wave :
Suffice it now, in all my wishes cross'd,
To seek a peaceful harbour in the grave.

XV.

And when that hour shall come (as come it must)
Ere many moons their waning horns increase,
When this frail frame shall mix with kindred dust,
And all its fond pursuits and troubles cease.

XVI.

When those black gates that ever open stand,
Receive me on th' irremeable shore,
When Life's frail glass has run its latest sand,
And the dull jest repeated charms no more.

XVII.

Then may my friend weep o'er the fun'ral hearth,
Then may his presence gild the awful gloom,
And his last tribute be some mournful verse,
To mark the spot that holds my silent tomb. —

XVIII.

This—and no more :—the rest let Heav'n provide,
To which resign'd, I trust my weal or woe,
Assur'd howe'er its justice shall decide,
To find nought worse than I have left below.

We have taken the more notice of this poem, as there are the strongest and closest marks of imitation to be found in the celebrated Elegy written in a Country Church-yard; a poem which has generally been allowed to have possessed an originality of manner.

ART. IV. CONTINUATION of the Account of Leland's History of Ireland. See Review for September.

TH E settlement of Fitz-Stephen and Fitz-Gerald in Ireland was followed by the arrival of Richard Strongbow, Earl of Chepstow, who was again invited into the country by Dermot, now established in the full and peaceable possession of his province of Leinster. Dermot's success, by means of his British auxiliaries, enlarged his views and enflamed his passions; so that, burning with revenge, and intoxicated by ambition, he determined to contend with Roderic for the monarchy of Ireland. It was with this view, agreeably to the advice of Fitz-Stephen and Fitz-Gerald, that he applied to the Earl of Chepstow, who probably was well disposed, and certainly enabled to lead such an army into Ireland, as might in the end exalt Dermot to the sovereignty of the whole nation.

Earl Richard had heard of the successes of his countrymen, and readily determined to obey the invitation. 'Neglected by his Prince, oppressed by his necessities, and flattered by the prospect of valuable acquisitions in Ireland, he instantly repaired to Henry, represented his distress, and entreated the royal favour to re-instate him in his former affluence, at least to permit him to court the return of fortune, by hazarding his life in the service of the Prince of Leinster. Henry, who by no means wished that his subjects should make too considerable a progress in Ireland, much less that the reduction of this country should be gradually effected without his interposition, was not desirous that the present British adventurers should gain any additional reinforcements: yet, without disavowing his former general licence, or directly forbidding the Earl to pursue his intended enterprize, he at first detained him by various pretences, without any explicit answer to his petition. When his instances were renewed, he affected to commend his martial spirit, but treated his scheme of an adventure into Ireland with contempt and ridicule. Richard was still importunate; till the King passionately commanded him to be gone, with some equivocal expressions which might be understood as an assent to his request. The Earl, determined to understand his liege-lord in this manner, departed, and prepared for his expedition with all imaginable vigour.'

The military actions of Strongbow, after his arrival in Ireland, are related by Dr. Leland with perspicuity and spirit. The progress of the Earl of Chepstow was so rapid and extensive, that it seemed to promise a speedy reduction of the whole island. This was an achievement which Henry the Second reserved for himself, and, therefore, he immediately took the alarm. Jealous of the success of the adventurers, and particularly of the growing power of Strongbow, who by his alliances in England, his acquisitions, and his marriage

in Ireland, might be enabled to defy his authority, and soon obtain an independent sovereignty of formidable extent, the King affected the utmost indignation and resentment at those hostilities which his liegemen had presumed to carry on in Ireland. He issued his royal edict, strictly prohibiting any English vessel from passing into that island with men, arms, or provisions; and commanding all his subjects resident in Ireland, of every order and degree, to return to their native country before the ensuing feast of Easter, on pain of forfeiting their lands, and being declared traitors.

Nothing could be more distressing to the British adventurers than this severe and peremptory edict of their Sovereign. Earl Richard endeavoured to avert the blow, by an humble and dutiful embassy to his royal master. While the success of the embassy was in suspense, the affairs of the associates became every day more distressful and alarming. In this juncture of expectation and anxiety, intelligence is received of the death of Becket. The King is thrown into the utmost consternation, and has neither leisure nor inclination to attend to the less interesting affairs of Ireland. Here the adventurers, lest to their difficulties and apprehensions, are alarmed by another incident particularly inconvenient in their present situation, the death of their ally Dermot. This was immediately followed by an almost total defection of the Irish forces from Earl Strongbow and his associates. Nevertheless, the Earl's courage and spirit did not fail him, amidst these accumulated distresses. After various contests, he became so far successful, as to exercise a sovereign authority in Leinster. In the mean time, Henry king of England had recovered from his consternation at the death of Becket; his vigilance and policy had proved too powerful for the machinations of his enemies; and he resolved no longer to defer his long-projected expedition into Ireland. All this while he utterly disavowed the proceedings of the adventurers, expressed the utmost resentment at their presumption and disobedience, and, by a second message, summoned Earl Richard to appear instantly before him. The Earl obeyed the mandate, and met the King at Newnham near Gloucester. Whatever resentment Henry affected was soon allayed by the submissions of the Earl, who repeated his professions of allegiance, and yielded all his Irish dominions to the disposal of his royal master. The scene of dissimulation was closed by a treaty, in which it was agreed that the city of Dublin, and a large adjoining domain, together with all the maritime towns and forts acquired by Strongbow, should be surrendered absolutely to Henry, who, on his part, graciously consented that the Earl should have all his other Irish possessions granted in perpetuity, and to be held of the King and his heirs.

In the third chapter of the first book of the work before us, our ingenious and elegant Historian gives an account of Henry's arrival in Ireland, and of the important events which attended that transaction, to his being recalled to Normandy. Referring to the History itself for the general detail of this expedition, we shall gratify our Readers with some part of what Dr. Leland hath judiciously advanced concerning the settlement now made in Ireland, and the dominion which Henry acquired in that country.

‘ We have seen the princes and petty chieftains of Ireland submitting to King Henry with a readiness the less surprising, when we consider that to them it was not unusual to be visited by a superior potentate, who demanded a recognition of his sovereignty, obliged them to become his tributaries, and to give hostages for their fidelity, and even sometimes to resign a portion of their territory. So that Henry demanded no more than they had frequently granted to others with great readiness, and generally with little sincerity, scarcely considering the concession as dishonourable, much less an essential diminution of their local power and authority. Nor is there any authentic evidence to prove, with whatever confidence it may have been asserted, that “ the Irish made no terms for their own form of government, but wholly abolishing their own, they consented to receive the English laws, and submitted entirely to the English government.” It is scarcely conceivable that a whole people should at once be either forced or persuaded into so extraordinary a revolution; unless they, of all the human race, rude and barbarous as they are represented, were alone exempt from strong partialities in favour of their laws and customs. Nor is it probable that a politic and sagacious prince should form a scheme in his present situation so extravagant, because of all others the most dangerous to attempt, and the most difficult to effect, that of obtruding, in a moment, an entire new system of laws and polity upon a number of communities, none of which he had subdued. But that no such design was either attempted or effected, will appear not only from the manifold proofs which must necessarily be produced in the progress of this history, but from the transactions already related. We have observed that by an ordinance of the synod of Cashel it was provided, that the clergy should, for the future, be free from all secular exactions. Here it is necessary to produce this ordinance at large:

“ ALL the ecclesiastical lands and possessions shall be entirely free from every exaction of secular men. And especially no petty kings or lords, or any potentates of Ireland; nor their children nor families, shall, for the future, exact maintenance or entertainment, according to custom, in the ecclesiastical territories, or presume to extort them by violence. And that detestable entertainment, which is four times a year required by neighbouring lords, shall not, for the future, be demanded from the ecclesiastical towns.—And moreover, in all cases of homicide committed by the laity, as often as they shall compound for the same with their adversaries, the clergy who are their relations shall pay nothing on this account; but as they had no part in the perpetration of the homicide, so shall they be free from contributing to the fine.”

‘ It cannot be supposed that the execution of the Irish laws should be thus regulated, if these laws were entirely abolished. If the clergy were to be exempt from Coyn, Coshering, and other like exactions, it is evident that the petty kings and lords were still to demand them from others. If the clergy were not to contribute to the Eric in cases of murder, it follows that this compensation was still to be paid by the laity; and of consequence that the old Irish polity was not only to subsist, but warranted, secured, and regulated, in

an assembly convened by the authority of Henry. Here then, were there no other, we have a direct proof of a regular compact between this monarch and the Irish chieftains. They stipulated to become his vassals and tributaries. He was to protect them in the administration of their petty governments according to their own model: and thus we shall find that their governments were actually administered.—“They governed their people,” saith Sir John Davies, “by the Brehon law; they made their own magistrates and officers; they pardoned and punished all malefactors within their severall countries; they made warre and peace one with another without controulment; and this they did not onely during the raigne of Henry the Second, but afterwarde in all times, even untill the raigne of Queen Elizabeth.”—Not originally by the connivance of their new sovereign, or in opposition to his authority, but by his sanction and allowance, as appears from the acts of an assembly which derived their authority from his ratification.

‘It is in the next place observable, that the concessions of the Irish lords were uniformly made to Henry and his heirs. And as England was now confessedly the first and capital member of his dominions, by his Heirs we must understand his lawful successors to the crown of England. So that the intention of his treaties with the Irish chieftains appears to be, that the Kings of England should forever become lords paramount of the territories which these chieftains retained, and inheritours of those which they absolutely resigned: not that Henry should be warranted to grant or transfer his Irish dominions, or to sell his Irish vassals as villains of the soil, but that the stipulated obedience should be paid to the Kings of England in lawfull succession; and the territories resigned should remain for ever annexed to this kingdom, and appendent on this dignity. Or, to express it in the language of the patent of Henry the Third to his son Edward, that they should not be separated from the crown, but wholly remain to the Kings of England for ever.

‘By his transactions both with the natives and the original adventurers, Henry had now acquired the absolute dominion of several maritime cities, and their dependencies. The province of Laines was claimed by Strongbow, as the heir of king Dermot, and he consented to hold it of the King and his heirs. The acquisitions in Meath appear also to have been ceded to the King; nor did the English acknowledge any rightful sovereign of this district since the death of M^lLaghlin; so that Henry had now a considerable territory, and a number of subjects in the island, and had the utmost reason to expect a speedy increase of both. And to these his subjects, he indeed granted the English laws, according to the testimony of Matthew Paris, not as a model whereby they might govern themselves, and frame their own polity; for then they had no need to express their gratitude to the King for what they might have adopted themselves, if, by their change of situation, they had lost the privileges of English subjects: neither in this case was there any propriety or necessity for an oath to the King, whereby they were bound to the observance of these laws. On the contrary, it was declared by this transaction, by their grateful acceptance of the English laws, and their solemn engagements to obey them, that, as they resigned

their Irish acquisitions, and renewed their allegiance to the King, he, on his part, consented that they should still be considered as the subjects of his realm, and still retain the advantages of that constitution which, as subjects, they formerly enjoyed, and which he graciously declared that they should still retain in the same capacity, without any diminution of their rights, or any change in their relation to the King. Hence the necessity of a new oath, whereby they were bound in due allegiance to Henry and his heirs, and to the faithful observance of the laws of his realm in their new settlements, thus made a part and member of this realm, inseparably connected, and intimately consolidated with it.——

For the better execution of the laws of England, it appears that Henry made a division of the districts, now subject to him, into shires or counties, which was afterwards improved and enlarged, as the extension of the English settlements, and the circumstances of the country required. Sheriffs were of consequence appointed both for the counties and cities, with judges itinerant, and other ministers of justice, officers of state, and every appendage of English government and English law. And these institutions seem to have been a part of Henry's first compact with the adventurers, and to have immediately attended his grant of their old polity and privileges; for in the first charter to the citizens of Dublin, executed before his departure from this city, we find mention of his justices, sheriffs, and other officers. To complete the whole system, a chief governor, or representative of the King, was necessarily appointed, who was to exercise the royal authority, or such parts of it as might be committed to him, in the King's absence; and as the present state of Ireland, and the apprehensions of war or insurrection made it peculiarly necessary to guard against sudden accidents, or extraordinary contingencies, it was provided, by what is called a Statute of Henry Fitz-Empress, that in case of the death of any chief governor, the chancellor, treasurer, chief-justices, and chief baron, keeper of the rolls, and king's serjeant at law, should be empowered, with consent of the nobles of the land, to elect a successor, who was to exercise the full power and authority of this office, until the royal pleasure should be further known.*

The fourth chapter continues the history of Irish affairs, from the departure of Henry to the death of Earl Strongbow, and the subsequent expeditions of John De Courcy into Ulster, and Milo Cogan into Connaught. We meet here with a number of adventures, in which the most barbarous courage was displayed, and a great variety of fortune experienced. The Author concludes the chapter with the following representation of the miserable condition of the whole island:

'The imperfect and jejune accounts which remain of the local dissensions and provincial contests in Ireland, at this period, give a shocking idea of the state of this unhappy country. Desmond and Thomond in the southern province were distracted by the jealousies of contending chiefs, and the whole land wasted by unnatural and bloody quarrels. Treachery and murder were revenged by treachery and murder, so as to perpetuate a succession of outrages the most horrid and disgraceful to humanity. The northern province was a scene of like enormities, though the new English settlers, who were considered

considered as a common enemy, should have forced the natives to mutual union. A young prince of the Hi-Nial race, and heir-apparent to the rights of that family, fell by the hand of a rival lord; this rival was killed in revenge: the partizans on each side, as the several powers prevailed, were butchered with every circumstance of triumphant barbarity. In Connaught, the blinded son of Roderic was rescued from prison by his partizans, and the flame of dissension re-kindled. Nor were the Irish toparchs in Leinster more peaceable, or less barbarous in their contests. All were equally strangers to the nobler virtues of humanity. Nor was religion in the form it then assumed, calculated or applied to restrain their violences, or to subdue their brutal passions. An effectual conquest, and general subjection of the whole island to one reasonable and equitable government, must have proved a singular blessing to these unhappy people. But Providence was pleased to ordain that their enormities should continue much longer to prove their own severe punishment.

The distracted state of Ireland being represented to king Henry the Second, he endeavoured to provide for its relief, by fixing upon a chief governor who was eminently qualified for the station. This was Hugh de Lacy, a man well acquainted with the circumstances of the country in which he was to preside, the characters of those he was to govern, the grievances he was to redress, and the irregularities he was to correct; vigorous in establishing and extending the English interest, wisely providing for the security of the new settlers, by multiplying forts, and strengthening every part of the English territory against the turbulence and jealousies of the Irish; at the same time restoring those of both nations, who had been unjustly driven from their lands, and acting equally to all, upon the principles of a just and generous spirited administration. Besides assigning the government of Ireland to Lacy, the King found himself at leisure to make several regulations relative to this kingdom, and for this purpose he summoned the principal adventurers to attend him in England. He is then said to have made a formal and solemn appointment of his son John to the Lordship of Ireland; and it appears, from certain grants passed at that time, that Henry conferred something more upon his son than a mere title of honour, or temporary authority; something permanent and hereditary. From the same grants it is evident, that it was by no means his intention to resign the entire sovereignty of Ireland, or to transfer the rights he had there acquired, fully and absolutely to his son. After some time Lord John was sent over to the government of Ireland with a splendid train; but his administration was so weak, licentious, and unfortunate, that his father recalled him, and appointed John de Courcy to be his successor. While John de Courcy was endeavouring to sustain with vigour the authority of English government, and to support the acquisitions already made, which was all that he could do, Henry the Second sunk under the accumulated vexations which he had long supported with magnanimity and spirit, and died at Chinon, in July of the year 1189: a prince whom impartial judgment and reflection must rank among the first characters of history. Upon relating this event, Dr. Leland takes occasion to introduce some judicious remarks on the policy of Henry; and to ascertain, with precision,

tion, the nature of the conquest which several writers pretend that he obtained over Ireland.

* Cambrensis calls his history of the transactions now related, that of the Conquest of Ireland; a ridiculous flattery of his master Henry, which has frequently been echoed by succeeding writers. The court chaplain of the twelfth century may be pardoned; but when the professor of laws in the eighteenth, asserts in form that Ireland was conquered by Henry the Second, and hence proceeds to establish the formidable rights of conquest, it may not be impertinent to state the real matter of fact. And thus it seems to be:

* Some English lords, with their vassals, engage in the service of an exiled prince in one of the Irish provinces. They have towns and lands assigned to them for their service, in assisting him to recover his dominions. They resign their acquisitions to Henry, and are again invested with most of them, which they consent to hold as his liege subjects, by the usual English tenures. Henry, on his part, promising that these his subjects in their new settlement, shall, with all their dependencies, enjoy the advantage of their old constitution, and be governed by the laws of England. Several of the Irish chiefs also submit to pay homage and tribute to Henry; and in consequence of their cessions receive his promise to enjoy their other rights and privileges. Roderic, who claims a superiority over the others, after having bidden defiance to the English monarch for a while, at length, by a treaty regularly conducted and executed, engages on his part to become his liege-man, and to pay him tribute; on which condition it is expressly stipulated that he shall enjoy his rights, lands, and sovereignties, as fully as before the King of England ever appeared, or interfered in Ireland. No contracts could be more explicitly or precisely ascertained. Accordingly, the English adventurers govern their district by their own model; the native chiefs, through far the greater part of Ireland, act independently of the English government; make war and peace, enter into leagues and treaties amongst each other; punish malefactors, and govern by their own ancient laws and customs. It requires but a moderate attention to the records of these times, to know what degree of real power Henry acquired in Ireland; and but a moderate skill in politics to decide what rights he acquired either over the English adventurers, or the native Irish, by his federal transactions with each; whether we consider the grounds of his invasion, or the nature and extent of their submissions, or the purport of his stipulations.

The remainder of the fifth chapter continues the history of Ireland to the death of Richard the First; and the sixth chapter carries it forward, through the reign of John, to the first year of Henry the Third; during all which time we still meet with a perpetual succession of petty incursions, fierce contests, and bold exploits. John, in an expedition which he made into Ireland, came attended with men learned in the laws of their country, by whose counsel and assistance a regular code and charter of English laws was, at the general desire of his liegemen of Ireland, ordained and appointed in that kingdom, and deposited, for their direction, in the Exchequer of Dublin, for the common benefit of all who acknowledged allegiance to the crown, and for the union of the King's lands, as his subjects of both

both kingdoms were thus united under the same head, and the same system of polity. And for the regular and effectual execution of these laws, besides the establishment of the King's courts of judicature in Dublin, there was now made a new and more ample division of the King's lands of Ireland into counties, where sheriffs, and other officers, were appointed.

In the first year of Henry the Third, the great Charter of Liberties, which the barons had obtained from John at Runingmede, and which, with amendments, had been solemnly renewed by Henry at his accession, was granted to his subjects in Ireland; with such alterations only as the local necessities of that kingdom required. It still remains extant in the Red Book of the Exchequer at Dublin; and was attended by the following letter from King Henry:

"The King to all Archbishops, Bishops, Abbots, Earls, Barons, Knights, and Free Tenants, and all our faithful Subjects settled throughout Ireland,—Greeting.

"With our hearty commendation of your fidelity in the Lord, which you have ever exhibited to our lord father, and to us in these our days are to exhibit, our pleasure is, that in token of this your famous and notable fidelity, the liberties granted by our father, and by us, of our grace and gift, to the realm of England, shall in our kingdom of Ireland, be enjoyed by you and by your heirs for ever. Which liberties, distinctly reduced to writing by the general counsel of all our liege subjects, we transmit to you, sealed with the seals of our lord Gaule, legate of the apostolical see, and of our trusty earl William Marshal, our governor, and the governor of our kingdom; because, as yet, we have no seal. And the same shall in process of time, and on fuller counsel, receive the signature of our own seal. Given at Gloucester the sixth day of February."

'Thus,' continues our able and masterly Historian, 'were the rights and privileges of the Irish settlers completely ascertained and established. They were not only to be governed by the same monarchs, and the same laws with their ancestors, but to complete their union with their fellow-subjects in England, they are now included in the concessions extorted from the throne, to circumscribe the prerogative, and correct the severities gradually introduced by the feudal system: they appear in the same honourable light with their brethren in the neighbouring realm, making the same requisitions, and obtaining the same grants which are to this day revered as the basis of English liberty. But if the requisition of the English charters proceeded rather from an aristocratic spirit, than the love of true liberty, the same spirit, it must be acknowledged, was still more predominant in Ireland: where the barons, remote from the supreme seat of majesty, uncontrolled by a delegated authority too often weak and ill-supported, invested with enormous territories and dangerous privileges, were tempted by their strength, and enabled by the situation of the kingdom, to pursue the objects of their avarice and ambition, without regard to justice, and sometimes without even the appearance of respect to government. As the same passions possessed them all, they of consequence lived with each other in a perpetual state of rivalry, envy, and dissention: and as their claims were to be supported by force of arms, their own vassals, as well as the native

Irish, felt the severest consequences of their pride and oppression. Odious as such representations may appear, they will be found but too fully justified in the progress of this History. And it may be no useless task, distinctly to point out the source of those calamities under which the nation groaned for so long a period, and to exhibit those facts in full view; which prove that they were originally derived from the vices of individuals, not from any inequitable or oppressive principles in English government.'

The second book of this valuable work is divided, like the former, into six chapters, and carries on the history to the deposition of Richard the Second. As it would be impracticable, in the narrow limits assigned to a Review, to accompany our Author regularly through the several transactions of the successive chief governors, and the various broils and adventures of the chieftains, whether of the British or Irish race, we shall content ourselves, in this part of the performance, with pointing out to our Readers a few of the circumstances which mark out the progress of law, civilization, and a settled government in Ireland. This progress was, indeed, for centuries, very slow and imperfect. During the long reign of Henry the Third, we meet with little which excites our attention in the view we have mentioned. Ireland, in his time, was in the most disordered state; and though the King endeavoured repeatedly to enforce the observance of the English laws, it was with no great effect. The benefit of these laws was sued for by some individuals of the Irish race, but was denied to that people in general; the true cause of which exclusion is well explained by Dr. Leland:

Extravagant and absurd as we may deem this general exclusion of the natives from the protection of the English laws, yet it arose neither from the want of equity, nor of discernment in the English monarchs. The necessities and pressing emergencies of the reign of Henry the Second prevented the reduction of the island, and produced a treaty whereby the Irish were left in possession of their ancient jurisdiction. Whatever may have been the representations of political and historical writers, it is too evident that at that time they neither desired nor accepted the English laws. They neither knew the superior advantages of another constitution, nor traced their distresses to the irregularities and imperfections of their own; which had been sanctified by the usage of ages, by the fabulous or exaggerated traditions of their famous kings and lawgivers, was inextricably interwoven with their manners, and with these, had taken too deep and extensive root to be at once removed by the greatest violence: and violence was neither originally exerted, nor intended, for this purpose. Time, indeed, and a continued intercourse with the new settlers, taught some among them to sacrifice their national prejudices to their interest and security; pointed out the superior advantages of their English neighbours, and drove them to seek shelter from their wrongs, within the pale of English law: and the readiness of Henry the Third in receiving them, directs us plainly to the true cause, which for a long time fatally opposed the gradual coalition of the Irish and English race, under one form of government. The great English settlers found it more for their immediate interest, that a free course should be left to their oppressions; that many of those whose

lands

lands they coveted should be considered as aliens; that they should be furnished for their petty wars by arbitrary exactions; and in their rapines and massacres be freed from the terrors of a rigidly impartial and severe tribunal. They had the opportunity of making such representations as they pleased, to the court of England, and such descriptions of the temper and dispositions of the Irish, as might serve their own purposes most effectually. Those few who forced their way to the throne in search of protection, were received with sufficient grace. But in times of general turbulence and anarchy, it is not surprising that the royal grace should not always prove effectual. For we are not to imagine that this dangerous spirit of oppression was peculiar to the barons seated in Ireland. They but shared in the vices of the times, and followed the pernicious example of their brethren in England, who despised and insulted the weakness of the throne, opposed the execution of the laws, and by the public contentions and disorders degenerated gradually into a band of outrageous plunderers, ravaging each other, and tyrannizing over their inferiors, in all the meanness of despotic insolence.

In the reign of Edward the First, those Irish, who by their situation held a constant intercourse with the English, who lay contiguous to the county lands, or whose settlements intersected those of the King's subjects, found perpetual occasions, from the distresses they suffered, to lament the manifold disadvantages of those old native institutions to which they were abandoned, and which rendered their lives and properties more precarious than those of their English neighbours, so as to provoke the injustice of their enemies, at the same time that they were deprived of the necessary defence. All hopes of exterminating the English were long since resigned. The only national purpose now to be pursued, was that of acquiring the rights and privileges enjoyed by those with whom they were thus connected, and to change the state of vassals and tributaries to the King of England, for the security and advantage of English subjects. An application was made to Ufford, the chief Governor, and eight thousand marks offered to the King, provided he would grant the free enjoyment of the laws of England to the whole body of the Irish inhabitants. A petition, wrung from a people tortured by the painful feelings of oppression, in itself so just and reasonable, and in its consequences so fair and promising, could not but be well received by a Prince possessed with exalted ideas of policy and government, and, where ambition did not interfere, a friend to justice. The answer returned by Edward is inserted by Dr. Leland at large, and it was favourable in the highest degree. But the wisdom and rectitude of the King were fatally counteracted, and by those who should have ran foremost in the prosecution of a measure, which would have prevented the calamities of ages, and which was obviously calculated for the pacification and effectual improvement of their country. Every subterfuge was employed, and every evasion practised, to prevent its success. A petition to the like purpose was again defeated two years after, notwithstanding Edward's earnest endeavours to have it consented to by the spiritual and temporal Lords of Ireland. Thus his wife and just intentions were frustrated, and, during the course of his reign, individuals of the Irish race were obliged to sue for particular charters of denization, which

were

were granted to several, particularly on their intermarriage with the English. The most effectual attempt to reform the wretched state of Irish affairs in this reign was made by Sir John Wogan, appointed to the government in the year 1295. With a temper and discretion unknown to several of his predecessors, he applied himself in the first place, to compose the dissensions of the great Lords, by every lenient and conciliating method; and, at a Parliament which was summoned more regularly than such assemblies had hitherto been convened in Ireland, he procured a number of ordinances to be passed, which were devised with singular equity and propriety. But they could not have complete and lasting influence upon a people crumbled into a number of detached bodies, separate interests, and rival factions; led by nobles impatient of subordination, and habituated to the violations and outrages of war. Yet, on their first establishment, they do not seem to have been entirely destitute of effect. They served to give some check to the disorders of the realm, though not to terminate or subdue them.

The chief circumstance by which the Irish history is distinguished during the reign of Edward the Second, is the Scottish invasion, under the conduct of Edward Bruce; who assumed the style and authority of King of Ireland, and was slain, after pursuing the wild scheme of his ambition for almost three years. The fatal consequences of this expedition, and the lawless state into which the kingdom was reduced by it, are painted by our Author in the strongest and most lively colours.

The disorders of Ireland rather increased than diminished in the beginning of Edward the Third's reign, and the King was so provoked by them, that he issued some rigorous edicts, by one of which all of Irish birth were disqualified from holding offices. His conduct in this respect was intemperate and impolitic. It only served to excite a general dissatisfaction. However, upon a spirited remonstrance and petition from his subjects of Ireland, Edward thought proper to remit of his severity, and to give them gracious and condescending answers.

During the administration of Lionel Duke of Clarence, a Parliament was summoned to meet at Kilkenny, and proved a more respectable and numerous assembly than had hitherto been convened in Ireland. Both estates sat together: and the result of their deliberations was that ordinance, known in Ireland by the name of the STATUTE OF KILKENNY. The account of this statute, with some of Dr. Leland's reflections upon it, we shall lay before our Readers.

The preamble of this statute recites, with a decision not without colour, but yet too general and indiscriminate, that the English of the realm of Ireland, before the arrival of the Duke of Clarence, were become mere Irish in their language, names, apparel, and manner of living; had rejected the English laws, and submitted to those of the Irish, with whom they had united by marriage-alliance, to the ruin of the general weal.—It was therefore enacted, that marriage, nurture of infants, and gossiping with the Irish, should be considered and punished as high-treason.—Again, if any man of English race shall use an Irish name, the Irish language, or the Irish apparel, or any mode or custom of the Irish, the act provides that he

he shall forfeit lands and tenements, until he hath given security in the court of chancery, to conform in every particular to the English manners; or, if he have no lands, that he shall be imprisoned until the like security be given.—The Brehon law was pronounced, (and justly), to be a pernicious custom and innovation lately introduced among the English subjects. It was therefore ordained that in all their controversies they should be governed by the common law of England; and that whosoever should submit to the Irish jurisdiction, was to be adjudged guilty of high-treason.—As the English had been accustomed to make war and peace with the bordering enemy at their pleasure, they were now expressly prohibited from levying war upon the Irish, without special warrant from the state.—It was also made highly penal to the English, to permit their Irish neighbours to graze their lands, to present them to ecclesiastical benefices, or to receive them into monasteries or religious houses; to entertain their bards, who perverted their imaginations by romantic tales; or their news-tellers, who seduced them by false reports.—It was made felony to impose or cede any forces upon the English subject against his will. And as the royal liberties and franchises were become sanctuaries for malefactors, express power was given to the king's sheriffs to enter into all franchises, and there to apprehend felons or traitors. Lastly, because the great lords, when they levied forces for the public service, acted with partiality, and laid unequal burdens upon the subjects, it was ordained, that four wardens of the peace in every county should adjudge what men and armour every lord or tenant should provide. The statute was promulged with particular solemnity; and the spiritual lords, the better to enforce obedience, denounced an excommunication on those who should presume to violate it in any instance.

Such were the institutions of this assembly, quoted in Ireland with reverence, confirmed and renewed in after-times, as of most salutary influence. The attention of Clarence and his counsellors was evidently confined to the reformation of the King's English subjects of Ireland. Among these, and these only, the Brehon law was a LEWED CUSTOM CREPT IN OF LATER DAYS. They and they only were forbidden to submit to its decisions. And he who asserts that this statute was a formal abolition of the Brehon jurisdiction in every part of Ireland, should consider what were the present circumstances of this kingdom, and what the object and intention of the statute of Kilkenny; what authority Clarence or his father claimed, what power they possessed, to give this edict such extensive force and influence. Their parliament was not so absurd as to dictate laws to the southern and northern Irish, the declared enemies of their authority, and desperate invaders of their lands. Nor had they equity or good policy to endeavour to root out the evil customs of those Irish who submitted to the English government, and in their room to plant those salutary institutions by which they themselves were governed and defended. Extensive views, liberal sentiments, and a generous zeal for public happiness, must have prompted them to some measures for conciliating the affections, as well as subduing the persons and possessions of the Irish; must have led them to demonstrate that they were the protectors and benefactors, not the arbitrary masters

masters of those Irish natives whom they held in subjection; and to convince the most obstinate insurgents, that an honourable submission to the King of England was the only means of rescuing them from the miseries of their own petty factions and tyrannies; a glorious exchange of the rudeness, the disorders, and distresses of anarchy; for the peace, the dignity, and the valuable advantages of social and civil life,

But pride and self interest concurred in regarding and representing the Irish as a race utterly irreclaimable. The desperate resistance of the oppressed, or the violences of national vanity, were readily mistaken for the outrages of a natural cruelty and barbarism. The task of reclaiming those natives might indeed have proved difficult: and what is not to be projected but by an exalted genius, nor executed but by vigour, abilities, prudence, and patience, a contracted mind and indolent spirit readily believe to be impossible, upon the crafty suggestions of those who are interested, or think themselves interested, to defeat the glorious design. The reign of a renowned monarch in England, and the presence of his son in Ireland, the husband of a lady of Irish birth, and of an illustrious family, an heiress of vast possessions, were circumstances highly favourable to a generous conciliating scheme, whose apparent equity might warrant the addition of military vigour against the most desperate and abandoned. The opportunity was now lost; nor was it recovered for ages.

Yet still the solemnity with which these laws were made and promulged, the severe penalties by which they were enforced, the presence of the royal governor, his laudable attention to preserve discipline, and to prevent grievances within the sphere of his authority, had no inconsiderable effect. The old English were restrained, and in some degree reformed; and the consequences appeared in the encrease of the revenue, and the suspension of those petty hostilities which the English lords had usually maintained against each other. But the wisest institutions could have no permanent effect, without an administration respectable by its strength, and conducted with that vigour necessary to strike a lasting awe into the proud and turbulent.

Edward the Third took one extraordinary step with regard to Ireland, which was the summoning of representatives from that kingdom to attend him at Westminster. This requisition the bishops, counties, and boroughs complied with; declaring, at the same time, that they were not bound to obey the King's writ, and reserving to themselves the power of yielding or agreeing to any subsidies.

Richard the Second made two expeditions into Ireland in his own person; the first of which seemed to promise great effects, and to be the critical period for putting an end to the disorders and distresses of the Irish nation. But these flattering prospects were soon destroyed by the weakness and vanity of the King's conduct.

[To be continued.]

K.

ART. V. CONTINUATION of Dr. Hawkesworth's Account of the Voyages undertaken for making Discoveries in the Southern Hemisphere, &c. [From our last Review, p. 289.]

WE now proceed to give a regular and somewhat circumstantial abstract of the third journal contained in this collection, which is that of Captain Carteret, commander of the *Swallow* sloop; in which vessel, as we have already observed, he set sail with the *Dolphin* on her second voyage, soon after he had returned in her with Commodore Byron from her first expedition. How judicious soever the appointment of this officer, on such an expedition, will appear to be, to the reader of this journal, that of the ship in which he was sent out, and her very deficient equipment, certainly carry striking marks of the most unaccountable improvidence, mismanagement, or ignorance, in those who destined and equipped her for that service. The following narrative of her voyage is accordingly rendered interesting, not so much by a relation of her geographical discoveries, as by a recital of the distresses and difficulties her crew underwent in endeavouring to keep their heads above water: for though she was under the command of an officer, who seems to have had the object of his commission sufficiently at heart; yet he appears to have been so unfortunately circumstanced, that the spirit of geographical enterprize was obliged, even from his very outset, to give way to more important considerations than the discovery of new continents;—those of preserving his vessel and his crew from foundering, and from famine.

From Capt. Carteret's introduction to his journal it appears that the *Swallow* was an old ship, that had been in the service 30 years, and was by no means fit for a long voyage, and that she had only a slight thin sheathing upon her bottom, which was not even filled with nails, to supply the want of a covering that would more effectually keep out the worm. She had besides only a scanty supply of common necessaries; while the *Dolphin*, which she was to accompany, was sheathed with copper, and was furnished with every thing that was requisite for a long and dangerous navigation. Accordingly, from the disparity of the two ships, and the difference of their equipment, he could scarce persuade himself that they could be intended for the same duty. On a presumption however that he might be mistaken, he ventured to apply for a forge, some iron, a small skiff, and several other things, which he knew, by experience, would be of the utmost importance, if it was intended that he should make another voyage round the world: but, in answer to his application, he was told that the vessel and her equipment were very fit for the service she was to perform; and none of these requisites were allowed him. Accordingly, without junk,

an article essentially necessary in every voyage ;—without a forge, or iron, the want of which we find him repeatedly and feelingly regretting ;—without *nails*, or looking-glasses, or beads, or any other wares necessary to the establishing a friendly intercourse with Indians ;—and in a vessel that, even in moderate weather, and in smooth water, would scarce ever tack without the help of a boat to tow her round,—he set sail, in company with the Dolphin, from Plymouth Sound, on the 22d of August 1766.

On their arrival at Madeira, Capt. C. represented his want of junk to Capt. Wallis, who sent him five hundred weight : but this quantity was so inadequate to his wants, that we soon afterwards find him, even thus early in the voyage, reduced to the necessity of cutting off some of his cables, to save his rigging. So destitute were they even of the most common, but necessary and important, articles, that before they had been four months in the South Sea, they were in want of log-lines, though they had already converted all their fishing-lines to that purpose. Happily a piece of untarred rope was found, which, in their situation, was considered as an inestimable treasure. The difficulties they met with in discovering and practising the art of reducing this rope to its original state of hemp ; of combing it, without a comb ; of procuring a succedaneum for a comb, without a forge ; and of spinning their coarse combed materials into yarn, were at length happily conquered, under the auspices of that great instructress, *Necessity*. It appears that if the Journalist had not had the foresight or precaution to take the whole quantity of sewing sail twine, that had been put on board to repair the seine, into his own custody, their deficiency in this single article might have proved fatal to them all.

An incident that happened while the Swallow lay at this place is so very characteristic of the unthinking jollity of those honest fellows, the true English tars, that we cannot pass it over without relating it nearly at full length. The Captain's conduct too, on the occasion, was highly commendable and proper, and we accordingly hold it up to the imitation of our naval commanders ; some of whom are not very remarkable for the temperate exercise of the extensive authority they are invested with.

Early one morning the Captain was informed that, in the preceding night, nine of his best men had stript themselves naked, and had secretly swam off for the shore, taking with them only their money, which they had secured in a handkerchief tied round their waists ; that one of them, terrified at the sound of the surf, which breaks high upon the shore, had returned ; but that the rest had ventured through.

As the loss of these men, says the Captain, would have been very severely felt, I immediately sat down to write a letter:

to the Consul, entreating his assistance to recover them; but, before I had finished it, he sent me word, that all of them having, to the great astonishment of the natives, been found naked on the beach, they had been taken into custody, and would be delivered up to any order. The boat was dispatched immediately; and as soon as I heard they were on board, I went upon the deck. I was greatly pleased to see a contrition in their countenances, which at once secretly determined me not to inflict the punishment by which they seemed most heartily willing to expiate their faults; but I asked them what could have induced them to quit the ship, and desert the service of their country, at the risk of being devoured by sharks, or dashed to pieces by the surf against the shore. They answered, that though they had indeed at such risks ventured to swim on shore, they never had any intention of deserting the ship, which they were determined to stand by as long as she could swim; but that being well assured they were going a long voyage, and none being able to tell who might live, or who might die, they thought it hard not to have an opportunity of spending their own money; and therefore determined, as they said, once more to get a skinful of liquor, and then swim back to the ship, which they hoped to have done before they were missed. As I had resolved to remit their punishment, I did not too severely scrutinize their apology, which the rest of the ship's company, who stood round them, seemed very much to approve; but, observing that with a skinful of liquor they would have been in a very unfit condition to swim through the surf to the ship, I told them that hoping they would for the future expose their lives only upon more important occasions, and that their conduct would thenceforward give me no cause of complaint, I would for this time be satisfied with the shame and regret which I perceived they suffered from a sense of their misbehaviour. I then admonished them to put on their clothes, and lie down, as I was confident they wanted rest; and added, that as I might possibly, during the course of the voyage, have occasion for good swimmers, I was very glad that I knew to whom I might apply. Having thus dismissed these honest fellows from their fears, I was infinitely gratified by the murmur of satisfaction which instantly ran through the ship's company; and was afterwards amply rewarded for my lenity, there being no service during all the toils and dangers of the voyage which they did not perform, with a zeal and alacrity that were much to their honour and my advantage, as an example to the rest.

We are so interested in the story of these honest fellows, who thus braved the dangers of the surf, and the sharks, added to the hazard of detection and a dozen lashes at the gang-way—all for the sake of one good skinful of liquor, and getting rid

of their cash, that we cannot leave them without relating a subsequent incident in which three of this very party had full occasion to try the strength of their constitutions, and to exercise their swimming talents for the preservation of their lives. They were accidentally left on shore, stark naked, on the desolate island of Masafuero, where the boat, from which they had swam, was forced to leave them, in a most dreadful and tempestuous night, which they were obliged to pass there, by the sea-side, without any defence against the rain or cold, both of which they soon felt very severely, except the following very singular succedaneum for shelter and apparel, which necessity at length suggested to them. These comforts they endeavoured to procure themselves by lying one upon another, each man alternately placing himself between the other two. In this forlorn situation, during a long night, they had full time, we may suppose, to ruminate on their former swimming adventure, and completely to expiate all that was criminal in it. The ship had been driven out to sea; but some of their shipmates were established at a watering-place at a considerable distance on the coast. All access to them, however, through the inland country, was impracticable. As soon as the dawn appeared our three naked adventurers set off along the coast; but were continually interrupted in their progress by high steep bluff points, which they were obliged to swim round, at a considerable distance; for, if they had not taken a compass, they would have been dashed to pieces against the rocks by the surf; while on the other hand they were every moment in danger of being devoured by the sharks. They at length, however, torpid with cold, and perishing with hunger, rejoined their companions, who immediately shared with them such clothes and provisions as they had, and were next day received into the ship, on her return, where they appeared to be as hearty as if nothing extraordinary had happened to them; nor did they suffer any farther inconvenience from the accident.

We have already mentioned the perils and difficulties attending the Dolphin's passage through the straight of Magellan. In these distresses the Swallow had more than an equal share. When they had passed about two months in the straight, Capt. Carteret represented the unsuitableness of his vessel for the service which she was employed upon, to Capt. Wallis; who did not however think himself at liberty to alter her destination. They continued therefore to navigate the straight together near two months longer, during which time Capt. Carteret, apprehensive that the bad sailing of the Swallow would so much retard the Dolphin, as probably to make her lose the season for getting into high southern latitudes, and defeat the intention of the voyage, proposed to Capt. Wallis to lay her up in some cove or bay, and that

that he should attend and assist him with her-boats till she had got into the South Sea, after which he would return in the Swallow to England; proposing also to examine, in his way home, the eastern coast of Patagonia, or to attempt other discoveries in this shorter track. If this scheme was not approved, and his knowledge of the South Sea was thought necessary to the success of the voyage, he offered to go on board Capt. Wallis's ship, and to give up his own to be commanded by Capt. W.'s First Lieutenant, whose duty he would perform during the rest of the voyage;—or finally, he offered to make the voyage himself in the Dolphin, if Capt. W. would take the Swallow back to Europe: but the latter was still of opinion that the expedition should be prosecuted by the two ships jointly, pursuant to the orders that had been given.

The separation of the two ships, not far from the mouth of the strait, has been already related:—an accident more peculiarly distressful to those on board the Swallow, as, by some strange neglect, no part of their share of the woollen cloth, linen, beads, cutlery ware, and toys, which had been put on board the Dolphin for the use of both the ships, in their traffic with Indians, had yet been delivered to them, though these two vessels had sailed together nine months: nor could they entertain the least hopes of ever seeing their companion again in the course of the voyage, as, by a second neglect, no plan of operation had been settled, nor any place of rendezvous appointed since their arrival in the strait, as had before been done in their passage thither from England.

Thus, weak in herself, and destitute of resources, the Swallow plunged into the Great Pacific Ocean, in a very unfit condition to proceed in the search of unknown countries. Capt. Carteret's first object was to procure water and refreshments for his crew, before he ventured to sail to the Westward. Having got out of the strait therefore, which he cleared with infinite danger and difficulty (on the 15th of April, 1769) four days after the Dolphin had effected her passage out of it, he hauled to the Northward, with an intention to make the island of Juan Fernandez, and in expectation of soon getting into a more temperate region. In these hopes however he was for a long time disappointed; the ship being for three weeks exposed to the fury of successive tempests, attended with rain and hail, or rather fragments of half melted ice, and with such lightning and thunder as was more dreadful than all the past. During this period the vessel was tossed about with such violence, that they had no command over her, and she was frequently laid entirely under water, so that they were often under apprehensions of having their masts carried by the board, and of foundering: In these repeated storms their sudden chains were

broken, as well as ſome of the chain-plates to the main and fore ſhrouds, and other damages ſuſtained which could ill be repaired without iron and a forge.

The 8th of May was the firſt fair day they had enjoyed ſince they left the ſtraight of Magellan; and on the 10th they made the iſland of Juan Fernandez: but on opening Cumberland Bay, they diſcovered, to their great ſurprize and diſappointment, that the Spaniards were ſettled there in conſiderable numbers, and had built a little town, and erected a fortification, and barracks, for a gariſon. They were obliged, therefore to direct their courſe to the neighbouring iſland of Maſafuco, which, happily for them, ſtill remained unoccupied, and where, though with much difficulty and danger, they procured ſome reſreſhments; of which they ſtood in the moſt preſſing need; but which were obtained through an almoſt uninterrupted ſeries of danger, fatigue, and miſfortunes, cauſed by the bad working and ſailing of the ſhip, the dark and tempeſtuous weather, and by the dreadful ſea which almoſt intirely ſurrounds and breaks upon the ſhore.

Leaving this turbulent climate, where however our Journaliſt obſerves that he experienced very different weather about two years before, with Commodore Byron, and having been driven to the Northward farther than he intended, being near the parallel of latitude which has been assigned to two iſlands, called *St. Ambroſe*, and *St. Felix* or *St. Paul*, he thought he ſhould perform an acceptable ſervice by examining whether they might not be found convenient for Great Britain, eſpecially as the Spaniards had fortified Juan Fernandez, if we ſhould hereafter be engaged in a Spaniſh war. He miſſed them however, and attributes that circumſtance to his truſting to the tables of longitudes and latitudes given in Robertson's Elements of Navigation, in preference to Green's charts. He is of opinion that theſe two iſlands are the land that Davis fell in with, in his way to the Southward from the Gallapago iſlands; and that the land laid down in all the ſea charts under the name of *Davis's Land* has no exiſtence; adding afterwards, that if there be any ſuch place as *Davis's Land*, in the ſituation which has been allotted to it in our ſea charts, he muſt have ſailed over it, or at leaſt have ſeen it.

This fruitleſs ſearch Capt. C. continued till the middle of June, when, though they were near the tropic the weather was cold and hazy. At night the darkneſs was dreadful, and in the day-time the ſky was ſo thick that they paſſed many days without being able to ſee the ſun; which was not only a diſagreeable but a moſt dangerous circumſtance: for though they could ſeldom have the ſatisfaction of making an obſervation; yet, as their ſhip was ſo ſlow a ſailor, and they had the certain proſpect

prospect of a very long voyage, they were obliged to carry all the sail they could spread, even in the night, to prevent their perishing by famine, which, with all its concomitant horrors, appeared to be otherwise inevitable.

Such were the distresses, and the apprehensions, with which our luckless adventurers in the *Swallow* were struggling, while their more fortunate (late) companions in the *Dolphin* were, at this very juncture, luxuriously regaling on barbecued hogs, or exchanging nails for kisses, with the pretty damsels of *Otaheite*;—while queens and their maids of honour were gently chafing their limbs, and encircling their temples with well fancied garlands!

After passing by a few islands, where they could not land or obtain refreshments, they found themselves, on the 22d of July, in the latitude of 18° S. and longitude 161° W. or about 1800 leagues to the Westward of the coast of America. Throughout this whole track they had met with no indications of a continent. Capt. Carteret now found it a matter of absolute necessity to attend to a still more important and urgent consideration than that of discovering the supposed *Terra Australis*; and was obliged therefore to fix upon that particular course which was most likely to preserve his vessel and crew. He accordingly bore away to the Northward, that he might get into the trade wind, and arrive at some island where refreshments might be procured; intending then, if the ship could be put into a proper condition, to have pursued the voyage to the Southward, in search of a continent; where, if he succeeded, and could procure a sufficient supply of provisions, he proposed to sail along the new-discovered coast to the Southward, till the sun had crossed the equinoctial, and then to proceed homewards, by going West about by the Cape of Good Hope, or returning East by Cape Horn.

In pursuance of this plan, they proceeded Northward and Westward; and at length, while their situation was becoming every day more distressful and alarming, on the 12th of August, in about 11° S. latitude, and 165° East longitude, at break of day, they discovered land.—The sudden transport of hope and joy which this inspired, says our Journalist, can perhaps be equalled only by that which a criminal feels who hears the cry of a reprieve at the place of execution.* This land proved to be a cluster of islands of which they counted seven, and to which they gave the name of *Queen Charlotte's Islands*. Their joy however was of very short duration.

On coming to an anchor off one of these islands, the Master was sent to discover a proper watering-place, and was received and entertained by some of the natives; in their houses, which were regularly and neatly built, in the most friendly and hospitable

table manner. Disobeying however the positive instructions of Capt. Carteret, to give no just cause of offence to the Indians, he flagrantly violated the rights of hospitality, by ordering his people, who had likewise been regaled with him, to cut down an adjoining cocoa-nut tree; insisting on the execution of his order, notwithstanding the displeasure which his hosts strongly expressed on the occasion. This rash step brought on hostilities attended with the most serious consequences: so that the first person whom Capt. Carteret particularly noticed on the return of the boat, was the Master, with three arrows sticking in his body, and mortally wounded; accompanied with seven of his best men, likewise wounded, and three of them too, mortally.

After this unfortunate event, an end was put to all expectations of refreshments from the shore; where our Voyagers had the mortification of seeing hogs and poultry in great plenty, together with cocoa-nut trees, plantains, bananas, and a variety of other vegetable productions, which would soon have restored them to the health and vigour which they had lost by the fatigues and hardships of a long voyage. No friendly intercourse with the natives could now be expected; and they were not in a situation to obtain what they wanted, by force. Even the water which they got here was not procured, without bringing the ship's broadside to bear on the watering-place; on both sides of which, they found themselves obliged regularly to fire her great guns, during the whole time they staid here, into the wood which closely skirted it: their cutter at the same time being stationed close to the beach, and keeping up a constant fire of small-arms, in platoons.

During this whole time, the Captain himself was dangerously ill, his Master dying of his wounds, his Lieutenant also very ill, and the Gunner, and thirty of his men incapable of duty. His own recovery, and that of his Lieutenant, were very doubtful; and there was not a single individual in the ship, except themselves, capable of navigating her home. Notwithstanding what had passed, he would however have made an effort to recover the good will of the natives, had he been provided with any articles with which he could have gratified them. On the other hand, he was not in a situation to risk the loss of any more of the few men who were capable of doing duty, against these war-like islanders, who discharged their arrows in platoons, as regularly as the best disciplined troops in Europe. He therefore, reluctantly, weighed anchor on the 17th, and as he was not in a condition to pursue his plan of going to the Southward, and dreaded lest he should lose the monsoon, he immediately steered Northward, hoping to refresh at the country which Dampier has called *Nova Britannia*.

On the 28th of August they made this land, where having cast anchor, and having soon afterwards occasion to weigh it, they had an alarming proof of their debility; the united strength of the whole ship's company, applied throughout the day, being found insufficient to effect that purpose: nor did they succeed till the next day, or till they had recruited their strength by a night's rest. Here however they procured refreshments, in a small bay, to which they gave the name of *English Cove*, and stopped or rather palliated their leaks, and re-established their health. Before they quitted this station, on September 7, Capt. C. took formal possession of this country, with all its islands, &c. for his Britannic Majesty; nailing upon a tree a piece of board, faced with lead, on which was engraved the English Union, with the name of the ship, and other particulars.

We cannot pass over this last-mentioned transaction, without calling the Reader's attention to a very singular train of events which succeeded it. It will doubtless appear to be a very extraordinary series of accidents, that another navigator (Mons. Bougainville) likewise rambling round the globe, should, about a year afterwards, in the course of his wanderings, and in the wide and unfrequented expanse of the Southern Ocean, cast anchor on the coast of this very island;—should blunder into this same, obscure, little cove;—and what is perhaps still more extraordinary, should stumble on this very board, or the leaden plate containing this inscription: though, if we misremember not, it had been taken down, by the Indians, from its former conspicuous situation, and was accidentally found buried in the sand, by one of his sailors, while he was looking for sea shells.—To this chain of contingencies we may add, as the result of another singular train of accidents, the meeting of M. Bougainville's and Capt. Carteret's vessels, in the Atlantic Ocean, on their return home, about seventeen months after the latter had left *Nova Britannia*.

Though some of the defects of the *Swallow*, and the distresses of those on board her, were relieved at *Nova Britannia*, yet such was still their situation, that Capt. Carteret observes there was too much reason to suppose that the lives of all on board depended on their getting to Batavia, while the monsoon continued to blow from the Eastward. There was still indeed, he observes, an interval of time sufficient for any other ship to have run three times the distance; but he knew there was scarce sufficient time for the *Swallow* to perform it, in her present condition: and yet, 'if we should be obliged,' he adds, 'to continue here another season, it would probably become impossible to navigate her at all;' as the worms would, within that period, have eaten through her bottom, which had but a single sheathing,

ing; and that not filled with nails: beſides that their provisions would long before that time be totally expended.

Not being able, in conſequence of contrary winds and currents, to follow Dampier's track, and to get round the point of land, called Cape St. George, which forms the Eaſtern entrance of what that navigator ſuppoſed to be only a deep bay, and which he called *St. George's Bay*, Capt. Carteret ſoon found himſelf deeply engulphed in it, and was fortunately driven, if we may uſe the expreſſion, into a diſcovery that this ſuppoſed bay was a real paſſage or ſtraight, to which he gave the name of *St. George's Channel*, dividing what was formerly called *Nova Britannia* into two iſlands; the northernmoſt of which he accordingly diſtinguiſhed by the name of *Nova Hibernia* *.

Having cleared this ſtraight he almoſt daily had iſlands in ſight, and particularly, on the 15th of September, in about the latitude of 2° South, and longitude 140 E. diſcovered a cluſter of between twenty and thirty, of conſiderable extent, and of a very inviting appearance; to which he gave the name of the *Admiralty Iſlands*, * one of which in particular would alone make a large kingdom. The numerous Indians whom he had hitherto met with in this courſe, were nearly black, with woolly heads, and behaved in the moſt hoſtile and ferocious manner: but on the 25th (September) having kept nearly in the ſame parallel, and proceeded only about eight degrees farther to the Weſt, our Voyagers, who ſaw men and manners in a variety of ſhapes, were accoſted by ſeveral canoes full of the inhabitants of three iſlands ahead of them, who differed very much from the laſt in their appearance, and ſtill more in their character and behaviour.

Theſe friendly and ſociable beings were of the Indian copper colour, and were the firſt of that complexion whom our Voyagers had yet ſeen in theſe parts. They had fine long black hair, and little beards, which they were conſtantly plucking by the roots: their features were pleaſing, and their teeth remarkably white and even. They came on board without the leaſt appearance of fear or diſtruſt, and were as familiar and merry with the crew as if they had been long and intimately acquainted with them. Their vigour and agility were ſuch, that they ran with eaſe up to the maſt head much faſter than the people of the ſhip. They parted with the cocoa-nuts they had on board with the greateſt joy for a few pieces of old iron, and ſhewed that they were not unacquainted with that metal, which

* In a critique on the preſent performance, noticed in this Month's Review, Capt. Carteret is affirmed not to have been the *firſt* diſcoverer of this paſſage. See the ſubſequent Article.

they called *Parram*; making the Swallow's people understand, by signs, that a ship like theirs sometimes touched at their islands for refreshments.—'I gave one of them, says Capt. Carretet, three pieces of an old iron hoop, each about four inches long, which threw him into an extasy little short of distraction; I could not but sympathize in his joy, nor observe, without great pleasure, the changes of countenance, and extravagance of gesture, by which it was expressed.'—All of them, he adds, appeared to be more fond of iron than any of the Indians they had hitherto met with; and he was certain that for iron tools they might have purchased every thing upon the islands which they could have brought away.

Capt. C. with great reluctance submitted to the necessity he found himself under, of denying the urgent request of these friendly visitants that he would go on shore, and which they accompanied with offers to leave an equal number of their own people behind, as pledges for the safe return of him and his companions. One of them was so fond of his new European acquaintance, that he obstinately refused to return on shore with his countrymen; and Capt. C. readily indulged him in his desire of staying with them. From him he learned that there were other islands to the Northward, the inhabitants of which, he said, had iron, and always killed his countrymen, when they could catch them out at sea. From his readiness to go with them, the Captain named his new guest Joseph Freewill, and immortalized his name by giving it to the largest of the three islands; of which he drew a chart, from the Indian's description and delineation of them with chalk on the quarter-deck. Unfortunately, after they had been some time at sea the poor fellow gradually became sickly, and, to Capt. C.'s great regret, died, after they had got to the Dutch island of Celebes, about three months after his first coming on board.

At *Mindanao*, one of the Philippine Islands, which our Voyagers came in sight of on the 27th of October, they anchored on the 2d of November; and matters appeared at first to be in a fair train towards their receiving refreshments from the natives. In a few days however they were obliged to set sail without them, on the appearance of several hundreds of armed men, carrying muskets, long spears, bows and arrows, and other offensive weapons, who were thus accoutred, and sent out, as they suspected, by the Dutch, or their partizans in the island, to prevent their having any intercourse with the inhabitants.

The history of the Swallow's voyage is rather a recital of her distresses than of her discoveries. By the 12th of December these distresses were arrived at a very alarming magnitude. The westerly monsoon was now set in, against which and the current it was impossible for any ship to get so far Westward as
Batavia:

Batavia: they were now obliged to wait, somewhere, till the return of the Eastern monsoon, and the shifting of the current. At this time there was not one individual in the ship free from the scurvy: they had already buried thirteen of their crew, and no less than thirty more lay at the point of death. As all the petty officers were among the sick, and the Captain and his Lieutenant, who performed all duties, were in a feeble condition, it was impossible that they could keep the sea much longer; no chance remained therefore of preserving those who were still alive, but by getting on shore at some place where rest and refreshments might be procured. Capt. C. therefore proposed, as he was now again got to the South of the line, to attempt to reach *Macassar*, the principal settlement of the Dutch on the island of *Celebes*; the *sanctum sanctorum* of the spice islands.

Two days however previous to the forming of this resolution, their danger and distress, which seemed scarce capable of aggravation, were augmented by an event as unexpected as it was alarming. In the dead of the night they were suddenly attacked by a pirate, who first, as if acquainted with their weakness, attempted to board them. The suddenness of the attack, instead of intimidating or confounding them, seemed to rouse their spirits, and they instantly disconcerted him in this desperate manœuvre. He then plied them briskly with what they supposed to be swivel-guns and small-arms, by which the Lieutenant and one of the men were wounded, and some of the rigging cut. They soon however returned his salute with such effect, that on a sudden he sunk, and all the unhappy wretches on board perished. They knew that this attack proceeded from a small vessel, which they had seen in the dusk of the evening; but of what country, or how manned, it was impossible for them to know.

On the sixth day after this accident, they made the island of *Celebes*, and anchored about four miles from the town of *Macassar*. Here, though in the midst of plenty, and in the port of an ally, they might nevertheless have perished, through the jealous and narrow spirit of the Dutch mercantile policy in those parts, had not Capt. Carteret extorted relief from these wary and remorseless *monopolizers of nutmegs*, by his determined and spirited conduct. The anecdote is sufficiently interesting to induce us to relate it at some length.

In answer to an application made by Capt. C. to the Governor, displaying the manifold distresses under which he and his crew then laboured, and requesting immediate shelter and refreshments; he received from him a peremptory order not to come nearer to the town, but instantly to depart; and forbidding him either to anchor or land on any part of the coast that was under his jurisdiction. After expostulating with the two
envoys

envoys who brought this order, on the intumescence and injustice of it, without effect, he at length declared to them, that persons in the situation to which he and his crew were reduced had nothing worse to fear than what they had already suffered; and that therefore, if they did not immediately allow him the liberty of the port, he would, 'as soon as the wind would permit, in defiance of all their menaces, and all their force, go and anchor close to the town;—that if at last he should find himself unable to compel them to comply with requisitions, the reasonableness of which could not be controverted, he would run the ship aground under their walls,' and after selling the lives of those on board as dearly as they could, would 'bring upon them the disgrace of having reduced a friend and ally to so dreadful an extremity.'—The two deputies were startled at this declaration; and Capt. Carteret, at length, in consequence of their earnest entreaties, consented to remain where he was, upon condition that he heard from the Governor before the sea breeze set in the next day.

Early the next morning the Swallow's people had the mortification to see two sloops of war, with a great number of soldiers on board, come from the town, and anchor under each of their bows. The sea breeze, however setting in about noon, Capt. Carteret, not having yet heard from the Governor, prepared to put his yesterday's threats in execution. He accordingly got under sail, and proceeded towards the town. The two sloops, happily both for him and themselves, did not oppose him; as he was determined to repress force by force, as far as he was able; but they weighed their anchors likewise and accompanied him.

Very soon after they had got under sail, a handsome vessel, containing the Fiscal and some other civil officers and gentlemen sent by the Governor, made up to them. On their requisition, Capt. C. dropped his anchor, and they came on board. They expressed their surprize at his having got under sail, and asked him what he intended to have done. 'I told them, says our Journalist, that I intended neither more nor less than to fulfil the declarations I had made the day before; that justified by the common rights of mankind, which were superior to every other law, I would, rather than have put again to sea, where our destruction, either by shipwreck, sickness, or famine, was inevitable, have come up to their walls, and either have compelled them to furnish the necessaries we wanted, or have run the ship on shore, since it was better to perish at once in a just contest, than to suffer the lingering misery of anticipating the perdition that we could not avoid. I observed also, that no civilized people had ever suffered even the captives of war to perish for want of the necessaries of life, much less the subjects

of an ally, who asked nothing but permission to purchase food with their money.'

The Governor's commissaries, as a proof that they, in part, at least, admitted the justice of his claim, produced two sheep, an *ole* ready killed, and a few fowls, with some vegetables and fruit, which they had brought with them. This small but welcome supply was divided among the people; but, to Capt. Carteret's great disappointment, the delivery of it was succeeded by that of a second letter from the Governor, in which he was again ordered to leave the port; and the severity of the injunction was justified, or rather palliated, by a recital of the very direct and positive orders of the Dutch E. I. Company, relating to foreign ships, and from which, he pretended, he could not deviate.

The altercation was now renewed, and Capt. C. again repeated his former spirited declaration; at the same time, in order to enforce it, shewing his guests the corpse of one of his crew who had died that very morning, and whose life, he observed, might probably have been saved; if refreshments had been granted when his vessel first came to an anchor upon their coast. His arguments and resolution put them to a stand; and Capt. C. having convinced them that he had not, as they seem to have suspected, been among the spice islands, matters were at length accommodated, and they agreed that he should go to the Bay of Bonthain, about 30 leagues from Macassar, where he might be furnished with provisions, be sheltered from the bad monsoon, have liberty to erect an hospital for his sick, and should be there considered as being under the protection of the Dutch nation. On an assurance that he should next day receive a confirmation of the present engagement, from the Governor and Council, he consented to remain quiet till then in his present station. This ratification arrived at the time appointed, and on the following day he sailed to the place of his destination, where he remained about five months (but attended all the time by two guard-boats) recruiting his ship's company, repairing the defects of his vessel as far as was there practicable, and waiting for the Eastern monsoon to carry him to Batavia; for which place he sailed on the 22d of May.

The misadventures and distresses attending the *Swallow* now begin to draw towards a conclusion; though they cannot be said to have terminated till her arrival, on the 3d of June, at Batavia: an event, on which those on board her had abundant reason to congratulate themselves; as, during the whole of their passage thither from the island of *Cebu*, the ship admitted so much water by her leaks, that it was not without the utmost difficulty that they could keep her from sinking, with two pumps constantly going. Here this aged and rotten vessel

was patched up, and covered with a new ſheathing; and Capt. C. ſailed in her from hence on the 15th of September, entertaining hopes that ſhe might convey him and his crew to Europe, though the Dutch carpenters were of a different opinion. This ſervice, however, luckily ſhe performed; conveying them to the Cape of Good Hope on the 28th of November, and bringing them, with the advantages of fine weather, and a conſtant fair wind throughout their whole paſſage, to Spithead, on the 20th of March following.

[To be concluded in our next.]

B.

ART. VI. *A Letter from Mr. Dalrymple to Dr. Hawkeſworth, occaſioned by ſome groundleſs and illiberal Imputations in his Account of the laſt Voyages to the South.* 4to. 1s. Nourſe. 1773.

OF the many critics who have addreſſed the Editor of the South Sea Voyages, on the ſubject of that publication, the Author of the preſent performance ſeems to be the moſt out of humour with that Gentleman, and to have taken the greateſt pains in pointing out the blemiſhes which he has obſerved in his compilation. He appears to have been incited to this undertaking, on the finding himſelf ‘mentioned by name,’ in the 3d volume of that work (p. 478, &c. 1ſt edit. and page 73, 2d edit.) and being there, as he alledges, charged, ‘by implication, as having miſrepreſented the Spaniſh and Dutch voyages,’ to ſupport his own ‘ill-grounded conjectures,’ in favour of the exiſtence of a Southern continent: a point which Mr. Dalrymple has ſtrongly laboured to ſupport in his former publications, and which he ſeems very unwilling even yet to abandon.

He does not however confine himſelf, in the preſent addreſs, to the mere detection of the Editor’s errors, and to the defence of his own ſpeculative opinions on the ſubject of the ſuppoſed Southern continent. The ill-humour which breathes throughout a conſiderable part of this letter, appears to have been principally excited by more important and intereſting conſiderations. At his very outſet he gives us ſome dark hints of ‘an influence which prevented him from going in the *Endeavour*,’ and which, he doubts not, ‘has ſince prevented Mr. Banks from going in the *Reſolution*,’ he complains of the injury done him, ‘in depriving him of the command of the ſhip he had choſen for the voyage, on pretence that he had not been bred up in the royal navy;’ and at the cloſe of his letter, he ſpeaks of ‘the ſecondary influence of narrow-minded men,’ by which he was prevented from completing the diſcovery of, and eſtabliſhing an amicable intercourſe with, a Southern continent.—In theſe charges however, we muſt obſerve, with Mr. Dalrymple’s leave, it does not appear to us that the Editor of the Voyages could be in any degree intereſted.

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The greater part of this pamphlet is taken up in exhibiting various proofs, or presumptions, extracted from the Author's former publications, or deduced from certain circumstances related in Dr. Hawkeſworth's compilation; from all which Mr. D. ſtill infers 'that a Southern continent does exiſt.'—notwithſtanding the many poſitions for the poſſible ſcite of the ſaid ſuppoſed continent, that have been ſwept away by the tracks of our late circumnavigators, and particularly of the laſt of them. For theſe we muſt refer the Reader to the pamphlet itſelf; as well as for a ſhort remark on ſome incongruities obſervable in the plates; and for the inſtances which the Author produces of Dr. H.'s ſuppoſed negligence and inaccuracy in ſome particulars; where the narratives of the reſpective voyages, and the charts that accompany them, eſſentially differ from each other.

Mr. Dalrymple afterwards, juſtly enough as to the matter, though but reprehendiſibly as to the manner, animadvertſ on the Dr.'s very extraordinary aſſertion, in the dedication to his Majeſty, that, "in little more than ſeven years, diſcoveries have been made far greater than thoſe of all the navigators in the world collectively, from the expedition of Columbus to the preſent time."—Such, however, is the language in which Kings have been accuſtomed to be addreſſed, from time immemorial.—Mr. Dalrymple, nevertheless, very indecently ſuppoſes that the Dr. 'has read, in the Child's Guide to Geography, that America was diſcovered by Columbus, and the Eaſt Indies by Vaſco de Gama,' and that he imagined that this meant, 'not the firſt diſcovery, but the whole diſcovery;' and he is at the pains to read him a lecture on the occaſion, in which he recites the various and important diſcoveries made both in the Eaſtern and Weſtern parts of the globe, not only after "the expedition," but after the death of that great man. He tells the Dr. likewise that 'ſome of the important diſcoveries, which blazon his Majeſty's reign, were known before; particularly ſpecifying 'The ſtraight between New Guinea and New Holland, paſſed by the Endeavour; the Charlotte Iſlands; and the channel through New Britain, called St. George's Channel, by Capt. Carſeret.'

The Hiſtoriographer of the South Sea expeditions has thought this attack ſo far worthy of his notice, as to annex to the ſecond edition of the Voyages, now publiſhing in Weekly Numbers, an additional preface, ſolely appropriated to his defence againſt Mr. Dalrymple's criticiſms and imputations. With regard to the paſſages above referred to, in which Mr. D. complains of having been attacked by implication, &c. the Doctor ſatisfactorily exculpates himſelf; and further declares, that the opinions delivered in the paſſages complained of, relating to the exiſtence of a Southern continent, and for which he is made anſwerable by Mr. D. were not ſiſted in by him; but are the ſentiments,

sentiments, and even the very words, of Capt. Cooke, and were transcribed by him from that officer's journal. For the few disagreements remarked by Mr. D. between the charts and the narrative, he likewise declares himself not responsible; the charts having been laid down by the several commanders, without his participation; nor did he see several of them till the book was printed off. With regard to the other objects of Mr. Dalrymple's criticism above alluded to, he observes a very judicious silence.

Throughout his answer the Editor treats his angry Correspondent, in general, in a vein of careless pleasantry, and with an air of the most perfect good humour; not more difficult perhaps to be accounted for, than the ill-humour of his disappointed Correspondent. On the whole, though we do not subscribe to the justice of Mr. Dalrymple's opinions and criticisms in every particular, we cannot decently avoid expressing our acknowledgments to him, for having, in this instance, taken off our hands a considerable portion of the most disagreeable and invidious part of the task of a Reviewer; so that, through his means, we are left at leisure to dwell on the more agreeable and interesting parts of the performance which he has thus spontaneously and minutely criticised.

At the time that the preceding article was drawn up, the loss which the literary world has sustained, by the death of Dr. Hawkesworth, was not known to the Writer of it.

B.

ART. VII *The History of the late War in North America, and the Islands of the West Indies, including the Campaigns of 1763 and 1764, against his Majesty's Indian Enemies.* By Thomas Mante, Assistant Engineer during the Siege of the Havanna, and Major of a Brigade in the Campaign of 1764. 4to. 1 l. 11 s. 6 d. boards. Cadell.

1773.

THE security of our American colonies having been the principal object of the last war, a full and well connected narrative of the military operations on that part of the globe, will, in all probability, prove very acceptable to the English Reader: and an history of this nature certainly promises better from the pen of a gentleman who was actually engaged in the service, than from that of a meer collector, undertaking such a work in the mother country, without the local knowledge necessary to correct any misinformation, or to rectify any mistake.

The events of this just and prosperous war, are so recent, that very little new information is to be expected, with regard to the main circumstances. The *manner*, and the *fidelity* with which the events are related, will, therefore, be the principal objects

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objects of present attention. It will suffice to observe in general, that Mr. Mante has explained the cause of our commencing hostilities with the French in North America, in a satisfactory manner, and led the Reader through a circumstantial and entertaining detail of the military operations, both there, and in the West-Indies, to the end of the war; together with two subsequent campaigns against the Indians,—as the title-page intimates. In this undertaking he acknowledges the assistance he received from several principal officers employed in the different services, by the communication of journals and plans. These plans are indeed a valuable illustration of the history, as not only exhibiting the disposition of the forces in the several attacks, but as they are also maps of the several countries, so far as relates to the most important scenes of action; countries with which we were very imperfectly acquainted before they were traversed by our victorious armies. It will not however escape observation, that the work has been unnecessarily extended with minute lists of the forces employed at each place, which appear to have been literally copied from the respective journals, but which, in such a compilation as this, might have admitted of a more summary mention: this is the more disagreeable, as such muster-rolls appear to have no merit, in a public view, after the immediate occasion is past.

The Author has added many ingenious observations, and pertinent remarks, suggested by the transactions recited; which appear to flow from a clear and ample knowledge of his profession, and of the country in which the several events arose. He is not awed from passing a free censure on any particular mismanagement of affairs, or on the wrong behaviour of individuals, where the occasion called for it; and we confess that it was with some pleasure we saw him undertake the generous office of defending the memory of the unfortunate General Braddock; who, after falling at least like a man of spirit, by the hands of skulking savages in America, had his character no less ill treated by his countrymen at home. The particulars of his fate were well known and much canvassed at the time, and Mr. Mante thus animadverts on it:

Few Generals perhaps have been so severely censured for any defeat, as General Braddock for this. But if we suffer ourselves coolly and impartially to consider what were in all probability the motives that influenced him on this occasion, we may discover in them sufficient reason to acquit him of the ill-conduct with which he is charged. To lighten the turf of those who, with all their faults, it must be allowed, fell bravely, is a task so incumbent on humanity, that, independent of my duty as an historian to investigate and record the truth, I may pre-
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sume on leave to oppose a few remarks to that torrent of blame with which General Braddock has been so universally loaded.

‘ It must be allowed, that the certain intelligence he had received of the garrison of Fort Du Quesne expecting a speedy reinforcement, was a sufficient motive for his dividing his forces, and leaving his heavy baggage behind him; as without so doing, it must have been impossible for him to have reached the Fort time enough to have prevented the enemy from entering it. And it must be considered, that General Braddock’s opinion of his own military skill could not have been so excessive as to make him wholly neglect the instructions of a so much older and more experienced General as the late Duke of Cumberland; and that he must have totally neglected such instructions, to be justly censured for the defeat he sustained, will appear from the directions which were given to him by his Royal Highness.’

The instructions are given in this place; after which the Writer proceeds: ‘ It has been asserted that General Braddock, in direct contradiction to these instructions, led on his men without so much as securing his flanks, or sending out scouts to reconnoitre the country. But I have authority to affirm that this assertion is absolutely false. His flanking parties were driven in by the enemy, and no detachments were made by the advanced guard to repel the attack on its flanks. Had such detachments been made in proper time, they most certainly would have beaten off the enemy. This was by no means the General’s fault; for the advanced guard fell into confusion before it was possible that the General could send his orders to put into execution what ought to have been done without any orders from him. Had it not been for this neglect, instead of the confusion, slaughter, and flight, we have been relating, we should have had to tell of the triumphant entrance of the English into Fort Du Quesne.’ Mr. Mante gives his reasons for this opinion; and from the facts he produces, it appears that M. de Contrecoeur, who commanded that fort, ‘ found himself surprised into a victory over troops, to whom a few hours before he was making every preparation to become prisoner of war.’ He concludes the affair thus:—‘ Had he (Braddock) been ever so incautious, had he been guilty of the greatest neglect, had fortune but favoured him, censure in all probability, would never have dared to open her pestilential mouth against him. But the ashes of the dead were treated with indignity, to prevent the eye of scrutiny from penetrating into the conduct of the living.’

There is nothing inconsistent in this apology; and the vicissitudes of warfare are often so sudden, from the most unforeseen causes, that however politic it may be to reward for success and chastise for disappointment, the true character of a General can-

not always be determined from a single transaction; but must be estimated from a collective view of his conduct, under various circumstances.

After tracing the several successful steps that led us to the reduction of Canada, our Author makes the following remarks on the importance of that conquest.

‘ England and France never contended for a greater prize, except when to attain the crown of either kingdom was the object of their armaments.—To form an estimate of the just value of this conquest, we must not alone consider what Great Britain has gained by it. What the French might have acquired from equal success, ought to have the greatest weight in the calculation. Had victory inclined to their side, the continent of which the English now enjoy the dominion, would at this time be obedient to their laws; and this would strengthen them to such a degree, as to enable them to seize on the British islands in the West Indies. Were they possessed of these, little less than the total ruin of Great Britain must be the consequence. The continent of North America, and the islands in the West Indies derive from each other a mutual support, and a sound policy would cause the riches of both to center in Great Britain.

‘ If in a war which has terminated so honourably to this nation, soldiers merit reward for patiently enduring every species of distress, and encountering every danger with the most ready obedience, Britain never had an army whose claim to her favour and protection was so just as that which served in America; and though she had been mortified with repeated accounts of disgraceful checks, her general officers, and not her soldiers, were the cause of them. It must be confessed, that it was a difficult task to surmount the numerous obstacles which obstructed the business of every campaign; but when Britain had a minister who could distinguish abilities, these difficulties in some degrees vanished. Firmness in the commander in chief surmounted every opposition, and the views of General Amherst being confined to the acquiring honour to his master’s arms, and the putting a speedy period to the expence and horrors of war, they were happily crowned with that success, which such patriotic and disinterested views, joined to the most irreproachable conduct, gave every British subject the best grounded reasons to expect.’

It is not practicable, on account of the length of the operations, to select any of the sieges or actions as specimens of the performance; we must therefore content ourselves with another extract, containing a retrospective view of the conquest of the Havanna: by which we may conceive the many hardships overcome by the steady perseverance of our brave countrymen; at
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the same time that we cannot but lament when occasion calls for putting their military virtues to so severe a trial.

‘ From their first landing to the 13th of August, this important conquest cost the English in killed, wounded, and prisoners, including those who died, two thousand seven hundred and sixty-four men. History perhaps does not record a siege with such a variety of difficulties to retard the approaches, as what attended the assailants of the Moro-Castle. Not only there was scarce a spit of earth near any of the intended batteries, but the cutting down, binding up, and carrying, the vast quantity of fascines, which it was necessary to substitute, proved a work of infinite labour; nay, the earth necessary to give stability and resistance to the fascines, was not to be obtained but by scratching it from between the crevices of rocks, at a great distance from the spot where it was to be used.

‘ Though a great part of the provisions brought from England had been spoiled by the heat of the climate, the most distressing circumstance of the campaign, was the scarcity of water. Of the vast catalogue of human ills, thirst is the most intolerable. On this occasion it soon caused the tongue to swell, extend itself without the lips, and become black as in a state of mortification; then the whole frame became a prey to the most excruciating agonies, till death at length intervened, and gave the unhappy sufferer relief. In this way hundreds resigned themselves to eternity. A greater number fell victims to a putrid fever. From the appearance of perfect health, three or four short hours robbed them of existence. Many there were who endured a loathsome disease for days, nay weeks together, living in a state of putrefaction, their bodies full of vermin, and almost eaten away before the spark of life was extinguished. The carrion crows of the country kept constantly hovering over the graves, which rather hid than buried the dead, and frequently scratched away the scanty earth, leaving in every mangled corpse a spectacle of unspeakable loathsomeness and terror to those, who by being engaged in the same enterprize, were exposed to the same fate. Hundreds of carcasses were seen floating on the ocean; yet all these accumulated horrors damped not the ardour of the survivors. Ufed to conquest and to brave every kind of danger, every one exerted himself with such a particular aim to victory, as if the whole enterprize depended on his single arm.

‘ Having said thus much in praise of the bravery of the English, candour requires we should add, that the Spaniards were far from being deficient in point of valour; and had their conduct been equal, it is more than probable, that the English had never obtained the noblest wreath of victory that ever graced the brow of a conqueror in this quarter of the world. But perhaps the Reader will be curious to know how the principal

officers among them were received and treated by their Sovereign on their arrival in Old Spain.

Don Juan de Prado, Governor of the Havana; Don Gutierrez de Heveia, Marquis del Real Transporte, the Admiral; Don Superunda, Lieutenant General of his Majesty's forces, and late Viceroy of Peru; and Don Diego Tavaréz, late Governor of Cartagena; being all tried by a council of war at Madrid for their behaviour on this occasion, were punished with sequestration of their estates, and banishment forty leagues from the court, during his Majesty's pleasure.

The sentence against Don Juan de Prado is in force. Don Gutierrez de Heveia was pardoned in consequence of the merit of his father-in-law, the Marquis de la Vitoria, Commander in Chief of the Spanish navy. Don Diego Tavaréz was not only pardoned, but since promoted to the command of the Spanish lines at St. Rocque, the barrier against Gibraltar, which he still holds. Viscount Superunda was offered a pardon; but refused it; declaring he could not accuse himself of any crime; he is since dead.

As to Don Louis de Velasco*, his family was ennobled; his eldest son created Viscount Moro, and a standing order made, that ever after there should be a ship in the Spanish navy called the Velasco.

There is a similarity in the events of wars which happen between people whose actions are governed by common principles, and whose manners are similar to each other; but when it is carried on between polished nations and savages, the transactions wear a peculiar complexion, and the history of such a war carries an air of *instructive novelty*. This kind of novelty is found in those parts of the present work which relate to the campaigns in the interior parts of the continent of North America; where, on occasion of the expedition against the Cherokees, in 1760, we find the native Indians thus characterized:

The Indians are of such a disposition, that unless they really feel the rod of chastisement, they cannot be prevailed on to believe that we have the power to inflict it; and accordingly whenever they happen to be attacked by us unprepared, they had recourse to a treaty of peace, as a subterfuge, which gave them time to collect themselves; then, without the least regard to the bonds of public faith, they on the first opportunity renewed their depredations. Negotiations and treaties of peace they despise; so that the only hopes of being able to bring to reason

* Velasco was Captain of a man of war, but intrusted with the command of the Moro-Castle; the Governor, when the English arrived, being old and infirm. His spirited conduct justified the choice made of him, but he was killed during the siege.

their untractable minds, and of making them acknowledge our superiority, and live in friendship with us, must arise from the severity of chastisement: that which they now experienced operated more strongly to make them enter into articles of accommodation, than all the presents the province of South Carolina had to bestow.

The events of the war afford too much room to credit this representation; but to shew, what we have often had occasion to observe, how little these general characters are to be depended on, we shall find that when, after the peace, the Author is comparing the conduct of the French and English toward the Indians, greatly and perhaps justly to the disadvantage of the latter, these Indians are no longer such perfidious tribes as we have just now seen them described.—We mention these particulars, says our Author, not only to recommend the manner in which the French treat the Indians as highly deserving to be imitated by us, but to wear out of the minds of such of our devoted countrymen as are not entirely destitute of good sense and humanity, the prejudices conceived against an innocent, much abused, and once happy people, who, with all their simplicity, are no strangers to the first principles of morality; and accordingly entertain as deep a sense of the justice, benevolence, and condescension, of their former friends the French, as they do of the injustice, cruelty, and insolence, with which they have been used by their present fellow subjects the English.

The English may not, and we verily believe, do not, treat these Indians in every respect as they ought to do, all circumstances considered: but will the natural inference be, that therefore they are a simple inoffensive people, guided by the first principles of morality? The advocates for what is called natural society, fondly conceiving virtue to result from ignorance, frequently appeal to Indians as illustrations of their ideal systems; while those who have been among them, and have had transactions with them, do not appear to entertain such exalted notions of their virtues;—at least since the late war improved our acquaintance with them. They have undoubtedly laws or customs, which serve as the bonds of society; and what societies can be upheld without? Even those who subsist by open and avowed depredations on others, are forced to preserve points of honour among themselves. It is not to be doubted but many instances of genuine Indian virtue and integrity are to be found, worthy of praise; but if we may credit the relations of travellers, it is much oftener that their integrity lasts only until a secure opportunity offers for a profitable violation of it: and their modes of making war are as insidious and dastardly, as their behaviour to prisoners is capricious and inhuman.

After all, as interlopers among them, it behoves us not to corrupt what little share of morals they have, either by precept or example; but while we profess to hold out the truths of the Gospel to them, to shew them also the influence of it; and while we guard against their deceit, to deal sincerely by them; so shall we colonize to mutual advantage; and reclaim them by degrees from a savage state of life, which requires extensive hunting grounds void of inhabitants, and which considers cultivation and population as public injuries.

N.

ART. VIII. The Antiquities of England and Wales; being a Collection of VIEWS of the most remarkable RUINS and ancient Buildings, accurately drawn on the Spot. To each VIEW is added, an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto: Collected from the best Authorities. By Francis Grose, Esq; F. A. S. 4to. Vol. I. (15 Numbers) 2l. 5s. unbound. Hooper. 1775.
(With some mention, also, of the subsequent *Numbers* of this Work.)

THE publication before us, claims our attention, from the respect which the curious and inquisitive mind ever pays to historical researches into antiquity; and although it may not be considered as altogether an original undertaking, this tribute of praise is due to Mr. Grose,—that he has very sensibly, and laudably, employed his talents, to a very pleasing and generous purpose, in thus endeavouring to rescue these venerable piles from the prescription of Time,—as denounced by Shakespeare,

“THE CLOUD-CAPT TOWERS,
THE GORGEOUS PALACES,
THE SOLEMN TEMPLES—
——SHALL DISSOLVE,” &c.

As the hours of life are of too much importance to be squandered away, the method which this ingenious Gentleman has taken to fill up every interval of leisure, does him much honour, and is pregnant with very particular advantages; for while he is drawing from oblivion, and introducing to our acquaintance, many noble and ancient families, he is raising a monument of Fame to himself. And, beside, the different changes which these perishing memorials of pride and dominion have undergone since the days of their earliest possessors, exhibit a striking and instructive, though it may seem a trite, lesson of morality, in pointing out and proving the mutability of human greatness.

A collection of such portraits as the present, with the annals subjoined, may, like a cabinet of medals, be considered as a body of history. With deference to those learned gentlemen who have insisted on the erudition of the latter, we fix a rela-

tive value on the drawings before us; for, like other epitomes, these performances may greatly contribute to assist the memory, settle many disputed points, and prove eminently serviceable in the illustration of our national history.

Mr. Grose has introduced his elegant engravings with a very copious and entertaining preface, perfectly adapted to the subject, and illustrated with nine very curious copper-plates. In this preliminary discourse, he has ingeniously discriminated the different forms and manner of building, and of besieging, castles, &c. at the different periods of time, with a succinct account of the ancient English architecture, in general; he has described the state of the monasteries, in the earliest ages of their existence in this country; and has explained that venerable monument of British antiquity, the *Doomsday-book*.

It is not, perhaps, known to every Reader of our Review that this ancient record, for which we are indebted to William the Conqueror and his parliament, is comprised in two volumes; one a large folio, the other a quarto. The first, we are here informed, 'is written on 382 double pages of vellum, in a small but plain character', each page having a double column.—The other volume, in quarto, is written on 450 double pages of vellum, in a single column, and in a large but very fair character.' In these volumes we have an account, and survey, of all the lands in the several counties of England, except Northumberland; Cumberland, Westmorland, Durham, and part of Lancashire; describing the quantity and particular nature of them, whether meadow, pasture, arable, wood, or waste land; and mentioning their rents, and taxations. This work also records the several possessors of lands, their number, and distinct degrees.—Our Author recites the several conjectures which have been formed, concerning the derivation of the sad and solemn title of this book, but without presuming absolutely to settle its precise meaning.—'Until of late years, says Mr. Grose, doomsday book has been kept under three different locks and keys, one in the custody of the treasurer, and the others of the two Chamberlains of the Exchequer. It is now deposited in the Chapter-house at Westminster, where it may be consulted, on paying to the proper officers a fee of 6 s. 8 d. for a search, and 4 d. per line for a transcript.'

The want of an entire *printed copy* of this curious record, hath often been mentioned with regret. Our Author takes notice of a design which was set on foot some time ago, for

* Mr. Grose has given in one of his plates, some curious specimens of the hand-writing made use of, in this celebrated register. Its compilation was the work of about seven years; but we are not told how many hands were employed in it.

effecting so laudable a work, by engraving a fac-simile copy of the book; but, he observes, several difficulties occurring, it is said to have been changed, for that of printing it with types. But this, he judiciously remarks, seems not entirely to answer the end, there being many abbreviations in the original, the readings of which are disputable. The intended copy will therefore, Mr. Grose apprehends, only give the sense of the Editors, without leaving every one to judge for themselves. It has, indeed, he adds, been suggested, 'that of the doubtful passages, exact copies might be engraved; but then it remains to be agreed what passages shall be deemed doubtful.'—But to return to what is the general object of Mr. Grose's publication—the *views of the ruins, &c. of remarkable ancient buildings and natural curiosities in this country.*

These views are uniformly engraved, on distinct plates, which measure six inches by four; and are each the subject of one entire leaf of the book: standing as head-pieces to the letter-press accounts, or annals, of the respective buildings, and the families, &c. to which they belonged.

The drawings, though limited by so narrow a scale, are masterly; and the engravings are, in general, very well executed.—We have heard it remarked, by some connoisseurs, that if the plates, instead of being so highly finished, had been etched, in the manner of Piranesi, they would have preserved a spirit and freedom, more expressive of the design; whereas, in their present state, the engravers have, in some instances, laboured away Mr. Grose's design, by repairing the ruins which he meant to represent.—This may have been the case, with regard to a few of these views; but we apprehend that with respect to the majority of purchasers, had these designs been executed wholly in the manner here recommended, they would, *as pictures*, have had a less pleasing effect; and we are persuaded that the work will be more popular, and consequently more advantageous, though possibly more expensive to the publisher, if continued in the style and manner of the specimens exhibited in the volume before us*.

The mode of publication, in separate numbers †, at a moderate expence, will, no doubt, be deemed a circumstance of convenience, by many subscribers; who, notwithstanding their taste for these entertaining and ornamental productions, might have thought the purchase of the whole work together, too much for an article of amusement, however rational in itself or however elegant in the execution.

* Since the completion of this first volume, the work has been continued as far as No. 25.—The whole is to be comprized in 60 Numbers, making 4 volumes.

† At 3 shillings each.

Beside the military and monastic buildings, the palaces, &c. we here find some views which do not properly fall within the direct line of architectural remains, but which will, nevertheless, range within the class of antiquities; and therefore not foreign to the primary intention of the work; such for instance, as *Ket's Coity-house*, in Kent, mother Ludlam's Hole*, near Farnham in Surry, &c. Of the first of these we gave a short account in our Review for last month, p. 255. Mr. Grose, in his explanatory description of this sepulchral monument, adopts the general opinion that it was the burial place of *Catigern* the brother of Vortimer, King of the Britons, and not of *Herfa*† the Saxon, and brother of Hengist, as Mr. Colebroke apprehends. On this subject Mr. G. has the following conjecture:—Perhaps the appellation of Ket's Coity-house may be thus illustrated: Ket, or Cat, is possibly the familiar abbreviation of Catigern; and in Cornwall, when there are many of these monuments, those stones whose length and breadth greatly exceed their thickness, are called *Coits*: Ket's Coity-house may then express Catigern's house built with Coits; and might have been a taunting reflection on the sepulchre of that champion for British liberty, used by the Saxons when in possession of the county of Kent!—There is probability in this: nevertheless the Author of the article above referred to, in our last Month's Review, maintains that Catigern was buried in a field in the parish of Addington in Kent, in which place are the remains of some huge stones which he supposes to have been erected to his memory by the Britons.

Mother Ludlam's hole or grotto, indeed, is neither a piece of antiquity, nor even entirely a work of art; but is here inserted, we are told, in compliance with the request of several of its admirers. It seems, says Mr. G. 'to have been originally the work of nature, formed by a rill of water, and afterwards enlarged by art.'—From the entertaining account here given of it, this cavern seems, indeed, to be a great curiosity; though not equal to those stupendous natural excavations in Derbyshire, Pool's-hole, near Buxton, and that still more tremendous chasm at Castleton, to which the country people have given a name which even the humourous Dr. King seems to have thought it a shame to repeat ‡: see his Poem on *Mulky of Mountown*.

* See No. 18.

† These chiefs were both slain in a battle fought here, between the Britons and Saxons, in the year 445.

‡ A mincing lady at Buxton Wells is said to have ingeniously contrived to evade the grossness of the vulgar appellation, by calling the horrid place *Satan's tail*.

We shall now, for the present, take leave of this very pleasing publication:—When the 2d Volume is finished, we shall have an opportunity of again recommending Mr. Grose's ingenious labours to the notice of such of our Readers as are fond of researches into antiquity, and admirers of the polite arts. *G.*

ART. IX. *Observations on various Subjects.* I. On the Seven Times Seventy Years of Daniel, Ch. ix. 24—27. II. On the Canon of the Old Testament. III. On the true reading of the Passage 1 Tim. iii. 16. By John Caspar Velthufen, one of his Majesty's German Chaplains. 8vo. 1s. 6d. Heydinger. 1773.

MR. Velthufen is already known to the learned world by his criticisms on a passage in the book of Job*, and some other publications. He appears to be an assiduous and faithful critic, and very attentive to those *minutiae* which, in this line of study, it is sometimes absolutely necessary to regard.

We shall present to our Readers his paraphrastical translation of the passage under review in the first dissertation; it is as follows:

“As seventy was the appointed number for the Babylonish captivity, so now *seven times* SEVENTY is determined in regard to thy people and to thy holy city, that the transgression may be restrained, and sins abolished, and iniquity expiated, and everlasting righteousness brought in, and visions and prophecies fulfilled, and the MOST HOLY anointed. Further thou shalt know the time more exactly indicated, and consider:—From the publication of the edict that Jerusalem should be rebuilt unto victorious Messiah, seven times SEVEN and seventy; sixty and two!—It will be built again, as to the streets and the wall; but in times of trouble.—And after the septenaries, sixty and two!—Messiah will be extirpated and have no posterity left to him, and a victorious people which is to come shall destroy the city and the sanctuary: and it will end as it were in a deluge or in a total confusion, and until the end of the war which is to be shortened, there will be perpetual and the most cruel devastations. However, one peculiar WEEK shall magnify THE COVENANT to many; and THE MIDDLE OF THIS WEEK shall cause sacrifice and oblation to cease. But on the wings of the most abominable and profaning desolations the destroyer of Jerusalem rushes on! And until the total destruction (although it is to be shortened) wrath will be poured forth upon the ruins of this devoted place.”

* From hence then it appears, observes our Author, that the time of the Messiah's coming is determined by two different numbers, the second number being still more exact than the first, but both of them expressed in such a manner as might

* Vid. Appendix to Rev. vol. xlvii. p. 547.

easily be retained in the memory of the people. (*Shabbuim Shabbim.*) There might otherwise have arisen some chronological dispute concerning the single years between *Daniel* and the *Messiah*; but by indicating *one period of seventy years BEFORE* which he was not to be expected, and *another period of seven years AFTER* which he was to be expected to be no more, the angel adopted a method, of all others the least liable to mistakes.*

We must not, here, pretend to enter into an account of the observations by which this Writer illustrates and supports his translation, or evinces the accomplishment of the prophecy. We can only remark that, in the beginning of the dissertation, we are told, that his conjectures were occasioned by, and are chiefly founded on the Letters † of the learned *Michaelis* to Sir John Pringle; and in the conclusion, it is added, that the conjectures, together with the essay itself, are to be considered as *the result of Dr. Kennicott's collation of Hebrew manuscripts.*

In the observations on the Canon of the Old Testament, which constitute the second dissertation, the book of *Canticles* is particularly considered. Mr. Velthufen, on the whole, is inclined to believe that it *ought* to be received among the canonical books, and he offers some learned and ingenious reasons to support his conjecture.

The last dissertation manifests the great attention and industry of our Author, in labouring to discover the true reading of that celebrated passage, 1 Tim. iii. 16. On the whole, he concludes that ΘΣ or Θεός is the most ancient, and the best supported. But for a more accurate account of his reasoning, we must refer our Readers to the book itself. Mr. Velthufen generally appears to be an impartial and candid enquirer, but he is somewhat severe on Wetstein, of whom he was obliged to take notice, in connection with this passage of scripture, and who possibly may have deserved some reprehension.

The two last of these dissertations were originally published in German. H.

ART. X. *De Anima Medica Praelectio, &c. i. e.* The Soul medically considered, in a Lecture delivered before the College of Physicians in the Year 1748; agreeable to the Institution of Lumley and Caldwell. By Fran. Nicholls, M. D. F. R. S. and Physician in Ordinary to the King. With copious Notes. The Second Edition. To which is added, *An Inquiry concerning the Motion of the Heart, and the Circulation of the Blood, both before and after Birth.* Illustrated with Copper-plates. 4to. 7 s. 6 d. sewed. Walter. 1773.

DR. Nicholls hath here given the Public a very elegant edition of a celebrated oration, which was first published before the commencement of our Review.

† See our last month's Review, p. 263.

This elegant defence of a system, which has been adopted under a somewhat varied form by Pereira, Helmont, and Stahl, is more ingenious than satisfactory; for it is extremely difficult to conceive of the intentional agency of a principle, which is employed in the cure of diseases and the preservation of health, and of which intentional agency we have not the least consciousness: and yet such is the medical province of the soul, according to Dr. Nicholls.—‘Such truly is the soul, as she presides over the human frame; which, was she but in all respects wise; would she but throw aside trifles and follies; carefully watch over the preservation of the body; constantly purge away what is amiss; and attack diseases on their first approach; she would long retard the coming on of old age; and possibly extend the term of life, which would otherwise have been much shortened from the activity of internal causes, to the six hundredth year. On the other hand, was she either entirely to absent herself, or not be at leisure to conduct the affairs of the body, not one thousandth part of the human race could survive the damages and depredations of a single year.’

We shall only observe, that it is greatly to be lamented, if the soul, medically considered, has so much in her power, that she so frequently neglects her very important business.

Our ingenious Author, in the anatomical disquisitions which are subjoined to this oration, endeavours to prove that the *modo* of the circulation through the heart, and its appendages, is in some respects different from that which has been pointed out by the immortal Harvey.

This great anatomist, from a number of very accurate and attentive observations, concludes, that the contractions of the two auricles are synchronous, or performed at the same time; that the contractions of the ventricles, are likewise synchronous; and lastly, that the contractions of the pulmonary artery, and of the aorta, are synchronous. But, according to the system of Dr. Nicholls, these contractions do not succeed each other in the order here represented: and he reasons thus. Suppose,

A, The Right Auricle. *B*, The Right Ventricle. *C*, The Pulmon. Artery,
D, Left Auricle. *E*, Left Ventricle. *F*, The Aorta.

Since *A* then is contracted at the time that *B* is dilated; and *C* likewise is contracted at the same time that *B* is dilated; *A* therefore and *C* are contracted at the same time. But while *C* is contracted, *D* is dilated; *D* therefore is dilated at the time that *A* is contracted; and consequently the contractions of the two auricles are not synchronous; or performed at the same time. In like manner, the contractions of the ventricles may be proved to be asynchronous.

But these active powers do not lie in the uninterrupted succession laid down by Dr. Nicholls: for the pulmonary vein comes

comes in between the pulmonary artery and the left auricle. And as the left auricle will take as much time to be filled from the pulmonary vein, as the right auricle does to be filled from the vena cava; the pulmonary vein will make one distinct step in the progress, and the rout will be thus:

A, Right Auricle.	B, Right Ventricle.	C, Pulmon. Artery,
	D, Pulmon. Vein.	
E, Left Auricle.	F, Left Ventricle.	G, Aorta.

And if the same method of argumentation be here applied, which was before used by Dr. Nicholls, it will clearly appear, that the contractions of the auricles, of the ventricles, and of the pulm. artery and aorta, are performed agreeable to the experiments and observations of Dr. Harvey.

But there is a single fact which puts this matter beyond all doubt. The *septum* of the two ventricles is *common* to both, and consists of muscular fibres so intermixed as to form one substance: it is impossible therefore, that this septum can at the same time be in a state of contraction and dilatation, which must be the case, did not both the ventricles contract at once. The same argument may be used with respect to the auricles, and their common septum.

But Dr. Nicholls still further argues, that if the state of the contractions be as Harvey teaches, there must be a retrograde motion of the blood in the pulmonary vein, and consequently a pulsation in this vein, *which is absurd*. It is most certain, however, that the pulmonary vein has this pulsation*. And this pulsation is an additional proof of the truth of the doctrine which has been laid down by Harvey.

For the other anatomical disquisitions, we must refer our Readers to the work itself, which is happily illustrated with very elegant and well executed engravings.

* Haller's Elem. Physiolog. vol. i. p. 415, 423.

D.

AAT. XI. *Institutes of natural and revealed Religion.* Vol. II. Containing, the Evidences of the Jewish and Christian Revelations. By Joseph Priestley, LL. D. F. R. S. 12mo. 2s. 6d. Johnson. 1773.

THIS second * volume of Dr. Priestley's *Institutes* contains a useful epitome of the arguments which support our faith in the Scriptures of the Old and New Testament, together with the answers returned to several objections that have been raised against them. Dr. Priestley writes chiefly for the instruction of the *young*, the *ignorant* or *unsettled*; to whom, he hopes, the observations he offers may be serviceable, but as to

* See our account of Vol. I. Rev. May, 1772.

confirmed

confirmed unbelievers, he does not seem to expect that they will so much as look into his performance, much less that they will give it a deliberate and impartial perusal: a circumstance which, we are told, he mentions with no other view than to admonish young persons of the very great care they ought to take in forming their judgments on a subject of so much importance; 'since, says he, in the course of a few years, the effect of the impressions to which their minds must necessarily be subject, will be either a firm and joyful persuasion of the truth of Christianity, a great indifference to it, or an obstinate and gloomy unbelief.'

It cannot be supposed that a work of this nature should be executed without calling in the assistance of other writers, accordingly the Doctor informs his readers that in the first part of this volume, which treats of the state of religion in the heathen world, he has made great use of Dr. Leland's treatise on this subject, in order to evince the advantage and necessity of the Christian revelation. He likewise tells us that, on the topic of prophecy, he has had much recourse to Bishop Newton's valuable discourses; but as to other particular writers, he has not, he adds, made such considerable use of them, as to render an acknowledgment necessary; unless it be with respect to his having borrowed from *Dr. Dodridge's lectures*, some arguments against the pretended miracles of Apollonius Tyanæus.

This work is divided into seven parts; the first of which considers the state of the heathen world; the second consists of observations previous to the examination of the proper evidences of revelation; the third lays down the evidences of the Jewish and Christian religions, derived from *testimony*, and especially that of its friends; the fourth contains the evidences of the Jewish and Christian revelations derived from present appearances; the fifth treats of Prophecy; the sixth is an examination of the evidence of several miracles which have been said to have been wrought for other purposes than the confirmation of the Jewish and Christian revelations; the last part gives us a view of the principal *objections* to the Jewish and Christian revelations.

We agree with Dr. Priestley in esteeming the *general distribution* of his materials to be more commodious, easier, and more natural, than that of some others, and better calculated to exhibit the evidences of revelation with strength and perspicuity. We are debarred by the narrow limits of our review from making many extracts from this performance; but the few which follow, will, probably, be agreeable to many of our readers. However peculiar some of Dr. P's explications of scripture may be deemed by some, or however *heterodox* his tenets in any respect may be accounted by others, Christianity
does

does not appear to have a warmer friend ; and in our opinion few of its advocates seem better qualified to plead in its defence.

In the section which treats on the importance of testimony and the credibility of miracles, the Doctor has the following just remarks :

‘ Considering, says he, the great weight which testimony naturally has with mankind, we cannot but conclude that anything may be proved by it, except such things as are contradicted by superior evidence, and such is, certainly, that of our own senses, comprehending not only our immediate perceptions, but even necessary conclusions from those perceptions. How incredible, therefore, soever, any fact may be *a priori*, since, if it be not absolutely impossible, it *may* be true, so also a certain degree of historical evidence must be sufficient to prove the truth of it.

‘ We judge of other persons, and of the connection between their sentiments, language and conduct, by ourselves ; and knowing, by our own consciousness, that a *regard to truth* is a natural and very strong principle in the human mind, we take it for granted that the solemn declarations of others are founded in truth ; and the general experience of *human veracity* confirms our disposition to give credit to human testimony, unless we can discover some reason for supposing that those who give us any information were either deceived themselves, or were much interested in deceiving others.

‘ Mr. Hume, indeed, has advanced, that we ought not to listen to any evidence in favour of *miracles*, or of there ever having been a departure from the laws of nature, because every such evidence is contradicted by our own constant experience, of the absolute uniformity of the laws of nature.—But, with respect to past facts, this is taking for granted the very thing to be proved, because it is asserted by the friends of revelation, that the course of nature has not always proceeded without interruption, but that, for great and good purposes, the divine author of it has not confined himself to it, but has occasionally departed from it. In reality, therefore, all that Mr. Hume has advanced, with respect to this case, is, that there have been no miraculous events because there have been none. At least, it is judging from the experience of one age, against the express testimony of former ages, and in a case in which there is no contradiction between them ; since both may be equally true. For the course of nature may be perfectly uniform now, and yet may not have been so in all cases formerly.

‘ But let us suppose that we lived in the age in which the first miracle was said to be performed, and that there was no pretended evidence of any thing like it having happened before. In this case our constant experience of any course of events can only be a foundation for a *reasonable*, or a *certain degree of*, expectation, that the same course will be continued, and By no means amounts to any thing like a demonstration that the same course will *always* be continued. The usual operations of nature, we have seen, are only different modes of the divine agency ; but though the Divine Being has thought proper to act in a perfectly uniform manner, during any given period of

time, it cannot follow from thence, that there never can be a reason for his changing that mode of operation; unless our reasoning concerning him and his agency be quite different from our reasoning concerning other intelligent beings and their agency; and in this case there can be no foundation for such a difference.

Besides, if there be a God, and if the world in its present state have not been eternal, there must have been a time when the Divine Being did properly *interpose*, so as to form both it, and the plants and animals which are peculiar to it; and if there *has been* but one proper interposition in any period of time past, there *may*, according to Mr. Hume's own method of reasoning, be another.

It would also follow from Mr. Hume's principles, that every new *fact* in philosophy must be absolutely incredible, till we see how it arises from principles, the operation of which we have seen in other cases; and so the King of Siam will be justified in giving no credit to the Dutchmen, who informed him, that in their country, water became sometimes so hard, that it would even bear men and carriages; for living in an uniformly warm climate, he had never seen such a thing, and could not conceive that it was possible.

The evidence that the course of nature has been departed from, is the very same with that by which we judge when it is not departed from, and must be equally competent in both cases. For certainly the eyes, ears, and other senses of men are equally capable of judging concerning all things which they are equally capable of perceiving. If a number of persons could distinguish their friend from all other men before he died, they must, being possessed of the same organs, be equally capable of distinguishing him from all other persons after he should be risen from the dead. And whatever Mr. Hume or any other person may pretend concerning the *natural incredibility* of all accounts of miracles, I doubt not but that such testimony as this would have weight even with themselves.

Nothing can naturally be more improbable than the case I have mentioned, of a person rising from the dead; and yet I do not believe that any person can be so incredulous, but that, if only half a dozen persons, of his own previous nomination, should seriously report, that having perfectly known a person who was said to be risen from the dead, and having conversed with and examined him, they were satisfied that he was no impostor, but the very same person with whom they had been acquainted before, he would believe them; so that his own real feelings would be such a demonstration of the *actual power of testimony*, as none of his sophistry could evade. Now it will be shewn, that the evidence of the resurrection of Christ, is even much more satisfactory than this; the witnesses of it being, in reality, more unexceptionable, than such as any person would have previously nominated for the purpose.

We have inserted the above extract, in preference to some other parts of this performance, chiefly on account of its relation to the famous assertion of the celebrated Mr. Hume. The next passage we shall select, regards some strange observations made by the same gentleman concerning the miracles ascribed to the Abbé Paris. It seems indeed surprizing, that a Writer
of

of Mr. Hume's penetration and judgment should have been led by any illusive considerations to assert, (according to Dr. Priestley's quotation) that no where else can there be found such a number of circumstances, agreeing to the corroboration of one fact, and that nothing can be opposed to such a cloud of witnesses, but the *absolute* impossibility or miraculous nature of the event. He even contends, adds the Doctor, that those miracles may be said, with some appearance of reason, to surpass those of Christ in evidence and authority. *Philosophical Essays*, p. 198, &c.

Our Author proceeds to consider a few circumstances which the philosopher seems to have overlooked, when he gave his judgment in this case:

' At the time, he observes, when these miracles were said to have been performed, there was a strong and numerous party in France, under the conduct of very able and learned men, who were strongly prepossessed in favour of that cause which those miracles were calculated to support; and on the first rumour of them, they were eagerly cried up, and considered as the clear decision of heaven in favour of the Jansenists.

' The character of this Abbe was such as makes it highly improbable that any miracle should have been wrought by him, or in his favour. His whole life was a course of the most absurd and painful superstitions. He abridged himself even of the necessities of life, and was, in fact, accessory to his own death, by refusing proper assistance, and even better nourishment, when he was manifestly drawing near his end, in consequence of his extreme austerities.

' By the manner in which Mr. Hume writes on this subject, one would imagine that these miracles never had been contradicted, and that the evidence for them had never been disputed; and yet the fact is, that they were always suspected by most persons who heard of them; that the Archbishop of Sens considered twenty-two of them as impostures; that the counsellor Mountgeron, who undertook to confute him, gave up seventeen of these pretended cures, and defended only five; that M. Des Voux proved to him that he defended them very ill; that in the judicial proceedings on the occasion, the falsity of many of these prodigies was demonstrated; that many witnesses absconded to escape examination; that others deposed, that their certificates had been falsified, by the addition of circumstances which were not true; that many of the sick persons protested against the account which had been published of their cures; that many of those who had been subject to convulsions confessed to M. De Heraut, the Lieutenant of the Police, that their convulsions were artificial; that the cures, true or false, were but gradual, and accomplished by several steps; that they were obliged to go nine times at least, and often more, to the tomb of the Abbe; so that the cures might very possibly be either the work of time, of a lively imagination, or of the medicines which they continued to take; that by far the greatest number of those who applied for a cure were disappointed; that it was very unlikely that the assistance of the Divine Being should not have been obtained but by means of convulsions, swoonings, violent and sometimes very indecent gestures,

which those who applied for a cure made use of; and lastly, that these miracles entirely ceased when no credit was given to them; and instead of drawing the Janfenists out of the low reputation into which they were fallen, they only served to make the whole party more ridiculous and contemptible.

Mr. Hume also mentions, after Cardinal De Retz, a miracle which was said to have been wrought in Saragossa; but by Mr. Hume's own account, the Cardinal himself did not believe it.

The last instance I shall mention is one on which Mr. Chubb lays great stress, viz. a miracle said to have been wrought among the Camisards, or the protestants in the South of France, and which he says cannot be distinguished from a real miracle. The principal thing that was exhibited on this occasion was one Clary, seeming to stand or dance about in the flames unhurt. The account was published by Mr. Lacy, an English gentleman, who joined the French protestants when they took refuge in England, from the depositions of John Cavalier, a brother of the principal leader of the Camisards, but a person of an infamous character, who afterwards turned Papist, and enlisted in the French king's guards.

But M. Le Moine, who answered Mr. Chubb's treatise on miracles, in which this fact was mentioned, having taken some pains to inquire into it, found, on the testimony of the most unexceptionable witnesses, especially that of one Serres, who had been a member of the privy council of the Camisards, that the whole business was a trick, contrived by themselves, in order to encourage their troops. This person, when near his death, gave a circumstantial account of the manner in which the artifice had been conducted; and the particulars, together with the proofs of the whole discovery, may be seen in M. Le Moine's treatise on miracles, p. 420, &c.

The foregoing extracts will probably meet with peculiar acceptance from the younger part of our Readers, who may have heard such *objections* to the important doctrine of miracles, as those which are here noticed, but have not been made acquainted with the *answers*, by which those objections have been removed, to the complete satisfaction of the diligent and candid inquirer, and the total overthrow of all the Humes, Morgans, Annets, Chubbs, and Bolingbrokes of the age.

Hi.

ART. XII. *A Treatise on the Management of Pregnant and Lying-in Women, &c.* Illustrated with Cases. By Charles White, F. R. S. Surgeon to the Manchester Infirmary, &c. 8vo. 5 s. Dilly. 1773.

IN this treatise are comprehended many excellent observations relating to the management of women, both in the pregnant and puerperal state; together with some useful directions concerning the delivery of the child, and particularly of the *placenta*. It contains likewise many judicious observations on the *miliary*,

• Lettres de Roustan, p. 85, &c.

puer-

puerperal, and milk fevers incident to child-bed women; followed by the recital of several cases which illustrate and confirm the justice of the practical doctrines advanced by the Author.

A new and more successful system of management has been for a long time past gaining ground, in the treatment of febrile disorders in general, and of those attending the puerperal state in particular. But though in the former class, the introduction of the cool or temperate system has been effected without much opposition, the adoption of it in the latter has been attended with no small difficulty, as it attacks the deep-rooted prejudices of ignorant nurses and old women; under whose powerful protection, the hot regimen, after having been nearly expelled from every other quarter, has made its last retreat into its *strong hold*, the bed-chamber of a lying-in woman: where, in conjunction with stagnant air, contaminated with putrid animal effluvia, it aggravates the symptoms of all the febrile disorders attendant on the puerperal state; and, in some instances, is justly chargeable with the having originally produced them.

This last observation may more peculiarly be applied to the *miliary fever*, which, as we have observed on a former occasion, appears not to be the natural or necessary offspring of the puerperal state in particular, but is most frequently a child of art, and the product of mismanagement*. A specimen of the method of producing, or manufacturing this disorder, occurs in the following anecdote related by the Author:

When he first began to practise midwifery at Manchester, a particular midwife there had for a long time been in possession of great practice among all ranks of women, and had been tolerably successful in the *operative* part of that profession. It was observed, however, that a remarkable number of women under her care were affected with the miliary fever, which proved fatal to many, particularly the wives of several of the principal tradesmen, and became so alarming and notorious, both in that neighbourhood, and in distant parts of the country, as to acquire the name of the *Manchester Fever*.

The good woman's *secret*, it seems, consisted in keeping her patients very close and warm, so as scarcely to admit a breath of air into the room; and to confine them many days sweating in bed in a horizontal position. 'At the same period of time, and in the same town, other practitioners, who pursued a different plan, met with no such fever.'

The *puerperal fever* is a disorder of a very different nature, and of still greater importance. With respect to the cause of it, the Author contraverts the opinion delivered by Dr. Hulme on

* See Monthly Review, vol. xlvii. September, 1772, p. 215.

this subject, in his ingenious treatise on this disorder †; and offers some considerations tending to prove that the inflammation of the intestines and omentum, which was observed by that gentleman, on the dissection of those who died of it, are not, as he has supposed, the causes, but the effects, of this disease; that these appearances almost constantly attend fevers of the putrid or malignant class that terminate fatally, in which there can be no suspicion that these parts were the original seat of the disease; and that therefore they are to be looked upon as the consequences, rather than the causes, of that disorder.

On this head the Author lays down a set of rules and directions, by a strict observance of which, he declares that this alarming disorder, has, in his own extensive practice, been either totally prevented, or removed without difficulty. But for these and many other useful practical observations delivered in this treatise, we must refer our medical Readers to the work itself, which contains many particulars highly worthy of their attentive consideration.

B.

ART. XIII. *Practical Observations on the Child-bed Fever: Also on the Nature and Treatment of Uterine Hemorrhages, Convulsions, &c.*
By John Leake, M. D. Member of the College of Physicians, London, and Physician to the Westminster Lying-in Hospital.
8vo. 5s. Boards. Becket. 1773.

THE fatality frequently attending the *puerperal* or child-bed fever, particularly in the hospitals instituted in the metropolis for the reception of pregnant women, though under the management of the most able practitioners, renders an enquiry into its cause and nature, and the proper manner of treating it, a matter of the greatest importance to the community. In one of these receptacles, as we are informed by the Author of the preceding article, of *thirty-two* patients, who were in one particular year, and in the short space of two months, attacked by this disorder, only *one* recovered. Various and contrary methods of treating this destructive fever proved equally unsuccessful; and even in private practice, the fatality was so great, that at least three in four who were seized with it died.

In the present performance, the Author, who appears to have been a very attentive observer of the nature and progress of this formidable disease, introduces his observations on it by an accurate history and description of it, as it felt under his observation, both in hospital and private practice. In most particulars he coincides with Dr. Hulme, whose work we have above referred to; and further lays claim to some points of

† See an abstract of Dr. Hulme's theoretical and practical remarks on this disease, in the article above referred to, p. 213.

doctrines relating to this disease, published in that Author's treatise as *new*, which our Author had repeatedly advanced about three years ago, in his *public course of Lectures on Midwifery*: where he laid it down as his opinion, that this fever was not caused by corrupted milk, or an obstruction of the putrid *lochia*, or was owing to an inflammation of the *uterus*, or other morbid affection of that organ, as had been generally believed and asserted by different authors; but that it ought to be referred to other causes, as a '*disease of a peculiar nature*,' and in which the *omentum* and intestines were peculiarly affected.

Our Author differs, however, as well as the preceding Writer, from Dr. Hulme, in affirming, that, though the *omentum* and intestines are found, on dissection, to be in an inflamed and mortified state, yet the disease is not occasioned by the pressure of the gravid *uterus* on the abdominal *viscera* in general, or on the *omentum* in particular: for if such pressure were the cause of it, he observes, no good reason can be assigned why women in the last stages of pregnancy should not be subject to it, as well as those who have been lately delivered; which, however, is contrary to experience. His opinion on this matter is, that the *mechanical change* produced in the body by *delivery*, is the principal predisposing cause of the disease, and the true reason why it is peculiar to women *after delivery* only. The long continued pressure of the gravid *uterus* on the contiguous parts being then suddenly taken off, the branches of the *aorta descendens* distributed to the adjoining *viscera*, will, on the cessation of this pressure, and the consequent influx of blood into them, be violently stretched, and pain, inflammation, and fever will be produced; particularly in the *omentum* and intestines, where these vessels are numerous, and most lax and yielding.

He observes on this occasion that the pregnant women in the Westminster lying-in hospital who, *before* their delivery, assisted the nurses in attending the sick, continued perfectly free from this fever, even when it was most prevalent; but that, *after* they were delivered, many of them soon sickened, and were affected with the same symptoms as those whom they had attended.—Other causes, however, beside that above assigned, must concur in the production of this disorder; among which may be reckoned, a peculiar sensibility or irritability of the habit; and still more particularly, an epidemical disposition or '*noxious constitution of the air*,' by which it has been rendered remarkably frequent and fatal at particular seasons.

On the whole, the Author considers this fever as being of a truly inflammatory nature at its commencement; though it afterwards naturally assumes a *putrid type*, in consequence of a morbid translocation of matter from the suppurated *omentum*, and

of the absorption of the putrid fluid found stagnating in the abdomen. On account of its inflammatory nature, he strongly insists on the necessity of early and copious bleeding; at the very first onset of the disease, notwithstanding all the objections which have been urged against this practice. Without shaping a theory to coincide with any particular or favourite mode of treatment, he declares that the reasons for this operation 'are as manifest and cogent as in the pleurisy itself.' He considers phlebotomy indeed as the *principal* remedy to be depended upon at the beginning of the disease; as being adapted suddenly to take off the tension of the vessels, and to abate the pain, fever, and inflammation: but it will seldom, he observes, 'prove of service after the *second* or *third* day of the attack, and if directed still later, will only further exhaust and enfeeble the patient, and hasten her end.'

We shall not enter further into the Author's observations on this disease; as the sensible manner in which he has treated the subject, and the new lights which he has thrown upon it, both by his reasonings and practical observations, entitle his performance to the attentive perusal of those who are concerned in the medical direction of lying-in women.

B.

MONTHLY CATALOGUE,

For NOVEMBER, 1773.

DRAMATIC.

Art. 14. *The Fair Quaker; or, the Humours of the Navy.* Formerly written by Mr. Charles Shadwell, and now altered with great Additions, and a new Character, by the Author*. As it is now performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. Lowndes, &c. 1773.

THE Fair Quaker of *Dial* has long been an acting comedy, and is allowed to contain some striking portraits, copies of maritime originals; and in this circumstance consists the whole merit of the piece; which is extremely farcical, and the very reverse of what we understand by *genteel* comedy: and, in our opinion, it still ought, notwithstanding its amendments, to be cut down to a farce or after-piece. In its newly altered state, however, it is a much more tolerable performance than it was before its present revival. The new character of Biinnacle is well hit, strongly marked, naturally interwoven with the rest of the composition, and judiciously, adapted

* This may seem to imply, in the *natural* construction of the words, that the alterations were made by Mr. Shadwell, the *Author* of the play; but *that*, we conceive, could not well be, as the said Author hath been dead these seven and forty years. This part of the title must, therefore, no doubt, mean to inform us, that the alterations were made by the *alterer*.

to the comic powers of Mr. Weston, who played it.—The rest of the maritime characters exhibited in this piece, some of which are equally natural and humorous, are brought nearer to our own times; and, on the whole, we must include ourselves in the number of those who (as the Editor observes in his preface) will say, 'that none but a sailor could have made these alterations.'—At the end of the play is introduced a scenic and well-timed representation of the *Fleet*, and late *Review*, at *Spithead*; with a dance of sailors, and the fine manly song of *RULE, Britannia*; which could not fail of producing the effect intended.

Art. 15. *Albionazar*; a Comedy. As it is now revived at the Theatre Royal in Drury-Lane. With Alterations. 8vo: 1 s. Becket. 1773.

Our Readers will find a good account of this laughable old comedy in the first volume of the Playhouse Dictionary. To which may be added, from a judicious paper inserted this month in one of our daily prints, that the origin of it is an Italian comedy, printed at Venice in 1608, entitled, *Lo Astrologo*, written by a famous physiognomist, named Battista Porto, of Naples; that the translator is said to be Mr. Tomkins, a Fellow of Trinity College [Cambridge, we suppose]; that it was acted at the same university in 1714; and that Dryden must have been mistaken in his assertion that Ben Johnson copied his *Alchymist* from this play,—as Ben's performance was brought on in 1610. It must, however, be granted, that *Lo Astrologo* being prior in time to the *Alchymist*, Johnson might have seen it in the original; and Dryden might not mean to refer to the English translation. On the other hand, this anonymous writer very properly remarks, that the plot, character, and incidents of the *Alchymist* are so very different from those of the Italian play, that our countryman may fairly be acquitted of plagiarism—unless the idea of a star-gazing cheat can be supposed to have given the general hint of ridiculing and exposing the pretenders to, and believers in, the philosopher's stone.

This is an excellent upper-gallery comedy; and has in its present revival been successfully played off against the melancholy pack of tragic-comic-sentimental plays, as the droll and laughing Prologue expresses it. There is also a witty Epilogue, which was admirably spoken by Mrs. Abington.

Art. 16. *The Deserter*; a new Musical Drama, as it is performed at the Theatre-Royal in Drury-Lane. 8vo: 1 s. Becket. 1773.

Taken from *Le Deserteur*, a very indifferent sing-song sort of comedy acted a few years ago, at Paris; and since (viz. in 1770) transformed into an Italian opera, and performed at the King's Theatre in the Haymarket. Mr. Dibdin, the Dursley of the age, has introduced this trifle, with some alterations, as an after-piece at Drury-Lane; and has added some airs of his own composing, which have merit, in their way; as hath the music of the whole piece, in general: and for the sake of the music, the absurdity, frivolity, and poverty of the work, with respect to the business, contrivance, and

* It was first revived by Mr. Garrick, in 1747,

characters,

characters, hath been good-naturedly overlooked by the Public.—But we think the Author should not have forgotten to have acknowledged, in the preface, his obligation to the old song of *Some say Women are like the Sea*; the words of which, with a slight alteration, he has made free with, in Air XII.

Art. 17. *The Bow-Street Opera*, in Three Acts. Written on the Plan of the Beggar's Opera; all the most celebrated Songs of which are parodied, and the whole Piece adapted to modern Times, Manners, and Characters. 8vo. 1 s. 6d. Maysiner, &c.

The Westminster Justices, and the City Patriots, are the principal objects of the satire contained in this burlesque of a burlesque. The humour and wit are quite of the St. Giles's cast; and the parodies of the songs in Gay's opera are such as might be expected from an Old-Bailey Muse. The following is a favourable specimen of what is achieved in this way: Cock-ey'd Jack sings—

Patriots are like the fair flower in its lustre,
Which in the garden enamels the ground,
Near them the Citizens bustle and cluster,
While Common-Council-Men gather around:

But when once known; they're no longer alluring,
Though ample the promise, and sumptuous the treat,
They soon fade and shrink, and grow past all enduring,
By the rabble themselves they are trod under feet.

The Writer may, however, be capable of better productions; and has, perhaps, bent his genius down to the present low and ludicrous '*sublimis*;' which (as he observes, in the dedication, to Mr. Garrick) was occasioned by 'the laudable indignation which Mr. G. manifested, when he refused to suppress the exhibition of the Beggar's Opera, at the requisition of the Bow-street magistrates.'

Art. 18. *The Duellist*; a Comedy. As it is acted at the Theatre-Royal in Covent-Garden. Written by W. Kenrick, LL. D. 8vo. 1 s. 6d. Evans. 1773.

Those who read this play, and were not present at its *single* representation, which is *our* case, will be somewhat surprized at the severity of its fate. Its general design was laudable, viz. to ridicule and discountenance the mischievous, and, at present, fashionable custom of duelling. There is in it at least as much sense, wit, and humour, as are to be found in many of our modern dramas which have met with a more fortunate reception. But a variety of unfavourable circumstances seem to have combined against this comedy, most of which the Author has very properly noticed in his preface. To this preface we must refer, having neither time nor room to enter into farther particulars concerning a publication which appeared at the close of the month, when we were dispatching our last copy to the press. One remark, however, *ex passant*, we scruple not to hazard:—Had Dr. K. trusted more to his own strength, had he been more original, we imagine, he would have been more successful. Had he not leaned upon Henry Fielding*, it is probable he had not fallen.

* The *Amelia* of that celebrated writer, confessedly furnished Dr. K. with some of the principal characters and incidents of this play.

NATURÆ

NATURAL HISTORY.

Art. 19. *Institutions of Entomology*: Being a Translation of Linnæus's *Ordines et Genera Insectorum*, or Systematic Arrangement of Insects: Collated with the different Systems of Geoffroy, Schæffer, and Scopoli; together with Observations of the Translator. By Thomas Pattinson Yeats. 8vo. 5s. bound. Horsfield. 1773.

Never was there a time in which the spirit of curiosity and enquiry is known to have exerted itself more than in the present age. The *artana* of nature are diligently sought after, and one good effect of these pursuits is, to lead us to admire and venerate the wisdom of the great Creator, whose ways and works are equally excellent and wonderful, and after all, in great measure, to us inscrutable.

The Author of this treatise appears to have taken pains to render the meaning of Linnæus as plain as possible, and considering that it would be an advantage to beginners to be acquainted with the systems of some other authors, who have made alterations in that of the learned Swede, he has undertaken to compare the different schemes, and explain the reasons which induced their authors to differ from their common master. He had some thoughts of enriching his volume by an engraving of each genus of insects; but the extraordinary expence which this would have occasioned, was likely to defeat the principal design of his work, by preventing a number of such persons as, have most occasion for it from purchasing it: he found that this expence must have been greater, as it would not have sufficed to have figured one insect of each Linnæan genus, but would have been absolutely necessary to have given one, at least, of each family or section of such genera as contain insects differing much from one another in their external appearance. Beside which, he observes, that he could have done little more than copy the excellent figures of Geoffroy and Schæffer, the first of which he supposes are to be purchased nearly at as easy a rate, as he could have afforded them, with the advantage of adding another useful work to the purchaser's library.

For farther particulars relative to this performance, we must leave our Readers to consult the volume for themselves; only remarking, that it seems to be executed with care and judgment, and is likely to be useful to those who chuse to engage in this branch of study.

L A W.

Mi.

Art. 20. *The experienced Solicitor* in Proceedings under the Appellant Jurisdiction of the Right honourable the House of Lords, in Appeals and Writs of Error, and the Jurisdiction exercised by the House in Matters of Peerage. By George Urquhart of Gray's Inn. Folio. 10s. 6d. Boards. Uriel, &c. 1773.

The limited use of compilations of this nature renders it the less necessary to enlarge on their contents. The work before us consists merely of official forms of transacting business. The Author informs us, that 'previous to sending the copy to the press, he offered a humble petition to the House of Lords, praying their Lordships for an order of leave to him and his assigns to publish the work, lest offence should be taken, or the ancient order of the house, of the 27th of February 1698, should be made a ground for reprehending the

the publication; it having by that order been resolved to be a breach of the privilege of the house, for any person whatsoever to print, or publish in print, any thing relating to the proceedings of the house, (the words) without leave, being added on the margin annexed to the order. He soon found, that the house considered, it would be irregular to make an order, without a careful examination of the whole book; and this appearing impracticable, he dropt his petition; and apprehending that his asking leave, sufficiently shewed his dutiful respect to the house and their Lordships orders, he resolved to publish his treatise without giving their Lordships the trouble of making any order, and without the patronage of any particular great man. It is more natural to think that the House of Lords, for some other unmentioned reason, declined giving their sanction to the work, than that it should appear impracticable for them to be satisfied as to the merits of it. The Author however ought to be the best judge how far his publication may be consistent with the reception his application met with: as he disclaims the patronage of any particular great man, we are to suppose his dedication to the Lord Chancellor to be in like manner without leave. Be these matters as they may, the forms of applying to the House of Lords, here laid down, may be of use to young solicitors; but, if the writer had bestowed more attention in correcting the press, his work would have reaped some advantage from it.

Art. 21. *The Proceedings at large, in a Cause on an Action* brought by Anthony Fabrigas, Gent against Lieut. General John Mostyn, Governor of the island of Minorca,—for false Imprisonment and Banishment from Minorca to Carthage in Spain. Tried before Mr. Justice Gould, in the Court of Common Pleas, in Guildhall, London, July 13, 1773. Containing the Evidence *verbatim* as delivered by the Witnesses; with all the Speeches and Arguments of the Counsel and of the Court. Taken in Short-hand, by Mr. Gurney. Folio. 3 s. 6 d. Kearsly.

So much hath been published in the news-papers concerning this extraordinary trial, and the merits of the cause, that the less is required to be said on the subject, in this Review. For the satisfaction, however, of those, among our Readers, who may be yet strangers to the matter of this litigation, we shall briefly inform them, that Mr. Fabrigas is a native of Minorca, or what the English there may consider as a Spaniard, subject, by the conquest and cession of that island, to the crown of Great Britain; that the said Mr. F. being a dealer in wines, had, in the year 1771, conceived himself to be aggrieved in certain restrictions, (which are here fully explained) respecting the sale of his goods; that he repeatedly applied to Governor Mostyn for redress; that the Governor made the necessary enquiry into the nature of the complaint, and found that, in fact, Mr. F. had sustained no real injury, but had been led into an error, by not duly attending to all the regulations which had been made by government, with respect to the sale of wines in the garrison of St. Philip's; that Mr. F. hereupon growing impatient, renewed his application, and signified that about 200 men, dealers also in the same way with himself, would back his petition; that these words being construed to indicate sedition and violence, the Governor, who conceived

ceived himself to be possessed of absolute power in the fort, and in the district of country appertaining to it, thought it requisite, in a summary way, to secure Mr. F. as a turbulent and dangerous person; that he advised with the several officers civil and military, in the garrison, who all concurred in judging it highly expedient and necessary to arrest the plaintiff; that Mr. F. was hereupon thrown into prison, where he was strictly confined, neither his wife, or children, nor any other persons being permitted to see him, or to furnish him with necessaries; that, at the end of six days, he was banished for the space of one year, and actually transported to Carthagena, in Spain, without any previous form of trial, or legal proof of guilt whatever; and that having made his escape from Carthagena, he had found means to bring his case before "that palladium of justice, an ENGLISH JURY."

It hath been said that Minorca being under the government of its own peculiar laws and constitution, Mr. F. had no more right to apply for justice in our courts, than in Holland, or any other country in Europe*; and that he was not punished for a *supposed* crime, but for an actual attempt to excite a commotion among the inhabitants, at a time when an invasion from the Spaniards was daily expected; and, of consequence, that such a commotion must have proved very dangerous: but neither of these positions are established by any thing that appears on the face of this trial. In brief, it was the opinion of the court, that Governor Mostyn had been 'guilty of an inordinate use of his power;' and the jury brought in a verdict for the plaintiff, with 3000*l.* damages and costs: at the same time giving in their opinion, that 'the plaintiff was not guilty of mutiny or sedition, or [had] acted in any way tending thereto.' A new trial, however, is talked of.

M A T H E M A T I C S.

Art. 22. *An Introduction to the Mechanical Part of Clock and Watch Work.* &c. By Thomas Hatton, Watch-Maker. 8vo. Price 6*s.* 6*d.* bound. Longman, &c. 1773.

Contains an useful compilation of every thing material relating to the construction of clocks and watches. The Author has taken great pains to illustrate the principles and practice of this valuable and very curious art: and though he is much indebted to Mr. Derham's *artificial clock maker*, and other (later) publications from which he has transcribed several whole pages, he has interspersed many observations and improvements of his own, which deserve the attention and thanks of those, for whom they are immediately intended.

When we consider the very singular disadvantages under which Mr. Hatton laboured in his education, as he has modestly stated them, we are ready to admit them as a sufficient apology for several mistakes and inaccuracies, which have escaped his notice. The history of clock and watch work in general, of pendulum clocks and watches,

* Serjeant Glynn, on the contrary, maintains, in his noble speech for this plaintiff, 'that every person born, [as Mr. F. was] in the Britaninic dominions, is a free-born citizen of Great Britain, and intitled to all its liberties and privileges.'

and

and of repeating clocks, is transcribed *verbatim* from the 6th, 7th, 8th and 9th chapters of Mr. D——'s book above mentioned. The continuation of the history, to the present time, is comprized in a very narrow compass; and is supplied chiefly from Mr. *Ludlam's* report to the board of longitude, relating to Mr. *Harrison's* time-piece. We could have wished Mr. *Hatton* had contracted his work, as it would have been more likely to answer the useful purpose, for which he intends it. A book of 400 pages will strike terror into those, who have little leisure and usually less inclination for reading and study; and such, we apprehend, those are in general, who may derive instruction from this performance. Our Author has by mistake quoted Mr. *Durham*, as the author of the *artificial clock-maker*; but it was written by Mr. William Derham, F. R. S. though signed only by the initial letters of his name.

R. 2.

M I S C E L L A N E O U S.

Art. 23. *An Essay on Military Education.* By Lewis Lochée, Master of the Military Academy at Little Chelsea. 8vo. 2s. Nourse, &c. 1773.

The Author of this Essay begins with illustrating, in a very sensible and spirited manner, the importance of a military education in general; and what he delivers with this view is comprized in the following observations, viz. 'That, as mankind, with respect to the natural powers of the understanding, and the great tendencies of the will, are nearly upon a level, the diversified distinctions of intellectual compass, and of vicious and virtuous manners, that have appeared among them either as individuals or as formed into states and kingdoms, are to be ascribed to the nature and power of education:

' That no state can long subsist, let its form of government be what it will, if the education of its youth is not peculiarly adapted to the nature, end, and principle of that government:

' That, in the British state, education implies the attainment of all that enlarged knowledge and generous virtue, by which its constitution of government has been formed, and by which alone it can be supported; and that, therefore, a British soldier, whose profession is not valuable for its own sake, but for its subserviency to the welfare of the state, is in a more peculiar manner bound to make such attainment, lest that which is intended as a benefit should be perverted into an injury:

' That a British soldier, to answer the ends of his institution, requires the super-addition of the highest excellence in his own profession, considered as a science:

' And that excellence in military science cannot possibly be attained, without the knowledge of the most extensive theory, illustrated and confirmed by the continual application of it to practice.'

Our Author then proceeds to explain more particularly what he means by military education; and shews, that it may be divided into the two branches, of the exercises of the body, and the operations of the mind. Under the former head he includes dancing, fencing, swimming, and riding: and in illustrating the necessity and use of these exercises, he keeps in view the main object for which his plan

of

of education is proposed, and shews how they conduce to the safety, honour, and success of the British soldier.

Under the second head, he evinces the importance and utility of cultivating the mind, by establishing those principles of moral truth and duty, and by forming those habits of severe virtue, especially of self-denial, that will support the dignity of his character in all situations, and render his actions not less honourable and useful in the stillness of peace, than in the activity and bustle of war: He then vindicates the necessity of recommending the principles and maxims of Christianity to the regard and practice of his pupils. Our Author next proceeds to inculcate the study of the languages, chiefly the French and German: and he ranges the other articles of science under the general heads of mathematics, the natural and civil rights of mankind, ancient and modern history, and the constitution of their own country. He then concludes with a short abstract of the plan and regulations of his own *Military Academy*, which, as far as we can judge, seem to be liberal, judicious, and useful; and we shall therefore close this article with wishing him success. R..s.

Art. 24. *A Dissertation, Historical and Political, on the ancient Republics of Italy*: from the Italian of Carlo Denina. With original Notes and Observations. By John Langhorne, D. D. 8vo. 5s. Becket. 1773.

We have given an account of Signor Denina's original work, entitled *Rivoluzioni d' Italia*, in the Appendix to the 43d vol. of our Review, and in the number for February, 1771. The foreign book is in two vols. 4to; the present English translation contains only an extract from it; and concludes with the Author's reflections on the admission of the Italian states to the franchises of Rome, in the year 665, U. C. The translation is liberal and correct; and the notes, though not numerous, are judicious and pertinent.

This publication is not only very entertaining, but may be highly instructive to the English Reader; for, as Dr. L. has well observed in his dedication, to Lord Falkstone, to prevent the decline of our own happy constitution, nothing can more effectually instruct us, than a due attention to the causes of the decline of other states. The revolutions of foreign establishments, particularly if they proceed from internal causes, afford us the most useful lessons of polity; and those writings that exhibit the aspect of government under the various influences of times and manners, naturally lead us to observe the genius and character of our own:—of this kind is the dissertation which we here commend to our Readers.

Art. 25. *A Letter to the Clergy of the County of Norfolk*. In which the Necessity for the abolition of Tithes is plainly proved, and the Propriety of other Plans is fully evinced. By No Tithe Gatherer. 8vo. 6d. Norwich printed, and sold by Becket, London. 1773.

All weapons, from spiritual thunder down even to that long reprobated one, recommended by the ingenious Earl of Shaftesbury, are now wielded, to destroy the proposal of abolishing tithes; which we are taught to believe is calculated to banish religion, starve the clergy, throw the whole nation into confusion, bring back ancient chaos, and leave not a wreck of order behind. As we have already had

had occasion to enter into this alarming subject farther than we wished; we shall content ourselves with referring to what has been said of it, under the title of *Correspondence*, in the month of September, and at the close of the present number. Some reverend gentleman has now condescended to try the force of ridicule, in defence of tithes, but more dexterity is required to use this mode of argument successfully, than the present Writer seems to possess:—perhaps his failure may spring from his being too much in earnest.

Art. 26. *A short Trip to, at, and from Paris.* Addressed not only to such as propose being present at the Ceremony of the Marriage of *Compte d'Artois*, Grand-son to the French King, 20th Prince of *Mary*, Sister to the King of *Sardinia*, in November, 1793; but to such who have lately been at, are now residing in, or intend to go to Paris. By a Gentleman lately returned from thence. 8vo. 2 s. Almon, &c.

An ill-compiled, but not unuseful, directory.

Art. 27. *Lord Chesterfield's Witticisms; or the grand Pantheon of Genius, Sentiment, and Taste, &c. &c.* 12mo. 1 s. 6d. Snagg.

An impudent fellow! A CHESTERFIELD'S *witticisms*! O shame, where is thy blush?

What a variety of jest-books we have had; from Joe Miller to my Lord! who knows but in time we may go higher yet, and be happy in ROYAL witticisms!

Art. 28. *The History of a Voyage to the Malouine, or Falkland, Islands*, in 1763 and 1764; under the Command of M. de Bougainville, in order to form a Settlement there: and of two Voyages to the Straights of Magellan, with an Account of the Patagonians. Translated from Dom Pernety's Historical Journal, written in French. Illustrated with Copper-plates. 4to. 10 s. 6d. Goldsmith, &c. 1773.

In the *Appendix* to the 42d vol. of our Review (1770), we gave some account of the original of M. Pernety's Journal; in which we observed that the Author had been equally attentive to the nautical circumstances of the voyage, and to the natural history, and other particulars, of the countries which he visited. He attended Mr. Bougainville in his first voyage to the Malouines, when they made a settlement on Falkland's Island; but did not embark in the second, which was undertaken for the support and improvement of that little establishment*; so that the greatest part of the present volume is employed in the detail of the first expedition: but there is given, by way of appendix, sundry letters and observations; by M. du Clos-Guyot and others, who made the second trip, giving a brief account of what they observed in the Straights of Magellan, and particularly concern-

* The sovereignty of these isles being, soon after, claimed by the King of Spain, and his right being acknowledged by France, M. Bougainville was again employed, in 1766, to visit the Malouines, to deliver the settlement to the Spaniards, and to proceed to the East Indies, by crossing the South-Sea, between the Tropics. See an account of his relation of this voyage. (in which he touched at Otaheite) Rev. vol. xlvii. p. 204.

ing the Patagonians, of whom so much has been said, and of whom still so little is known.

This work is not ill translated; and may be read with particular satisfaction, as a prelude to M. Bougainville's more considerable publication of his '*Voyage round the World, in the Years 1766, 1767, 1768; and 1769,*' of which we have a good translation, by Mr. John Reinhold Forster: See the Review already referred to, in the *note*.—And here it may not be improper to remark, that this last mentioned performance ought to be read by all who have attentively perused the celebrated English circumnavigators whose journals have lately been published by Dr. Hawkesworth; as the French and English accounts mutually serve to illustrate each other, and (where they disagree) to furnish proper subjects for farther enquiry and examination.

The present Editor of Dom Pernety's Journal, acquaints his readers, that 'nothing has been omitted in this translation, but the detail of ordinary occurrences, common to every voyage;' and that 'whatever seemed, in any view, peculiar to *this* expedition, has been retained.'

In respect to the engravings, some alterations and additions have been made. 'A general chart, shewing the situation of Falkland's Islands in the southern ocean, which was not given in the original, is here inserted. Plans of the islands of St. Catherine, and of Buenos Ayres, are also added. The birds, fish, &c. are classed in their proper order.'

Art. 29. *The great Advantage of eating pure and genuine Bread,* comprehending the Heart of the Wheat with all the Flour. Shewing how this may be a Means of promoting Health and Plenty, preserving Infants from the Grave, by destroying the Temptation to the Use of Allum and other Ingredients in our present wheaten Bread: Recommending to Magistrates, particularly in London, such an impartial Distribution of Justice in the Execution of the Act for regulating the Affize of Standard Wheaten Bread, as may prove equally beneficial to the Miller, the Baker, and Consumer of Bread. By an Advocate for Trade. 8vo. 1s. Wilkie, &c. 1773.

The late wholesome act for regulating an article so highly important to the community as *bread*, has given rise to this performance, which is well intended, and discovers a competent knowledge of the subject. We shall therefore make a few extracts from such parts of it as appear to be peculiarly worthy of general notice and regard.

Speaking of the conduct of our ancestors relative to *bread*, the Author observes that, perhaps they never refined so much, they never preyed so much on each other, nor, he presumes, made so many laws necessary for their restraint, as we do. 'In looking back,' says he, 'for some hundred years, it appears that they adopted a certain plan, supposing that nature had given nothing in vain, and that every part of the wheat which may be called flour, was not only intended to be eaten by *men*, but that it really made the best bread; as that might be called the *best*, which is best adapted to general use, and in itself so fine, as to contain no parts of the coat, or husks of the grain. At

the same time it is obvious that the *poor*, being less able to pay, may introduce a portion of the coat or husk, ground into a powder, whilst some eat the *whole wheat* ground and made into *bread*. The populace in Holland, in many parts, at this time, eat the whole wheat so made: and we know that horses find nutrition in bran; it is sometimes given them medicinally, at others as part of their food; the *horse-bran* being as well known as hay or oats. The infusion of bran is also given in some disorders to human creatures.

‘The inference which I mean to draw from what is premised, is to remind my fellow-citizens of the unfortunate delusion of thinking that even the *whole flour* of the wheat is not good enough for *them*: that part of it must be taken away, and sent into the country to others at least as useful as themselves; or given to *birds or beasts*. By this decision, supposing a certain quantity of wheat appropriated to their use, (and this is the view they should see it in) they lose one third part of the flour, and consequently have so much the less bread to supply their wants. Is it not then monstrous to hear them complain of scarcity? Is it not absurd to talk of poverty, and yet pay a *seventh or eighth part* more than they need, to gratify a fantastic appetite? Had it not been for the custom of eating whiter bread than the whole flour of the wheat will make, should we have thus imposed on ourselves? Would the miller and baker employ all his art to make the bread as *white* as possible, and oblige us to pay for this *artificial* whiteness? They tell the consumer, the whiter it is, the finer; and the finer, the more nutritive. Thus we become *dupes*, so far as to overlook the essential good properties of genuine bread, made of all the flour of the wheat, and also the difference in the price. We are taught to favour a gross delusion, at the suggestion of interested persons, against our own substantial welfare. It is the interest of every one to be *honest*, and say nothing contrary to his real sentiments, as it is the duty of those who have knowledge, to inform such as are ignorant. Those who have never eaten bread of all the flour in a pure state, with the native taste of wheat, and the moisture which it preserves, can know nothing of the comparative excellence of it, with respect to the whitened city bread, which they have been accustomed to eat all their lives.’

After having mentioned the act passed the last session of Parliament, this Writer proceeds to observe; ‘Let the flour be produced, and the baker will give us *standard wheaten bread*. Knowing that we do not expect it to be so white as the present assized bread called *wheaten*, he will cease to play tricks injurious to the health of the consumer. The event depends on the good sense of masters and mistresses of families, and their right understanding of what they mean to eat, that is, of what parts of the wheat the bread they consume is made. If they are satisfied that the bread is more pure than what they used to eat, and *sufficiently fine*, we may presume, if they are in their right minds, they will prefer it for domestic use. Every family of fourteen or fifteen persons, consuming at the rate of one pound each in a day, pays near sixteen shillings a week: if they can save two shillings and sixpence, or one shilling and sixpence, it is an object: To a poor man who spends five shillings in bread, if he can save eight or ten-
pence,

pence, it may purchase two or three pounds of animal substance towards making one feast in a week. In one view, a farthing a day on a pound of bread for an individual, is a trifle; but for a poor family of five, in a week it comes to eight-pence halfpenny, and in a year to thirty-six shillings and ten-pence; call it, as it well may be, forty shillings. He might, perhaps, smile if I were to tell him that this annual saving, with compound interest, in twenty years, would amount to near fifty pounds; from whence he may learn how frugality in small matters produces comfort and wealth. And if the time should come, in which extravagance in the use of bread should create a famine, he might then look back and say, "Had it pleased heaven to give me common prudence, I might have preserved my life."

We shall add only two short passages; referring our Readers for other *material* reflections, to the pamphlet itself:—'That the finest flour,' says he, 'is most cohesive and nutritive, I grant; but it is obvious, that a mixture of the less finer parts (being real flour) keeps the body cool, and opens the passages for circulation, from whence health, nutrition, and *strength* flow. It must be also granted, that to waste so much wheat; or give it to the brutes; or condemn the peasant, who labours hardest, to eat the offal (or coarsest parts) of his own wheat, and ours also, and at the same time plead for *fine bread* for common use, as best for strength, is as repugnant to common sense, as it is to common honesty and national oeconomy. The source of this evil arises from confounding *coarse bread*, (viz. *brown bread*, with a considerable portion of the bran in it) which is purgative to people not used to it, and *genuine bread* made of the whole pure flour of the wheat; thus puzzling the question, and giving a sanction to tyranny over the poor.'

—Let us have time to subdue our prejudices, and we shall find that bread of all the flour of the wheat, for the general use, is better both in quality and price than the present assized wheaten bread.'

The Writer proceeds to offer some calculations in support of his assertion. He seems to speak equitably on those points that are peculiarly relative to the bakers; and he proposes some directions for our magistrates: but however the case may be with respect to magistrates in London, it is well known that in country-places this article is seldom any object of their attention; it is left entirely to the vendors of the commodity, to conduct and manage it at their pleasure. As to the late act of parliament, it does not appear that much regard is paid to it any where.

Art. 30. *A Dictionary of the Hindostan Language*; in two Parts.

I. English and Hindostan. II. Hindostan and English. The latter containing a great variety of Phrases, to point out the Idiom, and facilitate the Acquisition of the Language. To which is prefixed a Grammar of the Hindostan Language. By John Fergulson, A. M. Captain in the Service of the East India Company. 4to. 2l. 2s. Cadell. 1773.

Although this work is by no means a complete performance of the kind, it may be of considerable service to those for whose use it is intended; as we have at present no better, indeed no other, dictionary.

ary of the language of the Hindoos *, nor any particular expectation of another.

NAVIGATION.

Art. 31. *Elements of Navigation, &c.* By William Wilson. 8vo. Price 7 s. 6 d. Printed at Edinburgh, sold by Robinson, London, 1773.

Dr. Robertson's two volumes on this subject are so comprehensive and compleat; they so clearly trace from its first principles, and so fully exemplify both the theory and practice of this art, that we may justly reckon them a rich treasure of nautical knowledge. There are, however, many things in those volumes, though rendered as plain as the nature of the subject would allow, which are not adapted to the capacity or leisure of all who may apply themselves to the study of this art. To have omitted these would have been inconsistent with Dr. R.—'s plan, nor would his work have been near so perfect and acceptable without them.

The Author of these *Elements* mentions the valuable work above mentioned with great respect; yet he regrets, "that there is not a book extant, which, within the compass of a single volume of convenient size, contains a sufficiency for the mariner's instruction in the principles, and assistance in the practice, of his art, in its latest state of improvement, notwithstanding the evident utility and advantage of such a book, both to the learner and the practitioner:" and he proposes the present *treatise* as an attempt of this kind. How far the Public may think he has kept within proper limits, in a volume of 510 pages, we shall not take upon us to determine. This remark however is by no means intended as a reflection on the work itself. There are few books of this kind so replete with useful knowledge, as this of Mr. W.'s work; the navigator will find every thing comprized in it that is necessary to facilitate the attainment of this art. It seems to have been formed on the same general plan with that of Dr. Robertson's; and the Author candidly acknowledges his obligations to that Writer: he hopes that "nothing is omitted, which is either necessary to the mariner's understanding the reasons of his various operations (those of a single chapter only excepted, relating to the spheroidal figure of the earth) or materially useful for his assistance in performing them. At least, he adds, this was the end proposed, and pains have not been spared in order to attain it. But with what success, the candid judgment of the Public must determine."

Art. 32. *The Young Sea-Officer's Assistant*, both in his Examination and Voyage. By John Adams. 4to. 3 s. Davis, 1773.

This is a kind of *Mariners Catechism*; as it contains, in the form of question and answer, whatever relates to the management of a ship from the taking in of her cargo to her quitting the land; di-

* These are the original, most respectable, and most numerous class of the inhabitants of Hindostan; which is a tract of country said to be of no less extent than 2000 miles every way. The number of the people is said, by Mr. Ferguson, in his preface, to be computed at about an hundred millions.

rections for working a ship, in all different cases at sea; necessary *observations* in making the land and sailing up the channel, together with general instructions and allowances from the owners of East-India ships to the several commanders in that service. Those who learn this catechism need not fear an examination either for the navy or East India service; but we would advise them not to trust themselves at sea, without a catechism in their chest; otherwise they may find it difficult to remember so much as the answer of a single question. Let the following serve for a specimen of the rest. "Q How would you tack a ship with all her sails set? A. Square the sprit-sail-yard, and put the helm a lee; let go the fore-top bow line; jibb and fore-stay-sail sheets let go; brace-to, and back the fore-top sail, as occasion requires; and, when the wind is on the bow, out tacks and sheets, the wind a-head, hawl mainsail: when the ship has paid round, and the after sails full, haul off all, shift the helm, get aboard the tacks, and all ast the sheets, and brace up the yards, as occasion may require." A vocabulary we should think would have been of great use as an introduction or appendix to this catechism.

RELIGIOUS and CONTROVERSIAL. **R--s.**

Art. 33. *Deus laudis meæ*: The common English Translation of the Hundred-ninth Psalm, carefully *corrected* according to the true *meaning* of the Hebrew original; with a Paraphrase and Notes: By Thomas Crane, second Grammar-Master of the King's-School, in Chester. 4to. 6d. Chester, printed: Sold by White in London. 1772.

We are obliged to a correspondent for informing us of this little pamphlet, which having been published at a distance from the metropolis, and perhaps but seldom if ever advertised in the London papers, had escaped the notice of our collector.

The explication which this Writer gives of the 109th Psalm is not new: Dr. Sykes entertained the same sentiments, and several learned men have concurred in his opinion. But Mr. Crane has the credit of rendering the knowledge of this interpretation more easy and general, by the small compass in which it is here printed, and of shewing how it corresponds to the several parts of the psalm: He has also added some criticisms which discover ingenuity and learning. After the fifth verse (*They have rewarded me evil for good, and hatred for my love*) he inserts the word, *saying*; and concludes, that the following verses to the twentieth, contain the imprecations of David's enemies against himself: 'It is observable, he remarks, that there is only *one* complainant, in this psalm; only *one* object of this curse, or rather assemblage of curses!—this *one* complainant, this *one* object is David: but *many* are *they*, who unite in cursing and calumny, and these *many* are David's enemies. The learned Reader is desired to observe the sudden *change of person* in v. 6. and the quick transition in v. 20. after the curse is completely ended. Surely the commentators have amazingly mistaken the sense of this sublime poem; the righteous psalmist, with a spirit broken through ill-treatment, instead of *cursing*, *Prayeth* for the preventing aid of the Most High, and promiseth the public acknowledgments of a grateful soul. Nor did he pray in vain: God speedily gave him quietness, and exal-

tation, in Israel; while his impious adversaries were clothed with shame.'

The twentieth verse of the psalm, seems to furnish an objection against this interpretation: it is rendered in our common English version, *Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.* Mr. Crane translates the verse, *This is the work of mine adversaries before Jehovah, &c.* On which he farther comments, 'Thus do mine adversaries utter curses and untruths against me before the Lord.' To which is added the following note:

'V. 20. *hebr.* zoth peüllath, &c.] *Junius and Tremellius*, hoc esto præmium: *Cassellio*, hæc merces a Jova meis adversariis eveniat: it would be more proper to adhere to the obvious meaning of the Hebrew text: peüllah (in regimen, peüllath) signifies, *work*, from *päal* to work; the words of v. 20. are in the Hebrew *declaratory*, not *imperative*, and the verb is understood. The *seventy* write truly *τοῦτο το ἀγών*: in an ancient *Latin* version, we read, hoc opus eorum qui detrahunt mihi. The substantive verb is rightly understood in both these versions: but modern translators have expressed it *without reason*, and made it imperative *against reason*. Besides, *mæth jehovah* ought not here to be rendered 'from the Lord' (a *Domino* vel a *Jova*: for *mæth* is a compound preposition, signifying literally *from with*; which, according to the *hebrew* idiom, is equivalent to *concerning* or *before*. It was not improper to say thus much, because *æth* has been mistaken by many for the objective article.'

Our correspondent who recommends this little performance to our notice, seems perfectly convinced of the justice of the interpretation; and tells us that Mr. Crane has *fully proved* the passages to be imprecatory. We cannot pretend to decide with so much confidence, because in such a case, where two or three explications of a passage are proposed, though one may have greater probability than another, we do not see that, without some farther assistance than we have reason, in these instances to expect, any person can absolutely pronounce on one of them as certainly and undoubtedly true. Though the ingenious interpretation given above, appears to us very much to resemble the truth, in regard to this psalm, there are yet some parts of scripture liable to the objection that has been raised in the present case, and which must, we apprehend, either be considered as imprecatory on the enemies of the writer, or more generally as prophetic denunciations of the calamities which in some period and manner will accrue to the wicked. It will, however, be a valuable addition to biblical learning, if in any one of these instances, the difficulty attending the common translation is considerably lessened, though it should not be wholly removed.

Art. 34. *A present for your Neighbour*; or, the right Knowledge of God, and of ourselves: opened in a plain, practical and experimental Manner. By Richard Hill, Esquire. 12mo. 4 d. Dilly. 1773.

If your *poor* neighbour be a Methodist, this present will be very acceptable to him; but if he be unacquainted with certain points of doctrine, about which even the learned and wise are not agreed, he may

may find himself more puzzled * than improved by the perusal of this little tract;—in which, however, there are things of a moral and useful kind, which all our sectaries will allow to be right.

Art. 35. *Appendix to an Enquiry into the Principles of Toleration*, &c. By Joseph Fownes. 8vo. 6d. Buckland. 1773

In our Review for Nov. 1772, we gave an account of 'the enquiry, &c. †: and have only to say, with regard to this appendix to it, that the Author has illustrated, and enlarged upon, several points concerning religious liberty, the general principles of toleration, and the equity of the Dissenters request; and that he has executed his design with great ability, judgment, and moderation. **R.**

N O V E L S.

Art. 36. *All's Right at Last: or the History of Miss West*. 12mo. 2 Vols. 6s. Noble.

This is an affecting story, not ill related, in the epistolary stile; where the hero and heroine, are separated by the folly and ambition of the mother of the latter, and are otherwise disposed of in marriage. This is undoubtedly a woeful case; but a novel-wright, having about as much tenderness as a butcher, who destroys one set of animals to feed another, knows how, by duels and broken hearts to remove the unhappy interloping parties, and bring the fond, despairing lovers together again; and thus *all's right at last*, however wrong the means may be, that bring it about. There is little novelty to be found in the thread-bare patterns of modern novels; for as soon as the personages are described and their situations are unfolded, it is no difficult matter to anticipate step by step the catastrophe of their adventures. As the scene is soon shifted from England to Canada, this history may possibly come from the same pen as that of Emily Montagu, mentioned in Rev. vol. xli, p. 231; which contained some amusing descriptions of that wild romantic country. **N.**

Art. 37. *The Disinterested Marriage: or the History of Mr. Frankland*. 12mo. 2 Vols. 6s. Noble.

A lady of quality is here made to forfeit her inheritance by marrying agreeably to her inclinations, but contrary to the injunctions contained in the will of her father; who had bequeathed her and her fortune, or her fortune alone, if she refused to go with it, to another nobleman, in discharge of a gaming debt too large to be paid during his life. It must be added, in justice to the generosity of the Writer, that he at last rewards the happy couple by seasonably killing a rich cousin to whom the lady was heir.

Whatever may be objected against the sentimental comedy, the sentiments conveyed in novels are perhaps of more importance; as they are the chief study of the youthful part of the female sex. The principles inculcated in this narrative may indeed cover many imperfections, and render it *innocent* reading, at least: it might be added;

* We have here in view, particularly, what is said, in p. 45. of 'knowing by *experience* that the gospel of Christ is truly the power of God unto Salvation;† also the *note* extracted from the 13th article of religion,—*of works before justification*.

† First published without the Author's name,

profitable too, were it not known how eagerly young Misses skip from incident to incident; carefully overlooking every observation or reflection that might impede the immediate gratification of their eager curiosity.

Art. 38. *The History of Rhedi, the Hermit of Mount Ararat.*

An Oriental Tale. 12mo. 3s. Cadell. 1773.

The Hermit of Ararat relates the adventures and misfortunes which beset him, while he was a member of society at large, and likewise since his retirement to the desert; and the benevolent Reader cannot but sympathize with him in all his sufferings and sorrows.—A few Scotticisms discover this Eastern Tale to be the production of North Britain; and it is a pity that they were not corrected before the publication of the book. Defects of this kind, however, but rarely occur; and they are not here mentioned with a view to detract from the merit of a work which, without being a first rate performance, is both moral and entertaining.

POLITICAL.

Art. 39. *Thoughts on the present Distresses of Great Britain; with Observations on the Foibles of the Age.* 8vo. 1s. Fryer, 1773.

Common-place declamation on the threadbare topics of the luxury of the great, the distresses of the poor, the monopolizing of farms, &c. &c. But though the observations are trite, they are doubtless well intended, as the Author writes with great earnestness, and the strongest expressions of zeal for the welfare of his country:—He writes, however, so very indifferently, that, we fear, neither the public, nor himself, nor his Bookseller, will profit much by the productions of his pen.

MEDICAL.

Art. 40. *Free Thoughts on Apothecaries and Empirics; shewing the Necessity and Utility of their Regulation by Act of Parliament, &c. &c.* 8vo. 1s. 6d. Harris, 1773.

The intention of the Author of this pamphlet, we apprehend, is to establish a kind of *Medical Inquisition*, under the direction of the Master, Wardens, and Assistants of the Apothecaries Company.

He proposes, that all Empirics and nostrum mongers should be brought before this awful and respectable tribunal, and that they either give a proper account of themselves or suffer a heavy fine; that all Apothecaries throughout the kingdom be examined by persons invested with authority from this tribunal; that those who are found duly qualified shall be dignified with *diplomas*, and that without such diploma no one be allowed to practise.—From these regulations, our anonymous *pestle-bearer* expects, that considerable advantages will be derived to the body of Apothecaries; as the number he thinks would be diminished at least one fourth.

But here are some more of our Author's *free thoughts* for the benefit of the community of Apothecaries;—he earnestly insists, 'that no Apothecary ever recommends a Physician, that sends his prescription to be dispensed at a druggist's'. 'And that the Apothecaries publicly agree, not to purchase any drug whatever from those who dispense the prescription of a Physician.'

Our Author's last proposal is, that the Apothecaries should be paid not only for their *medicines*, but for their *judgment*.—This in our humble opinion is a *modeſt* way of demanding *fees*.

But what is to become of the regular Physicians?—They are to live, we ſuppoſe as well as they can, on knowledge and a ſpare diet.—Be comforted however ye ſons of *Æſculapius*, and for once take the advice of the Reviewers:—as the Apothecaries are to all intents and purpoſes commencing Physicians, do you Physicians commence Apothecaries; and as in the days of old, not only preſcribe but *diſpenſe*.

To be ſerious, we much fear that the ſcheme here laid down, would be productive of much worſe evils to ſociety, than the preſent very defective mode of practice.—There is one way in which theſe matters might be ſettled with mutual advantage to the ſtate and to individuals;—let the fees of the Phyſician be properly regulated, and let the Apothecary be confined to his ſhop.

Ne ſutor ultra crepidam.

D. :

Art. 41. *Experiments on the Spa at Mount Sion, near Liverpool;* with a View to aſcertain its Contents, and to inveſtigate its Medicinal Properties. By James Worthington, Surgeon. 8vo. 1s. Johnſon. 1773.

This is a pompous, verbose little pamphlet, on a very plain ſubject.

The Liverpool Spa appears to be a common, tame chalybeate, containing little or none of that ſpirit which diſtinguiſhes the Pyrmont, and ſome other of the German chalybeates: for it does not ſparkle in the glaſs, neither, according to Mr. Worthington's experiments, does its volatile part occaſion any precipitation from lime-water.

Art. 42. *Eſſay on the Liverpool Spa-Water.* By Thomas Houliſton, M. D. 8vo. 1s. Hawes, and Co. 1773.

Another pamphlet on the Liverpool Spa! Surely the Mount Sion of Liverpool has been in labour, and has proved almoſt as prolific as the mountain in the fable.

The firſt part of this publication is on mineral waters in general, and is chiefly taken from Rutt's Synopſis,

Dr. Houliſton then comes to the Liverpool Spa, and employs a great part of what follows, to aſcertain that *fixed air* is the volatile ſolvent in this water. And yet it is very clear, from both theſe pamphlets, that the Liverpool Spa contains little or no fixed air.

Diſſolve common green vitriol in water, and expoſe the filtered ſolution to the air, a decomposition ſoon takes place, and an ochre is precipitated. Is the part thus volatilized fixed air, or the vitriolic acid? Moſt undoubtedly the latter.—The caſe is this, the vitriolic acid, which in its natural ſtate is very fixed, is, when combined with Iron, eaſily volatilized.

It is well known that iron is ſoluble in fixed air; and this is evidently the ſolvent in many of the German chalybeates. But it is clear, from the experiments in both theſe pamphlets, that the impregnation of the Liverpool Spa, is iron diſſolved in the vitriolic acid.

To this Eſſay is added an Appendix, on the accidental uſe of Lead. Here Dr. Houliſton points out a variety of ſources from which this poiſon may be derived, and inadvertently conveyed into the body. He likewiſe mentions ſome inſtances of its being deſtructive to brute animals:

animals: and says, its external use alone has sometimes been attended with pernicious effects.—‘A piece of sheet lead worn upon an issue, a plaster of which lead is the principal ingredient, a poultice, or an injection of a solution of lead, have, in certain irritable habits, produced effects similar to those consequent on the internal use of it. Even dusting the excoriated parts of children with white-lead, have been known to cause convulsions.’

But the whole of this subject has been very fully and learnedly discussed by Dr. Baker, in the *Medical Transactions*.*

Art. 43. *Medical Consultations on various Diseases.* Published from the Letters of Thomas Thompson, M. D. Physician to his late Royal Highness Frederic Prince of Wales. 8vo. 5s. bound. Hawes, &c. 1773.

We observe in these Consultations, a considerable degree of accuracy in distinguishing and ascertaining diseases; and the method of cure is in general simple and efficacious.

That our Readers, however, may judge for themselves, we shall lay before them the first consultation in the book.

CASE I. *Of a Vomiting.*

‘Sir, I received your letter yesterday, respecting the lady who is troubled with a vomiting. The circumstances, of which you accurately inform me, are, that she is about thirty-six years of age, and, before the disorder seized her, was of a plump habit of body, though now she is greatly fallen off: that this complaint first attacked her some months ago, at the time when she was a nurse, and that she vomits almost all the food she takes, within two or three minutes after eating.

As it appears that she formerly enjoyed a good state of health, but has always been somewhat delicate in her constitution, I am inclined to ascribe her present complaint, not to any fixed disorder in her stomach, but merely to a weakness, occasioned probably by suckling, which is often the cause of various disorders in delicate women; and from this consideration I would entertain great hopes of her recovery.

‘I am not in the least surprised that she is sensible of no benefit from spear-mint water, in the use of which, it seems, she has so long persevered. That water, as far as I have observed, contains only a sedative, not a strengthening quality; and where it failed of removing an irritation in the stomach, on being taken once or twice, I have seldom or never known a continuance in the use of it attended with any success.

‘What I have always found to produce the best effects in complaints arising from a debility of the stomach, next to the waters of Bath, and Aix-la-Chappel, are, the Peruvian bark, and steel medicines, united with some of the most grateful bitters. To you I should think it wholly unnecessary to mention any particular prescription; but being confident of the laudable attention you pay to medical facts, I shall embrace this opportunity of specifying a composition, which I have several times found effectual in curing such complaints. It is as follows:

‘R. Cort. Peruvian. crasse pulver. aurantior. ana uncias duas, vin. Lisbonens. lib. duas; infunde per quatuor vel sex dies, collaturæ adde, vin. chalybeat. uncias quatuor.

* See also Review, vols. xxxviii and xxxix. Consult the *Indexes*.

‘ I commonly advised the patient to begin with one spoonful of this tincture, twice or thrice a day, and increase the dose gradually to two or three spoonfuls, as it is found that the stomach can bear it. This medicine generally performs a cure in the space of six weeks, or two months; but moderate exercise, the best of which is certainly riding on horseback, ought always to be used along with it. I need not mention the concomitant injunctions, of using aliments of the lightest kind, and of taking them in small quantity at a time, until the stomach has recovered its strength; nor yet of preserving, as much as possible, tranquillity of mind, than which nothing is more requisite in the cure of stomachic complaints.

‘ I shall be glad to know the success of our endeavours, and am, &c.

‘ From the time that the lady began to use the above-mentioned tincture, the complaint in her stomach gradually abated, and in the space of two months were entirely removed.’

N. B. There are some typographical and other errors, which the Editor should have taken care to correct.

D.

BOTANY.

Art. 44. *The Universal Botanist and Nurseryman, &c.* By Richard Weston, Esq. Vol. III. 8vo. 5 s. 3 d. Boards. Bell, &c. 1773.

See Review, vol. xlv. p. 130, and vol. xlv. p. 237. In this volume of Mr. Weston's valuable work, the herbs, flowers, and bulbous roots are continued.

P O E T I C A L.

Art. 45. *The British Spouter; or, Stage Assistant: Containing the most celebrated Prologues and Epilogues, that have been lately spoken in the different Theatres, &c.* 12mo. 1 s. 6 d. Reason, &c. 1773.

The Editor professes that his design, in giving this collection of head and tail-pieces to our modern plays, is to make young persons acquainted with the *art of speaking*. This may, possibly, in some measure, be allowed; but when he adds that these prologues, &c. will impress upon the minds of the said young persons *sentiments of morality*, some grave Readers will be apt to shake their heads, and ask him if he particularly refers to the prologue to *She Stoops to Conquer*, or to the epilogue spoken in the character of Dr. Squintum?

Art. 46. *The Asylum; a Poem.* By a GENTLEMAN. 4to. 2 s. Davies. 1773.

GENTLEMAN, and POET, are not synonymous terms.

S E R M O N S.

I. *The Nature and Extent of Industry.*—Preached before his Grace, Frederick, Archbishop of Canterbury, the 4th of July 1773, in the Parish Church of Shiplake, in Oxfordshire. By James Granger, Vicar. 8vo. 6 d. Davies.

This Author lately discovered his humanity and good sense, and we may add, his piety, in pleading the cause of *brute animals**, in opposition to those viler brutes who act as if they thought they had

* See Review, vol. xlvii. p. 490.

an unquestionable right to treat *them* with severity and cruelty. He now appears in behalf of a virtue which is certainly of high importance and necessity to the well being of society, and to the comfort of individuals: would the votaries of indolence or of pleasure, who form so considerable a part of mankind, be persuaded to read his performance, it might, perhaps, prevail with them to think of living to some valuable purpose.

As Mr. Granger prefixed a kind of humorous, though not improper, dedication to his former sermon, he preserves somewhat of the same method in the present, which is introduced by the following address: *To the inhabitants of the parish of Shiplake, who neglect the service of the church, and spend the Sabbath in the worst kind of Idleness; this plain sermon, which they never heard, and probably will never read, is inscribed, by their sincere well-wisher, and faithful minister. &c.*

The sermon is plain, sensible, and very well adapted to recommend and enforce the virtue proposed. A short extract, from that part of the discourse which considers the importance of industry, may give our Readers some view of his manner:

“It was a principle of industry, observes our Preacher, as well as benevolence, that originally brought mankind into communities, and prompted them to regulate and secure themselves by laws. To this we owe the origin of those occupations and callings which are necessary to the support, ornament, and defence of the commonwealth. We may consider industry as the bond of all political union; as without it must follow a total dissolution of all order and government. It is to this we owe the improvement of those talents in which the perfection of human nature consists; as it quickens our apprehension, strengthens our reason, and ripens our judgment. Hence arises that harmony which we see in well governed states, and all the advantages in morals, arts, and learning, which we have over uncivilized and barbarous nations. Nothing but want, disorder, and confusion, would reign in the world without it: insecurity of property, rapine, and violence, must necessarily ensue from the neglect of it; and mankind, like brutes, would prey on and destroy one another. We may regard a state or commonwealth, as one great machine, and all the useful members of it as the several springs from which it derives its motion; some having greater and others less operations; but all must act together in order to the uniform and just movement of the whole; and the least of these springs may, in its proper office, be as useful as the greatest. In a well ordered government, the several degrees and subordinations of men one to another, are essential to the regulation of the whole system. The husbandman, the builder, the artizan, and the scholar, are all necessary in their different employments, and are under an obligation to promote the general good, by being industrious in their various occupations.”

We shall only observe, that while Mr. Granger recommends industry from the pulpit, he has, in one instance at least, manifested his own regard to it, we mean by his Biographical History of England, which was published in 1769; a second edition of which, we are told, will soon make its appearance. See an account of this work in our Review, vol. xli. p. 206.

Hi.

II. A

II. A dreadful Phenomenon described and improved : Being a particular Account of the sudden Stoppage of the River Severn, and of the terrible Desolation that happened at the *Birches*, between Coalbrook-Dale and Buildwas-Bridge, in Shropshire, May 25, 1773. And the Substance of a Sermon preached the next Day, on the Ruins, to a vast Concourse of Spectators. By John Fletcher, Vicar of Madely in Shropshire, and Chaplain to the Earl of Buchan. 12mo. 1s. Buckland, &c.

Mr. Fletcher, who is a man of learning, and considerable abilities, has given us a curious account of this phenomenon, which hath been so frequently mentioned in our news-papers. He has minutely, but in very flowery language, described the awful appearances left by this extraordinary convulsion of the earth, on the spot where the rupture happened; and he fairly states the different opinions which were formed, in regard to the cause of so wonderful an event, by those who, as well as himself, went to visit the place. One party, he tells us, have supposed that the desolation they beheld was occasioned by a slip of the ground towards the Severn, which had undermined its banks; while others impute it to an earthquake. The arguments urged in support of each of these opinions, are here particularly recited; but Mr. Fletcher tells us that, for his own part, being led, both by his employment and taste, rather to search out the mysteries of heaven, than to scrutinize the phenomena of the earth, and to point more toward the wonders of Grace than those of Nature; he piously chose to take advantage of the seriousness stamped by this alarming occurrence on the minds of the country people, in order to press upon them a proper sense of the *first* or *moral* cause of so tremendous a dispensation. And this he has done, in a manner as rational as could well be expected, from the peculiarity of the occasion, and the known enthusiastic spirit of the Preacher.

CORRESPONDENCE.

IT is as far from the inclinations, as from the province, of the Monthly Reviewers, to assume the invidious character of arbiters between the parochial clergy and their flocks, or any other contending parties. Unluckily, however, in the course of our proper duty, we ventured to hazard a hint on the delicate subject of Composition for Tithes; and we still think that tithes ought to be abolished, in favour of some more settled maintenance*, were there no other objection to them than that cogent one of their being an endless source of ill blood between the temporal and spiritual husbandmen.

In our Review for September, we acknowledged the receipt of a judicious letter on this subject, under the signature of *Norfolkensis*†. Whatever that gentleman thought of our observations on his epistle, they have not, it seems, proved satisfactory to another Correspondent‡, who has honoured us with some animadversions on the subject; which, however, though very candidly urged, are not altogether satisfactory to us.

This Gentleman, as well as *Norfolkensis*, gives up the scheme of an allotment of land in lieu of tithes, as impracticable; and starts

* This was effected with regard to the London clergy, by the stat. 22 & 23 Car. II. c. 15.

† See p. 236.

‡ Who signs himself *Wiltonensis*.

one farther objection to it, which, reasoning as a clergyman, ought certainly to be admitted: *viz.* 'that the incumbent might, through negligence or avarice, deliver the farm to his successor, so greatly impoverished and beggared, as not to produce, for many years to come, more than half the value of the tithes. This we know, by experience, frequently happens in the case of glebe lands.' We may therefore cease to wonder at the heart-burnings between the clergy and the farmers, when we find that the former cannot even confide in each other, in a trust of this nature! But leaving this circumstance to the reflection of those whom it may concern, it remains for us only to justify our opinion in favour of substituting a parochial assessment, or tithe rate, as an universal *modus*.

Wiltoniensis admits, in general terms, that tithes ought to be left at a moderate rate; but we are sorry to find that when this moderation is to be carried into act, he cannot part with the 'distinction between the *rent* of the land, and the *value* of its produce.' The nature of the rate we recommended, has already been sufficiently explained, and therefore need not be repeated; nor are we willing to enter into intricate distinctions, which oftener tend to perplex, than to elucidate a subject. The farmer well knows, to his frequent disappointment, that rent is certain, while crops are variable; and it is natural to think that an incumbent would, for that very reason, be induced to prefer a regular stated income to an uncertain produce; without repining when Providence blesses the husbandman with a balance in his favour, to sweeten his toil. As to clergymen being 'liable to be imposed on by collusions between landlord and tenant;' and 'the extream difficulty there would be in getting at the real value of those many estates which are occupied by their respective owners;' it need only be replied that the same power which establishes a composition for tithes, can secure the clergy from those collusions and difficulties, as far as human means can secure them: and even if some such inconveniences should still remain, what are they but the common lot of human affairs? Government is sometimes imposed on, and so are individuals, when knavery prevails; and can it appear reasonable that the clergy should expect stronger security than the rest of mankind enjoy, in their temporal concerns?

Wiltoniensis introduces another apology for the clergy, in regard to their insisting on tithing their parish without abatement. 'I most heartily join with you, says he, in applauding the benevolent spirit of your Correspondent. But let it be considered, on the other hand, at what expence the clergy are educated, that a great majority of them are very poorly provided for, and that their incomes, such as they are, always die with them: so that if a *loaf of bread* be not wanting in *their own* families while they live, God knows it is too often the case when they are taken from them.' Any man of common sensibility, independent of that regard so justly due to the clerical profession, will sincerely lament that this should ever be the case: but clergymen are *at least* in as good a situation as other classes of men whose employments are personal, and whose incomes die with them; yet *such* families, where economy is not wanting, are not, when those events take place, marked out by peculiar distress.—However tender the subject may be, truth may surely be hinted at, without incurring the censure of 'prejudice against the clergy of the establishment'

established church,' or of descending to common-place reflections. If a clergyman, possessed of a warm comfortable living, is not prematurely snatched away, and if he can be content with making a decent appearance, suited to his income and character, without suffering his family to emulate the dress and modes of living of the most opulent part of his parish (a fault of which they are too often guilty, and to guard against which, considering their office, is one 'exemption from human infirmities' justly to be expected from them) his family would not be so liable to be left destitute, and thrown upon annual music meetings for charitable support. It may be added, that though a fund is raised for the widows of the gentlemen of the army, it is raised *among themselves*; and we apprehend that the church, collectively, is rich enough, however unequally her emoluments may be divided, to adopt some such plan, with equal credit, without having recourse to schemes of amusement in order to entice the public to bear the burden for them.

Our Correspondent professes moderation in general terms, but he connects it with a saving clause extensive enough to destroy *all* the operation of this virtue, in the present case. '*Moderation*, says he, in all ranks of men, is confessed to be a quality highly commendable; and I will add, that it is more particularly to be expected in a clergyman. But Christian moderation does not require even a clergyman to be easy and indifferent, when he apprehends the interests of his order to be at stake. There is *then* a call upon him in point of duty, to defend those interests to the utmost, even though they should be of a temporal nature.' It is very natural for a clergyman to think it improper in him to relax his pretensions in any point that he may suppose to affect his own interests, or those of his order; and this conduct may be expected in every class of mankind. Let it not be forgot, however, that if the consent of the clergy had been thought necessary by Henry VIII. and Elizabeth, we should have been overrun with monastic foundations to this day, nor could the church of England have been freed from a dependence on that of Rome. But are legislative bodies to view things in so partial a light, when they are the chosen guardians of the interests of *all* orders of men in a nation? Is it not their peculiar province to consider what rights are proper to be enjoyed by particular classes, consistent with a due regard to the welfare of the whole, collectively? In this instance, however, no invasion of clerical rights is intended or pleaded for; but only an alteration in the mode of raising the present average value of their incomes from tithes: the settling which upon a regular establishment is calculated to free the clergy from the embarrassments of collecting their tithes in kind, or of driving temporary pecuniary bargains; so inconsistent with their spiritual engagements, and so subversive of the cordiality that ought to subsist between them and their flocks.

Wilsonianus thus concludes: 'I will beg leave, Gentlemen, in the most modest terms, to conclude with a hint, in which yourselves, as Reviewers of the works of literature, are nearly concerned. It is that the interests of learning would most certainly suffer, if the pretended grievance of tithes (I say *pretended*, for it is in reality no more a grievance *now*, than it has been from the beginning) should be taken away, and a deficient and precarious mode of provision for the clergy

clergy be adopted in the room of it.' A gentleman interested on the clerical side of this question may be expected to describe the dangers of any alteration, in as strong terms as his apprehensions may dictate; but to say that tithes are no more a grievance now, than they have been from the beginning, as it is saying nothing, it requires no answer. Let it be noted however, that 'a permanent establishment, so permanent as to be affected only by those circumstances that must equally affect the property of all other classes of men, ill deserves the epithets of 'a deficient and precarious mode of provision:' since, notwithstanding any thing that has yet been urged to the contrary, neither the interests of learning, nor those of the clergy, appear to be neglected in it.

Having thus, without reserve, yet we hope without offence, exhibited such reasons as occurred to us in favour of parochial tithes, in answer to two very sensible Correspondents, who we trust will credit us with being above any little prejudices in the argument; we wish to be released from continuing a controversy from which there is no advantage in prospect, on either side, desiring to preserve the good-will of all orders of men, so far as the general interests of literature, and the enjoyment of the sacred right of private judgment, will permit.

N.

* * If REMEMBRANCE had paid the requisite attention to our *second* Article on Miss ATKIN'S Poems, and particularly to the *note* in p. 136 of the Review for February, he would, perhaps, have spared himself the trouble of reminding us that we 'ought to have noted' the fair Writer's 'defects as well as beauties.'

Is not our Correspondent guilty of another oversight, when he asserts that we have distinguished the Lady's Poem on CORSIKA as the *best* of her performances? We do not observe that we have said any thing like it. His remark, however, on one line of that poem, does not seem impertinent, viz. speaking of LIBERTY, she says,

" 'Tis heaven's best gift, and must be bought with blood."

Here is certainly an appearance of some incongruity; for, as our Correspondent intimates, a gift is not usually considered as a *purchase*.

We do not think the slight similitude which REMEMBRANCE has observed between one image in her DELIA, and another in Mr Carwright's ARMINÉ AND ELVIRA*, amounts to any proof of a want of originality in either instance; nor does it appear *which* of the two poems was first *written*, although the last-mentioned piece was first published.

Our Correspondent's remark, that 'though it would otherwise be ignoble to attempt to discover faults, when those faults are so well concealed among the numberless beauties, yet, as it might prove the means of a stricter attention in HER for the future, it would be a real kindness,—is doubtless very just, and will hold equally good if applied to every other author:—which those young and hasty writers who pass in review before us will do well to bear in mind.

†† We have, this Month, received several Letters written to remind us of certain late publications, which have not yet appeared in our Review. Our Correspondents may be assured that the books alluded to will not be overlooked.

* For an account of this excellent poem, see Rev. for Aug. 1771.

T H E

MONTHLY REVIEW,

For D E C E M B E R, 1773.



ART. I. *The Plays of William Shakspeare.* With the Corrections and Illustrations of various Commentators; to which are added, *Notes*, by Samuel Johnson and George Steevens. With an Appendix. 8vo. 10 Vols. 3l. bound. Bathurst, &c. 1773.

AMONG the accumulated proofs of the high esteem in which the writings of Shakspeare are held, in the present age, we may consider the multiplicity of editions which his plays have undergone, in a few years, as not the least. This multiplicity, perhaps, surpasses all other examples in the annals of literature: SUCH a tribute of praise, we believe, has never been paid to any other writer.—But the Immortal Bard (who, possibly, by the way, never imagined that his works would have passed a second edition) richly deserves every honour that can be paid to the memory of so astonishing a genius; and to the EXALTED, and almost infinitely VARIOUS, merit of his productions.

Shakspeare, as Dr. Johnson has observed, ‘ begins now to assume the dignity of an ancient, and claim the privilege of established fame, and prescriptive veneration. He has outlived his century, the term commonly fixed as the test of literary merit. Whatever advantages he might once derive from personal allusions, local customs, or temporary opinions, have for many years been lost; and every topic of merriment, or motive of sorrow, which the modes of artificial life afforded him, now only obscure the scenes which they once illuminated. The effects of favour and competition are at an end; the tradition of his friendships and his enmities has perished; his works support no opinion with arguments, nor supply any faction with invectives; they can neither indulge vanity, nor gratify malignity; but are read without any other reason than the desire of

pleasure, and are therefore praised only as pleasure is obtained : yet, thus unassisted by interest or passion, they have passed through variations of taste, and changes of manners, and, as they devolved from one generation to another, have received new honours at every transmission.*

'The plays of Shakespeare,' as Mr. Steevens remarks in his preface prefixed to his edition of *Twenty of the old Quarto Copies**, 'have been so often republished, with every seeming advantage which the joint labours of men of the first abilities could procure for them, that one would hardly imagine they could stand in need of any thing beyond illustration of some few dark passages.' Yet those who attentively peruse the account given by this accurate Scholiast of the industry and labour required in *collecting* and *faithfully collating* the old copies (and to the toil of which he appears to have most zealously and cheerfully submitted) will be convinced that much, after all, remained to be accomplished, in order to do that justice to the fame of this Prince of Poets, which the more curious and discerning of his admirers would expect from a competent Editor. For notwithstanding the pains bestowed in revising, and commenting on, his works, by the Rowes, the Theobalds, the Hammers, and even the Papes and Warburtons, who have successively republished them, it might still be said that almost innumerable errors eluded their search, and that many of their conjectural emendations only served to '*obscure the scenes*' they meant to '*illustrate*.'—How much is it to be lamented that the Great Bard did not happily prevent all the injuries which his works have received from the rude hands of their earliest publishers, and all the difficulty of RESTORATION (the main object of the present revival) which hath so often defeated the laudable views of the later Editors, by giving, himself, a complete edition of them!—But, as Dr. J. has remarked, 'it does not appear that Shakespeare thought his works worthy of posterity, that he levied any ideal tribute upon future times, or had any further prospect than that of present popularity, and present profit.' When his plays had been acted, the Doctor imagines that his hope was at an end; and that 'he solicited no addition of honour from the reader.'—'So careless was this great poet of future fame, that though he retired to ease and plenty, while he was yet little declined into the vale of years, before he could be disquieted with fatigue, or disabled by infirmity, he made no collection of his works, nor desired to rescue those which had been already

* See a short account of this edition, in the 34th volume of our Review, p. 237.

published* from the depravations that obscured them, or secure to the rest a better destiny, by giving them to the world in their genuine state.

But how astonishing is this indifference to the fate of his writings, in the Author of such admirable productions,—who could thus indolently resign† his glorious compositions to the horrible mangling of such Vandal publishers! The tenderness of an Author for the fruit of his brain, hath often been compared to that of parents for their children: but, in the instance before us, Shakespeare, so justly styled the great Poet of Nature, seems to have been, of all parents, the most unnatural ‡!

What an amazing contrast does this negligence of fame afford to the anxiety of Cicero and Pliny, with respect to the celebrity which they hoped for, and even earnestly solicited, at the hands of their learned friends!

This new edition comes recommended to the public under the sanction of the two respectable names which appear in the title-page. Dr. Johnson's edition of Shakespeare was first printed

* By the players, from no better copies, perhaps (as Mr. Pope remarks) than the *prompter's book*, or *piece-meal parts*, written out for the use of the actors, whose very names are sometimes, through carelessness, set down, instead of the *Personæ Dramatis*: while in others, the notes of direction to the *property-men* for their *moveables*, and to the *players* for their *entries*, are inserted into the text. From such instances of ignorance and heedlessness in the copiers, who were not much outdone in care or sagacity by the first printers, are we to wonder how it could possibly happen that Shakespeare's works suffered more *depravations*, as Dr. J. expresses it, than perhaps ever fell to the lot of any other Writer. But how wonderfully do the jewels emit their radiance thro' the rubbish in which they have been buried!

† Dr. Johnson, however, has suggested a reason for this seeming indifference in Shakespeare to literary fame, which is, we own, much more probable, as well as more honourable to the memory of the venerable Bard, than what we have, it is hoped, not ill-naturedly, said of his want of natural affection to the offspring of his brain. The Doctor supposes it possible that this great Poet's negligence of fame might proceed from that 'superiority of mind, which despised its own performances, when it compared them with its powers, and judged those works unworthy to be preserved, which the critics of following ages were to contend for the same of restoring and explaining.'

A Hint for the PAINTERS.

‡ A good picture has been painted, representing Garrick, courted by Tragedy and Comedy. Might not a similar thought employ the pencil of a Gainsborough, a Hoare, or a Reynolds?—SHAKESPEARE, addressed by NATURE, and by FAME; and turning away, with a proper expression of indifference, from the latter.

in 1765; and was amply considered in our Reviews for that year. Mr. Steevens's separate publication of the *Twenty Plays* came out in the year following, and was briefly but respectfully registered in our Journal, at the time of its appearance, as mentioned in the first note of this article.—As those performances may be deemed sufficient indications of what the Public might expect from the critical talents of these Gentlemen, it will probably be thought unnecessary for us to enlarge on the particular merits of an undertaking, executed under the joint auspices of scholiasts, whose abilities for a work of this kind are so well known, and so generally admitted.

With respect to what has actually been performed by the present Editors, Mr. Steevens, who seems to have had by much the largest share in the undertaking, has given an account of it, in his preliminary advertisement. The detail of particulars would take up too much of our scanty room; and therefore we shall only observe on the whole, that enough, in our opinion, has been done to render this the best edition of Shakespeare's dramatic works which hath yet been offered to the Public.

The plays are preceded (as in Dr. Johnson's former edition) by a collection of prefaces, written by the most considerable of Shakespeare's editors; and we cannot but commend the present publishers for still retaining them, as they unquestionably comprehend a great variety of remarks on the genius and writings of the Author, many of them learned and instructive—others ingenious and curious—and all of them entertaining to the attentive and critical reader.

Dr. Johnson's elaborate preface stands first; and is here reprinted with no alteration, or addition, except a decent compliment to his colleague, introduced at the end of the piece.

The Doctor's prefatory discourse is followed by an advertisement of considerable length, from Mr. Steevens. This previous address we have already mentioned. To this paper is subjoined a very large catalogue of those translated authors, to many of whom reference has been made, in the disputes relating to a question which, by some critics, hath been deemed of much importance,—the *Learning* of Shakespeare: a point which we join with Mr. Steevens in pronouncing to have been decisively settled by the Rev. Mr. Farmer's judicious pamphlet: see *Review*, vol. xxxvi. p. 153. Most of the observations contained in this ingenious tract are, we find, interspersed among the very numerous notes and various readings with which this edition is enriched.

Next to Mr. Steevens's preface, and the list of those Greek and Roman poets, orators, &c. who had been rendered accessible to Shakespeare, by the old English translations, we have the dedication and preface of the two players, *Heminge and*
Condell.

Condell, prefixed to the first folio edition, of 1623; which was printed seven years after the Author's death: and is the first collection of his works.

Mr. Pope's preface comes next; and then we have Mr. Theobald's. Following the order of time in which the editions appeared, Sir Thomas Hanmer's preface is given; and this is succeeded by Bishop Warburton's. Mr. Steevens's advertisement to his edition of the *Twenty Plays*, follows the Bishop's critical performance; and the rear * of this prefatory procession is brought up by Rowe's *Life of Shakespeare*. To Mr. Rowe's account † our Editors have added the following passage, which, they inform us, Mr. Pope related, as communicated to him by Mr. Rowe: viz.

“ In the time of Elizabeth, coaches being yet uncommon, and hired coaches not at all in use, those who were too proud, too tender, or too idle to walk, went on horseback to any distant business or diversion. Many came on horseback to the play, and when Shakespeare fled to London, from the terror of a criminal prosecution, his first expedient was to wait at the door of the playhouses, and hold the horses of those who had no servant, that they might be ready again after the performance. In this office he became so conspicuous for his care and readiness, that in a short time every man as he alighted called for Will Shakespeare, and scarcely any other waiter was trusted with a horse while Will Shakespeare could be had: This was the first dawn of better fortune. Shakespeare finding more horses put into his hand than he could hold, hired boys to wait under his inspection, who, when Will was summoned, were immediately to present themselves, *I am Shakespeare's boy, Sir*. In time Shakespeare found higher employment; but as long as the practice of riding to the playhouse continued, the waiters that held the horses retained the appellation of *Shakespeare's Boys*.”—This last-mentioned circumstance is new.

To the tenth and last volume of this edition is added a large *Appendix*, consisting of notes which were communicated by correspondents, or collected from published volumes, since the

* We had nearly forgotten to mention the copy of Shakespeare's *Will*, which is subjoined to the collection of prefaces, &c. also the copy of an instrument from the Heralds' Office, transmitted to the Editors by John Anstis, Esq; Garter King at Arms; relating to the grant of a *Coat* to Shakespeare, on the merits of his ancestors, and by which it appears that his family had, at that time, continued in Warwickshire, “ by some descents, in good reputation and credit.”

† Rowe's *Life of Shakespeare*, Dr. J. observes, is written without elegance or spirit; but he retains it as the best account that has been given of particulars not generally known before.

impression of the plays was completed. Among these communications we observe a letter from the Rev. Mr. Farmer † before-mentioned; containing a pretty long series of annotations; wherein it has been a favourite point with the ingenious Author, to support Shakespeare's old text, against the attacks of former commentators: which is the grand object of Mr. Stevens himself.

In this Appendix too (but not among Mr. Farmer's notes) we find the *curious* disquisition concerning the *provocative* virtues of the *potatoe*: with which the news-paper wits have made themselves, if not their readers, so extremely merry. There is certainly too much of this *luxurious* piece of natural history, with, perhaps, no truth for its foundation; and we apprehend our learned Editors have gone pretty far out of their way to bring it in. The name of COLLINS stands at the foot of this long note; which is given as a comment on a passage in *Troilus and Cressida*, where Therites talks of "The Devil Luxury, with his fat rump and *potatoe* finger." Shakespeare also strongly alludes to the same supposed quality of this root, in the Merry Wives of Windsor: "Let the sky rain *potatoes*, hail kissing comfits, and snow eringoes;—let a *tempest of provocation* come." All this serves to shew, however, that the root itself, whatever may be its qualities, has been longer known in England than is generally imagined.

We shall now close this article, in the words of Mr. Farmer, as they stand at the beginning of his letter to Mr. Stevens:—"The edition you now offer to the Public, approaches much nearer to perfection than any that has yet appeared; and, I doubt not, will be the standard of every future one." The sentence does not terminate elegantly; but we heartily adopt the writer's opinion.

G.

† This gentleman is of Emanuel College, Cambridge.

ART. II. *Miscellany Sermons, extracted chiefly from the Works of Divines of the last Century.* 8vo. 4 Vols. 11. Boards. Cadell. 1773.

THE sermons composed by many of the English Protestant divines of the last age, may be read with peculiar advantage, by all who have a prevailing regard for manly sense, and plain truth, delivered in honest and blunt language. They were not, indeed, of the delicate race of your refined court preachers, who "scorn to mention hell to ears polite." Not so the worthy champions of the church who fought the good fight a century ago. They were not only disposed to render to God the things that were God's, but they thought it incumbent on them also to give Satan his due; and if a prospect of the bliss of heaven would not tempt men to tread the paths of righteousness, they scrupled

not

not to display to their view, the fatal alternative, in all its terrors.—In truth, provided reformation was wrought, they were not over-nice about the means used for accomplishing so desirable a purpose. Whether *Hope* or *Fear* were the moving principle, the choice or difference of the motive gave them little concern. If the flock were edified by either means, the venerable shepherd was happy in the idea of his own instrumentality toward effecting so good a work.

It would be no unprofitable amusement, to consider the changes that have happened in the modes of English preaching, since the full establishment of the reformation, in the happy reign of Elizabeth. On this head, the Editor of the collection before us hath the following very sensible observations; which we shall transcribe from his preface:

‘The method of instruction from the pulpit, since the revival of literature in this kingdom, hath undergone various changes. During the reigns of King Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth, it was, from the circumstances of the times, merely controversial; as it was also in a great measure in the reign of King James the First, but altered for the worse, by an ostentation of learning, a quaintness of expression, and an affectation of puns and quibbles. In the former part of the reign of King Charles the First, the style became more rational and temperate. But during that whole process of time, those sermons, which Kings and Queens constantly frequented and listened to with attention, were what would have been thought at this day unsufferably tedious and insipid.

‘Upon the downfall of episcopacy, in the latter end of the reign of King Charles the First, came in an unlettered tribe, who did not mend the matter at all. They did not indeed (for a very obvious reason) weary the audience with Latin and Greek quotations from the Fathers, but what they could they did; they ransacked the bible from one end to the other for proofs and illustrations, which was an inexhaustible fund for ekeing out an extemporary effusion to any given length; and an hour-glass was placed by them, whereby to estimate the quantity of their labour.

‘But though they preached extempore, yet it was not commonly without some kind of preconceived plan, which contained the sketch and outlines of their intended discourse; which, for the sake of memory, was divided and subdivided into numberless branches. And this indeed was the case in a great measure of their more learned predecessors. To furnish out a sermon of an hour, or (as it sometimes happened) two hours long, it was necessary to take a large compass, and divide the subject into many-heads, and those into others and others again; and the same notes of transition, as 2dly, 3dly, 4thly, recurring over and over, the hearer was bewildered, and what was intended for perspicuity became the occasion of confusion.

‘The reign of Charles the Second was esteemed, and not undeservedly, an age of learning; not from any extraordinary Mæcenas-

like encouragement from the prince, but from this cause: during the usurpation of Oliver Cromwell, most of the clergy of liberal education and genius, being displaced from their offices in the church, had leisure to apply those faculties to study, which, if they had continued in their functions, would have been employed in the scenes of active life. These, upon the restoration of King Charles the Second, shone out with redoubled lustre. Those twelve years of usurpation, which (so far as one can judge from the printed discourses of those times) did not produce one rational preacher, laid the foundation of a glorious superstructure in the next succeeding period. But still the length of sermons was not much diminished, and in that age of dissipation began to be looked upon as a grievance. Insomuch that the Hon. Robert Boyle composed an essay on purpose of consolation against long sermons, but in the conclusion he takes occasion to wish nevertheless that the clergy would confine themselves to their hour. Had he lived half a century longer, he would have found a considerable reformation in this particular. Perhaps we may be now hastening into the other extreme. It seemeth indeed to be somewhat unaccountable, that a congregation, who would think themselves cheated and ill-used if they had not a sermon preached to them, yet will universally agree, that the shorter it is, the better.'

In explaining the particular design of this republication of compositions which appeared in the last age, Dr. Burn* professes that his intention is 'only to revive, and, as it were, modernize certain works of genius, which were the productions chiefly of divines of the last century; and that, not of those divines of that period, who are yet in deserved esteem and reputation, but of such whose works are almost consigned to oblivion; and consequently this revival of them may have something even of novelty to recommend it.'

By this time the Reader is impatient to learn the names of the divines on whom the Editor's choice hath fallen. These, however, are here designedly passed over in silence; and the reason for this is both singular and politic: 'the recital, says he, might perhaps be here a kind of stumbling-block in the entrance; and therefore it is thought fit to refer to the book itself for satisfaction in that respect.'—For the same reason, too, we infer, none of the authors' names appear in the Tables of Contents prefixed to each volume;—which we are sorry for, as the omission will give us the trouble of again turning to the head title of every discourse contained in the four volumes, in order to satisfy the curiosity of our Readers: who, probably,

* Author of the celebrated treatise on *the Office of a Justice of the Peace*.—It is not usual for us to mention the name of any Author, who does not himself affix it to his work; but in the present case we are the less scrupulous, as the concealment of the learned name has proved like Teague's mystery, "which all the world knew to be a great secret."

would

would not hold us excused, should we, in complaisance to the Editor's very pardonable finesse, withhold from them a piece of information, which they will certainly think it was our duty to give them.

LIST of AUTHORS.

Kettjewell,	Bishop Taylor,	Bishop Patrick,
Clagget,	Owtram,	South,
Sherlock,	Pelling,	Newcome,
Bray,	Bishop Wilkins,	Horneck.
Scott,	Bishop Hall,	

Beside the discourses collected from the above-mentioned divines, we have here five sermons by the Editor, the subjects of which are—*On Drunkenness—Psalmody—God's Knowledge—The Folly of Sin—On Repitition.*

As Dr. Burn is more generally known by his publications as a lawyer, than in the character of a divine, we shall here give a specimen of his compositions for the pulpit; and this we shall take from his sermon on Psalmody, as the subject is not very common.

The expression of our gratitude to our almighty and eternal Benefactor, in songs of praise, is founded, as the worthy Author observes in his exordium, 'in the nature of man, and consequently is as old as the creation:' but he traces it still higher; for it was, says he, 'the employment of heaven before man was made—and will be so after the consummation of all things.'

In considering the antiquity of this part of public worship, he has the following observations on the state of Psalmody under the Jewish dispensation:

'David, says our Author, was a proficient in the knowledge of sounds, and was himself both a performer in the service, and composed the words which were set to music by his chief musicians. He procured persons skilful in the art, at a royal expence; and gave all possible encouragement to the professors of it. He employed in his service no less than two hundred and fourscore and eight singers and musicians. It is indeed a loss to be lamented, that no footsteps of the ancient music are now to be found, whereby we might be enabled to form an adequate comparison between the ancient and modern music.

'We read of mighty things performed by the musicians of old; that they could transport a man to rage and fury, and immediately and in a moment quell the commotions of the soul, inspire the tender passions, and infuse the softnesses of love, or the extasies of devotion; nay, that they could charm even the brute creation, and move things senseless and inanimate.

'But these are only the exaggerations of poets, or hyperbolical expressions of ancient authors, whose manner it was to represent things beyond the life; and it is in this instance as in many others, the more ancient the more figurative.'

The Doctor however acknowledges that what is said of the influence which ancient music had upon the soul, may in a great measure be true; and yet, as he observes, the ancient music might not be more excellent than the modern; for a good modern composition will produce equal effects: 'especially, says he, if we consider that one man is more susceptible of impressions of this kind than another; and that something may be owing to the unusualness of the thing, for a person who hears music but seldom, or who never heard it before, would be much more affected than he who hears it frequently.

'Nevertheless, proceeds the Author, I will attribute to the ancient music its just praise. The human voice was the same then that it is now; and all instruments are more agreeable to the sensation of man, as they approach the nearer unto that standard. For God hath so framed our nature, that the voice of man is more acceptable to man than any other sound; and that, for social reasons, and also that we might have this, amongst the other ingredients of our happiness, within ourselves.

'Some instruments likewise, especially of the vocal kind, might perhaps be nearly the same in ancient times, as they are now. Other instruments undoubtedly have received what are called improvements, and especially in extending to a much greater compass of notes*. But it may be questioned (upon the principle aforesaid) whether this shall universally and without exception be deemed an improvement, as it deviates so much the further from nature, the standard whereof (as I said) is the human voice. And in fact those are not deemed the best compositions, which traverse the whole scale of a modern instrument; but are looked upon as extravagances, or rather distortions of fancy; and the most applauded compositions of the best masters, and the most applauded parts of those compositions, if we examine them, we shall find to be such, as take in no large compass of instrument.

'The ancients generally followed nature: hence the works of Euclid, Plato, Aristotle, Hippocrates, and many others, have sustained their rank, through all the changes of times, and the vicissitudes of learning, for two thousand years: and the reason is plain, because nature is the same now, that it was two thousand years ago.

'Hence also the ancient painters and statuary were never equalled, being contented not to mend, but only to imitate the works of God. Hence those striking proportions, in the naked body of man, which are exhibited in some of the ancient statues, affect the mind with an inexpressible satisfaction; whereas the like workmanship, employed upon the body of a man with his clothes on, would have the contrary effect, and leave the mind dissatisfied and uneasy, although we did not immediately see the reason of it: but the reason is this; the one is the imitation of the works of God, and the other of the works of a taylor.'

* An instrument of ten strings David calls forth to be exercised upon extraordinary occasions, Pl. xxxiii 2. xcii. 3. cxliv. 9. Perhaps their common instruments, as was most natural, comprehended an octave, and no more.'

After

- After cursorily hinting at those *refinements* in music by which it becomes *unnatural*, the Doctor judiciously observes that there are many reasons why, in a mixed congregation, it ought not to be exquisitely refined; and that the ancients more strictly followed nature, in their musical compositions, than the moderns do. And here he takes occasion to remark, with respect to *languages*, that the sounds in the Hebrew, above all other languages, correspond with the thing signified; and that 'therein, it hath the most remarkable signatures of the language of nature. Matters of grief are expressed by slow-sounding syllables; of rage, by harsh and difficult pronunciations; and matters of joy gently glide away in sounds of easy and delightful utterance. I will not be tedious upon this head, and therefore shall only exemplify what I have said in one well-known instance. The expression in the Hebrew, which signifieth, *Praise ye the Lord*, hath nothing in it of that harshness, which these words do bear in English; and therefore the modern composers leave it untranslated; I mean, the term *Hallelujah*, which is a kind of *Gloria Patri* in miniature. There seemeth to be something enchanting in the very sound of it. So free it is from all ruggedness of accent, and plays upon the tongue with such liquid fluency, that when they have once taken it up, they know not how to leave it. They toss it to and fro, and transuse it through all the variety of melody; catching at every syllable, and every echo of a syllable; until at length, like an expiring taper (as it were exhausted of its substance) it languishes, trembles, and dies away.

* I will not delay in examining how far the psalms of David were composed in *metre*. Rhyme, or a determinate number of feet or syllables, in expressing our sentiments, have no foundation in the nature of things, or of languages. These are refinements of later ages. And to attempt to reduce David's measures unto the like standard, seemeth to be an undertaking preposterous and absurd. And upon the whole, the Hebrew measures seem to be no otherwise than this; that is to say, verses or lines, the latter part whereof correspondeth to the former by a kind of antithesis in the sense and signification, without any gingle in the sound, or artificial determination of the syllables as to number or quantity; but the expression flows as nature dictates. So that the difference between the most ancient and the modern versification is this; that in the former nature predominates; in the latter, art hath the upper hand, and nature is made subservient to it; which in very deed is a contradiction, for art is, or should be, nothing else but an imitation of nature.'

With respect to the sacred poetry of the Hebrews, we may refer such of our Readers as may be desirous of farther satisfaction in regard of its *metre*, to the excellent work published on that subject by Dr. Lowth, now Bishop of Oxford; in which he hath completely refuted the hypothesis of Bishop Hare: see Rev. vol. viii. p. 401; and vol. xii. p. 485. See also, more particularly, our sentiments on this subject, in our 14th vol. p. 249-253.

Having closed his observations on the Jewish psalmody, our Author comes next to our *obligation* to follow the practice of psalm-singing, as an act of Christian worship. In this part of his discourse he shews that we are not enjoined, or bound to it, by any human authority; but that the practice is allowed, as conducive to edification. The Doctor is, however, an advocate for the expediency and utility of the practice, on the following considerations, viz. that it habituates the people to a love of the divine service; that every person approves the work in which he is himself employed; and that it is one of the excellencies of our liturgy, that the people have a greater share in the service than hath been allowed in any other established form, or than is practised in any of the Dissenting congregations.

And it is a rule, continues the ingenious Preacher, 'which will always hold, because the foundation is in nature. Hence we may account for people's being so fond of their own offspring, and of their own speeches and actions, in which others perhaps see nothing that they can so much admire.'

Hence, in the singing of psalms, the satisfaction doth not always arise from the excellency of the composition, but from the person himself being concerned in the execution. And upon the introduction of any new method of singing, they who bear no share in the performance are apt to conclude in favour of the former way; not because it is less uncouth and disagreeable, but because it is their own.

These indeed are disagreements which ought to be avoided; but in the mean time the thing itself is certain, that every man will take delight in that service, in which he himself is a performer†.

In the third head of his discourse, Dr. Burn gives us his observations concerning our conduct in the execution of this part of our public devotions: And, first,

'Let us not, says he, address ourselves thereunto with impetuosity and precipitation, as the horse rusheth into the battle. Vociferation is the least part of it; and to exclaim as loud as possible we can, seemeth rather calculated to inspire terror than complacency; and more especially if a person hath a remarkably strong voice, and withal much zeal, he spoils the harmony by overbearing; and disappoints himself and others of the satisfaction which should arise, from a proportionable adjustment of the several parts of the composition. Besides, also, that it is an affront to all the rest; for every one hath a right to be heard in his turn: even as in conversation, he

† On this principle we may subscribe to the policy of the Moravian and Methodist teachers, who allow their people so large a share in the performance of their public devotions, and whose singing is so much superior to that in other, less enthusiastic, assemblies. It is well known that they have adopted the music of some of our finest songs, &c. such as, *HE COMES! THE HERO COMES, &c.* And they have given good reasons for so doing: for, as Whitefield said, "Why should the devil have all the best tunes?"

who assumes more than his share of the discourse, intrenches upon the natural liberty of mankind, and consequently is a public nuisance.

Secondly, Let us not (on the other hand) apply ourselves thereunto with a spruce affectation, and an effeminate delicacy, unnatural to the English nation.—A grave solemn movement, especially where the several parts accompany each other in solemn counterpoint (as the musicians term it) seems best adapted for the common use of a popular congregation. A quick transition in any of the parts is improper, for reasons drawn from the nature of man, and from the nature of sounds. All persons have not a genius alike adapted to music; and those who have the least knowledge in any science, are frequently apt to make the greatest shew of it. This would create an insufferable jarring in the divine worship, if the performance depended upon any nice modulation in point of time or of voice. Besides, as I said, it is inconsistent with the nature of sounds. Sound doth not pass instantaneously, but moves in comparison by slow advances. In a church of any considerable dimensions, a short note is over at one end of the church, before it is heard, and consequently before it is begun at the other end. And this is the cause, why a person at the low end of a church is always behind the rest of the congregation in his responses. And a variation in singing, in the point of time, if it were but for half a note, causeth as great a jumble, and discord, and confusion, as if the difference were as far as between heaven and earth. For it is in music as in other things, that the most agreeable is parted by a very narrow interval from the most disagreeable.

And as too much air, although perhaps agreeable in itself, ought to be excluded out of the *composition*; much more ought all affected air to be excluded out of the *performance*. This spoils all harmony at all times, and in all places. Where two sounds or more do coincide and are agreeable, any one of those sounds variegated with a tremulous exaltation or depression, although but for a very little, is capable to make the coincidence most shocking and monstrous; and being beside the composer's intention, ought not to be introduced by persons who probably understand not the first principles of composition.

And as all unnatural decorations ought to be avoided between the individual notes, much more ought all meretricious ornaments (as I presume to call them) between the several parts of the performance. And this is often the case where that noble instrument an organ hath been introduced. It is not of so much concern to the congregation, to know how nimbly the artist can move his fingers, as it is that they should not be interrupted in the most solemn part of their worship of almighty God. Sixteen impertinent preludes and interludes, in singing two staves of David's psalms, is too much for any purpose of devotion. And it is just as natural, as for a man to walk steadily and sedately for six or eight paces, and then run, leap, and dance as fast as ever he can for six or eight more, and so on for a quarter of an hour together. In *speaking* it would be equally ridiculous, and even in *singing*; if a man should go about to sing the very identical notes which are played upon the instrument, with the alternate and almost instantaneous changes, from quick to slow, from

light to grave, it would excite a very different kind of sensation from that of a solemn, grave, and serious act of religious adoration.

‘Lastly, and to conclude all; Let it be remembered, that the singing of psalms, although it is a commendable and useful appendage of religious worship, yet it is *but* an appendage of it. *I will have mercy, saith God, and not sacrifice. Wherewith shall I come before the Lord* (saith the prophet) *and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil?—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

‘A good life, above all other things, is the best handmaid to devotion; and is especially necessary for that branch of it, which I have been all along speaking of. I have in this discourse deduced all my arguments from nature. Music itself is but the science of nature; and the rules of composition are nothing but observations drawn from nature, of what is agreeable or disagreeable to the sensation of hearing. What is agreeable to nature will always hold, and what is disagreeable is the same yesterday and to-day and for ever. But above all the contradictions to nature which I have observed, this one thing is the most unnatural, for a man with an evil conscience to go about to sing. It seemeth a little absurd for a man, who perhaps hath been guilty of a debauch over night, to set up to sing to the praise and glory of God next morning.

‘As a mind loaded with oppression is unfit for the triumphs of song, much more so is a conscience burdened with guilt. Alas! what hath he to do with singing, whose portion (unless he repenteth) shall be weeping and wailing, and gnashing of teeth. The voice of distress is always broken and inharmonious. Therefore, that we may sing well, we must live well.’

These observations are very just, and of the most useful tendency.—We have only to add a remark which hath often occurred to us, on this subject; and which we shall not scruple freely to express, from our genuine feelings, and honest resentment. We mean this in reference to the disagreeable and unhappy effect of a negligent, slovenly, coarse, or discordant manner of performing this otherwise solemn and delightful part of our public worship. Of these gross defects some, or all, are too often observable, both in our churches and meeting-houses; where, to hear a vulgar, illiterate bellman of a clerk, roaring out Sternhold’s staves, or Watts’s rhymes, *to the praise and glory of God*, as he calls it—the congregation joining but to increase the *noise*, and altogether ‘GRATING HARSH DISCORD,’ like Milton’s gates of hell,—is an abomination both to the instructed mind and the musical ear, which no Christian patience (one would think) could endure, unless to that patience were added downright stupidity, or a total indifference to the *manner* in which the worship of almighty God is performed! Such vile abuse of a most pious and pleasing institution, must rather tend

tend to *provoke* than edify every man of superior judgment, taste, and feeling; and instead of harmonizing his soul, serve only to send him away in a frame and disposition of mind similar to that of Hogarth's enraged musician.

Shame on the clergy, of all denominations, who can stand so tamely by, and see their Master's house, and most solemn service, so profaned—so burlesqued! It is not so, we are fully persuaded, where the sensible and worthy Author of the foregoing observations on psalmody presides as pastor. G.

ART. III. *Observations on the Nature and Cure of Fevers.* By William Grant, M. D. 8vo. 2 Vols. 10 s. Cadell.

DR. Grant's *Enquiry into the nature, rise, and progress of the fevers most common in London*, was first published in 1771, in one volume; and some account of it appeared in our Review for November, in the same year. As the work has been considerably augmented and improved, with the addition of a *second part* entirely new, we shall now give a brief sketch of the whole.

The Doctor's intention, we apprehend, was to throw some new light upon the nature of fevers in general; but more particularly to distinguish each variety of fever from every other kind, in order to ascertain its peculiar nature, and the special method of cure that hath been found most successful in it. For this purpose he divides all fevers into two classes; the first class consists of fevers which he had met with regularly, invariably, and annually in London, for the space of 20 years successively. These, he says, are the natural consequence of the change of season; and always have been, and ever must continue the same, as much as any other natural production of this climate: and these he denominates *common fevers*, as arising from common causes only. The second class of fevers he calls *uncommon fevers*, not arising from the ordinary change of season, but from singular combinations in particular places, seasons, or circumstances, producing a new and extraordinary effect upon the bodies of men; these, therefore, are not to be met with every year; but appear or disappear irregularly: and this he endeavours to prove by the authority of the best English observers, added to the testimony of many people now residing in London.

The first part of this work, as we have already observed, contains a short account of the origin and progress of the common fevers, taken from a journal of twenty years practice in London; and illustrated with cases, practical observations, and quotations from practical authors.

In arranging the matter of this first part, he has followed the example of former writers on the subject, and divided the common fevers into two classes, viz. Vernal and autumnal; but he says

says that the vernal fevers begin in December and last till July ; and that the autumnal fevers begin in July and last till December : although he allows that the winds and weather may occasion some exceptions from this general rule.

The first chapter of the first part contains a short discussion of the *ague* in general ; because, says he, the *ague* is a disease equally connected with the vernal and autumnal fevers ; but it had been much more to the purpose to have divided this chapter, to have added the vernal *ague* to the *synochus non putris*, and the autumnal *ague* to the end of the *bilious*, or *atrabilious* fever ; so that, instead of being the first, it ought to have been the last of the first part : there it might have been introduced regularly in its proper place, and might have been discussed with less trouble and more perspicuity.

All the vernal fevers, according to the Doctor, are inflammatory, but not equally nor simply so ; for he has observed, that there is some other species of morbid matter frequently added to the phlogistic lentor, which commonly requires a coction and crisis peculiar to itself ; and that this morbid matter is different at different seasons. To prove this, he divides the vernal fevers into three distinct, epidemic constitutions, viz. The catarrhus, the simple inflammatory, and the humoral. Although in each of these constitutions, the morbid matter remains nearly the same, yet it seems to act differently on different habits, and consequently produces a considerable variety of symptoms, to which different names have been given.

Thus the catarrhus constitution, which begins perhaps in December, and continues about two months, gives rise, not only to the coryza and catarrhus fever or fluxion on the *membrana Schneideri* and lungs ; but also to a species of rheumatism, *morbus coxyagefis*, *tschiadicus*, *erysipelas*, dysentery, and other rheums and fluxions incident to that season. He has found by experience, that all those diseases easily yielded to the same, or a similar method of cure to that which agreed with the catarrh ; excepting only some little alteration according to the pressing symptoms, and variety of the temperaments of the sick : and this is true so long as the catarrhus constitution remains epidemic.

The most genuine inflammations do not begin so early in the spring ; this constitution also gives rise to a great variety of fevers to which different names have been given, although they all proceed from the same cause, and agree with the same method of cure, making some allowance for the particular organ chiefly affected. Thus the *phrenitis*, *angina sanguinea*, *pleuritis vera*, *peripneumonia vera*, *paraphrenitis*, *hepatitis*, *nephritis*, and all the topical inflammations, arise from the same cause, and require a treatment nearly similar.

The

The inflammatory constitution is succeeded by the humoral, and begins when the warmth of the season has partly conquered the violence of the inflammation: this constitution gives rise to the *synochus non putris* of the ancients, to which many names have been given by different authors; owing to the great variety of symptoms in different patients, and the effect of the winds and weather for the time being, viz. The depuratory, spring fever of Sydenham, *mesenterica* of Baglivi, the *hemitritææ*, *tri-tæophyæ*, and *epialos* of the Greeks; the *sebris gastrica*, *colerica*, *Hungarica*, *pituitosa* or *humoralis*; the *febricula* of Manningham, and the *lentæ* of Huxham. The same morbid lentor, superinduced upon the inflammatory diathesis, occasions the agues, gout, colics, fluxes, and jaundice of that season which is between spring and summer; and they all agree with a treatment nearly similar, with very little alteration, according to the particular circumstances of each individual. All these three constitutions together comprehend the fevers of the spring season; they are all partly inflammatory, but not all simply so; and sometimes attended with miliary eruptions.

But in the month of July, says our Author, the scene changes; all the spring fevers go off as if they never had existed, and a new morbid lentor takes place, of a very different nature, commonly called the Putrid morbid lentor: this reigns for five months, and may be divided also into three epidemic constitutions, viz. The simple putrid, the bilious, and the atrabilious; and each of these give rise to many fevers nominally different, but really of the same nature; arising from the same morbid lentor, and agreeing with nearly a similar treatment.

Thus the simple putrid constitution contains the variolous, dysenteric, petechial, purple fever, and bilious colic of Sydenham; and the *synochus putris* of the ancients; all of which are liable to aphthæ when improperly treated.

The bilious constitution sets in by the cholera morbus, and contains the new fever of Sydenham, bilious fever of Tissot; the ague, dysentery, miliaria, aphthæ, and erysipelas of the harvest season. And lastly the atrabilious constitution contains the atrabilious fever, *morbus niger* Hippocratis, the erysipelas, aphthæ, and colic of the latter season, or end of harvest; the *morbus hystricus*, *hypochondriacus*, and *melancholia cum materia*; the winter fever and *peripneumonia notha* of Sydenham; with various cutaneous diseases, gout, and piles, so common about the beginning of winter.

These are the fevers discussed in the first part of this work, and, according to the Doctor's opinion, do not contain any real malignity in their own nature; nor are they contagious: but the fevers mentioned in the second part are malignant in their very essence, and are every one contagious, or capable of pro-

ducing their likenesses. He divides malignity, after Sydenham, into two species, the first he denominates *fastidious*, arising from bad practice in a common fever; and the other he calls *native*, arising from certain combinations in particular spots, producing a new poison, or morbid seminum, capable of being carried from place to place, and from person to person; always producing its own likeness, with certain univocal symptoms, sufficient to distinguish it from every other disease: he gives a list of these poisons, and divides them into two sorts; the first cannot be produced a second time in the same subject; but the poisons of the second sort may affect the same person many times.

But the great point which the Doctor seems to aim at is, to prove that although these malignant and contagious fevers may sometimes attack sound healthy people, yet for the most part they seize upon unhealthy subjects, and such as have the *terrentia* of a common fever actually existing in them; so that the whole disease will frequently be found to consist of two fevers blended together; and to this he imputes the endless variety of symptoms to be met with in every one of the contagious fevers.

To demonstrate which, he singles out the *angina maligna*; enumerates the symptoms which distinguish it from every other species of *angina*; and then he adds a journal of cases, in regular succession, through all the epidemic constitutions of one entire year; to shew, how the same contagious seminum, at different seasons of the same year, produced a fever partly different, in people of the same age and temperament, living in the same place, and nearly after the same manner.

As fevers constitute by far the greater part of the practice of medicine, it is incumbent on every medical practitioner to make himself master of all that has been made public on the subject. Hence those who have attentively read and considered all the treatises on fevers, ancient and modern, and compared them with what hath occurred in the course of their own observation, have been able to confirm what others had remarked before, and have sometimes been obliged to dissent from Authors of great name: though, perhaps, they may rather differ in opinion than in matter of fact. And, after all, some who have made the most extensive enquiries, having grown weary of consulting *writers of opinions*, have confined themselves wholly to *observers of facts*, and found more substantial and real satisfaction in the perusal of cases, than ever was afforded them by the most ingenious hypotheses.

We shall close Dr. Grant's performance with one general observation upon its merits. Considered as a literary composition, it abounds with repetitions, and is chargeable with many imperfections, not only in regard to the Author's arrangement

ment of his materials, but to his diction. Yet, as a medical production, we scruple not to affirm, that it contains more sound practice, and more critical, discriminating knowledge of fevers, than is, perhaps, to be found in any other book on the subject, from Sydenham to the present time. Some of the Doctor's brethren may possibly cavil at it, while their own interest, if not that of their patients, will lead them secretly to consult it; and by that means mankind may profit by its publication: which is the great end that a well disposed mind hopes to attain, even by its most ardent and most fatiguing operations. G.

ART. IV. *A Dissertation on the Phædon of Plato; or, Dialogue of the Immortality of the Soul.* With some general Observations on the Writings of that Philosopher. To which is annexed, a Psychology: or, an abstract Investigation of the Nature of the Soul; in which the Opinions of all the celebrated Metaphysicians on that Subject are discussed. By Charles Crawford, Esq; Fellow-Commoner of Queen's College, Cambridge: 8vo. 4s. 6d. Boards. Evans. 1773.

CHARLES CRAWFORD, Esq; sets out with informing us, that he has no great opinion of that argument which Mr. Locke and the logicians denominate the *argumentum ad verecundiam*. We give him full credit for this declaration, for we have seldom met with an Author, less influenced by a respect for the characters or sentiments of others, than Mr. C. though we cannot help observing in him a violent partiality toward some, whom he professes to admire and follow, such as *Lucretius*, *Bolingbroke*, and *Voltaire*.

The design of this curious dissertation is to invalidate all the arguments that have ever been offered in support of the immortality of the soul; and in the execution of this purpose, we find a pompous display of learning and reading, but so little of any thing original or peculiar to this Author (except his licentious manner) or that wears the face of argument, that it hurt us to see even a bad cause so ill defended. Mr. C. treats our ancient and modern philosophers with as little ceremony as he observed toward the city merchant, 'whom he caned in the public street at noon-day.' His first plan, he informs us, was very extensive: 'I proposed (says he) to have given the opinions of all the learned men of Europe concerning the nature of the soul. I find however that such a plan would necessarily employ a considerable time. I have therefore only given the opinions of the most celebrated of them. But if I should hereafter be less engaged in other avocations than at present, I will pursue my former plan. My intention was to have given the substance of every thing that has been said in regard to the soul worthy of notice in the Greek, Latin, English,

‘ French, Spanish, and Italian languages. In short, I had
 ‘ some intention of making such a compilation as to render it
 ‘ unnecessary to look into any other book for the doctrine of the
 ‘ soul. This therefore may be looked upon as the sketch only
 ‘ of a much larger work. I have been guilty, I confess, of a
 ‘ misnomer.’ This brings to our mind a somewhat similar declaration made not long ago by an anonymous author of ‘ An essay on the human soul’—probably the production of the same pen.

‘ I make no doubt, (continues our Author) the undertaking I
 ‘ am entering upon will by many be looked upon to be rash and
 ‘ adventurous in an extreme.—I am going to pluck some of the
 ‘ laurels which for ages have adorned the tomb of Plato; and
 ‘ from the luxuriant spoil to weave a chaplet for my own brow *.

‘ In his works there is an exuberance and ebullition of error.
 ‘ His gross corruptions ought now to be removed, as they have
 ‘ wanted in their growth, and are become fetid and seculent.
 ‘ It is not, for instance, only here and there that we meet with
 ‘ anything faulty or improper in the Dialogue of the immortality
 ‘ of the soul, the whole we shall find to be a monstrous tissue of
 ‘ vanity, inconsistency, and absurdity.’

Whatever opinion we may form of the arguments in this Dialogue; or of others, that have often been urged by later writers in proof of the natural immortality of the soul, we cannot help expressing our dislike of the confidence, illiberality, and licentiousness of many of our Author's observations and reflections. To follow him through the tedious extracts he has given us from this dialogue, and to inform our Readers, how very weak, absurd, and inconclusive Mr. C—— has pronounced the arguments they contain, (by an authority indeed which none but fools and idiots can dispute) would tire their patience, and conduce very little either to their instruction or amusement. But that none may suspect us of passing too severe a judgment on this *juvenile* performance, we shall produce a few passages in support of our representation.

At the close of an extract from one of *Cicero's Tusculan disputations*, in which the learned Roman adopts the opinion of *Plato*, ‘ That knowledge is nothing but remembrance,’ our Author has this remark: ‘ We here find an assertion first made
 ‘ by *Plato*, and afterwards adopted by *Cicero* (whose abilities
 ‘ seem superior to those of any other man that ever existed) that
 ‘ would disgrace the lips of an idiot.’ And in another place,
 ‘ It is said of *Plato*, that in his infancy, as he was one day
 ‘ sleeping under a myrtle tree, a swarm of bees settled themselves
 ‘ upon his lips, which was taken as an omen to signify that his
 ‘ stile would be extremely sweet. We have feasted upon the de-

* *Insignemque meo capiti petere inde coronam.*

‘ licious

' licious honey of eloquence in the last quotations that I have
 ' made; which are the most contemptible for a deficiency of
 ' reason, sense, and every thing elegant that I ever remember to
 ' have met with. The author of such trash as that, O shame
 ' to human discernment ! is the man who was so much esteemed
 ' by the world that they would have no less than a god for his
 ' father. They have made him also descended from a virgin. It
 ' is pretended, that Ariston having espoused his cousin-german
 ' Perictione, that the god Apollo appeared to the bridegroom
 ' Ariston, and forbid him to approach his wife, because she was
 ' with child by him. Ariston obeyed the mandate of the god,
 ' and looked upon Perictione no more as a wife but as a goddess,
 ' till she was delivered of Plato, which, as the Delians are said
 ' to have affirmed, was on the day of Apollo's nativity. That
 ' great fool St. Jerom observes, that those philosophers who first
 ' invented this fable, did not believe that he whom they looked
 ' upon as the prince of wisdom, could be born of any other than
 ' a virgin. I believe that there was very little authority for
 ' saying that a miracle was worked here; and I believe, that
 ' Ariston, by fair copulation, begot Plato on the body of Peric-
 ' tione; that he had ———' what remains is too indecent to
 be transcribed.

Socrates observes, that his auditors were desirous of enquiring
 into the force of his arguments for the soul's existence after
 death; and that they were fearful, like children, that when the
 soul leaves the body the winds would run away with it. Our
 Author replies, ' I am confident no argument has been urged
 ' as yet, that could prevail on a sensible man to think differently
 ' from these children, that could influence him to imagine any
 ' thing else but that at the moment of the separation of the soul
 ' from the body, the former is dissolved, and vanishes like a
 ' flame,—*In æthereis dispersus nubibus aëstri.*'

He concludes another quotation with these *candid* and *liberal*
 observations; ' I never in my life, I think, remember to have
 ' met with a passage so entirely destitute of sense, reason, and
 ' truth. If Socrates really said these things, the opinion that
 ' Diogenes the Cynic entertained of his being a madman would
 ' scarcely appear to be too rashly adopted. This is the man,
 ' however, this miserable reasoner, this pitiful declaimer, this
 ' frothy ranter, this misguided enthusiast, who tells us that the
 ' Pythia called him the wisest of men.—Well might the Athen-
 ' ian people offer insults to his person in his discourses (which
 ' we are told by Diogenes Laertius and Xenophon was the case)
 ' if he taught such absurdities as these ! This is the wretch, how-
 ' ever, that, infatuated by this most unbounded vanity, said that a
 ' true philosopher (he thought himself the greatest in the world)

'ought to imitate, O monstrous thought!—even God himself:—with much more to the same purpose.

Our Author's reflection on *M. Dacier*, the translator of Plato, is much in the same *polite* and *elegant* stile. 'O most egregious ass! most incorrigible blockhead! what pity is it that thou wert not put to the plough's tail, or some other servile office in life, whereby an useful member might have been procured for society, for thou wert as ill calculated for a philosopher, as our *present best of* ——— is to direct the affairs of a great nation.'

When he concludes his extracts from this dialogue, he sums up all his boasted replies with this general reflection, which none can be so daring as to contradict, 'Thus ends this celebrated dialogue, in which we neither find elegance of composition, nor one good argument for the immortality of the soul:—nor shall we, if we examine the other parts of Plato's works where he treats on this subject, find any thing urged that is by any means convincing in favour of his proposition. According to Milton, *Much of the soul he talks, but all awry.*'

Our Author next proceeds to examine the arguments of other philosophers, and of modern writers, on this subject. Cicero, of whom he seems to entertain a very high opinion, whenever his reasoning in defence of the soul's immortality does not interfere, stands in the foremost rank of those whose sentiments are examined. Whatever he says in favour of the immortality is ridiculous and absurd: in other particulars his authority may be more safely relied on.

'Put his arguments (deduced from the nature and origin of the human soul) into plain words, and they will,' says our Author, 'appear ridiculous. There is no origin of the soul upon the earth; it thinks, perceives, and has volition; it must be something celestial and divine, and therefore immortal.' But when Cicero combats the fears which men entertained with respect to futurity, 'his observations are very just; for it is highly derogatory, I think, to the honour of the Supreme Being, to imagine that there is such a place as hell. We may agree with Spinoza for once, when he says, that the fear of hell is but a chimerical thing. The idea of a devil seems also not to have a better foundation.' Mr. C. produces a number of authorities from some of our most approved Christian writers, in support of this point: authorities, which he strangely misapplies for want of a more accurate acquaintance with their writings.

He then proceeds to allege the authority of his own advocates; and he begins with his favourite Lucretius: 'His arguments on this subject, in my opinion,' says Mr. C. 'are exceedingly strong, nay conclusive.'

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He speaks in very high terms of the celebrated Mr. Locke, as the most able advocate for the same opinion. He opposes the authority of Lord Bolingbroke to the arguments of Mr. Woolaston, and remarks 'that this great man speaks better upon the soul (as he does on several other subjects) than almost any one.—His eloquence seems scarcely inferior to that of Cicero. It is really, as that orator says, the *eloquentiam abundantem sonantibus verbis, uberibus sententiis.*'—

He pays a compliment to the great learning of Dr. Cudworth; but for this, considering the connection in which it is introduced, the Doctor's real admirers may not think themselves much obliged to him. 'The Doctor perhaps may be accused of inclining to the Mahometan principle, that heaven consists chiefly in the pleasures of the body.—As a good Poet says,

——Heli's sons

Fabled a paradise of mirth and love,

Banquets, and blooming nymphs.—

'I do not mean any disrespect to the Christian religion' (good Christians are much obliged to you, Sir) 'for I have the authority of Dr. Cudworth to justify me; but I really am of opinion that there can be no heaven without woman. If there is one without her, I shall not envy those who go there.'

To the arguments in proof of the soul's immortality contained in that justly admired paper of the Spectator, No. 111, our Author replies, 'The arguments here urged are, in my opinion, very trifling. In the first argument there is only an assertion that the soul has been evinced almost to a demonstration to be immaterial, and consequently must be immortal. Even allowing what is only begged, it proves nothing. For, as we have said before, the immateriality and immortality of the soul are two different questions. In regard to the second argument it may be said, that the love of existence and horror of annihilation are entirely factitious. The sweet satisfaction which the soul finds in the practice of virtue, which is urged here, has nothing to do with the point.—Thirdly, it is said, that proofs of the immortality of the soul may be deduced from the nature of the Supreme Being, whose justice, goodness, wisdom and veracity are all concerned in this point. Absurd and impertinent vanity (as my Lord Bolingbroke says of the author of the Intellectual System) to call in question all the attributes of the Deity, if this hypothesis should not prove true! The most that can rationally be urged from this head is, that the Deity will grant us a future existence on account of the unequal distribution of rewards and punishments.—But to say that he is neither just, good, wise or true. if our souls are not in their natures immortal, eternal, and unperishable, is puerile, arrogant, and absurd. It is arguing more like a school-boy than a

philosopher. I cannot see much either in the last argument here. It is said, that the soul must be immortal, because it is capable of such immense perfections, and of receiving improvement to all eternity. It is said, that the faculties of the human soul are never full blown and are never incapable of farther enlargements, and therefore that it can never fall away insensibly and drop at once into a state of annihilation.—Were it certainly fact what this author only imagines, it would not be of much service to him for the proof of his proposition. But the case is diametrically opposite to what he imagines. For I will most strenuously maintain, that the soul has sometimes all its faculties full blown, and is incapable of farther improvements. Do we not very often see old men who return to a second childhood, nay to something worse than a second childhood? A child may be taught to understand several propositions of which an old man is incapable. We see this degeneracy more in men of genius than in others: I mean with men whose genius consists in the *strength and liveliness of their imagination*. Swift, they say, became an idiot some years before he died. But this is also observable in men, whose genius consists in a *strength of judgment and a patience of thought*. It is said of that great man *, Sir Isaac Newton, that when he was requested for the demonstration of some propositions in his book, in his late years, that he was wont to reply, that he had then forgotten the demonstrations, but that they were in his book, and that he was confident they were there to be found right. The soul therefore, we may say in contradiction to the Spectator, is sometimes incapable of receiving improvement. His argument must con-

* We must beg leave on the authority of Dr. Pemberton, who was intimate with Sir I. N. in the last years of his life, and whose testimony therefore cannot be called in question, to dispute this fact. He says of him, in his preface to his *View of Sir I. N.'s philosophy*; 'Though his memory was much decayed, I found he perfectly understood his own writings, contrary to what I had frequently heard in discourse from many persons. This opinion of theirs might arise perhaps from his not being always ready at speaking on these subjects, when it might be expected he should. But as to this, it may be observed, that great geniuses are frequently liable to be absent, not only in relation to common life, but with regard to some of the parts of science they are the best informed of. Inventors seem to treasure up in their minds what they have found out, after another manner than those do the same things, who have not this inventive faculty. The former, when they have occasion to produce their knowledge, are in some measure obliged immediately to investigate part of what they want. For this they are not equally fit at all times; so it has often happened, that such as retain things chiefly by a very strong memory, have appeared off-hand more expert than the discoverers themselves.'

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‘ frequently fall to the ground. The soul, in short, seems to be
 ‘ a concomitant of the body through all the stages of life, and
 ‘ to be very sensibly affected with any alterations in it. It is
 ‘ born, it grows, and perishes with it. It is the nature of all
 ‘ things to decay. We lament the dissolution of such an exalted
 ‘ thing as the soul. We lament also the dissolution of a fine
 ‘ building, and of many other beautiful things in Nature.’

In this summary way does our Author vanquish all difficulties. His replies to Dr. Clarke, Dr. Hartley, and Malbranche, are of the same kind with those we have already produced: and his compliment to Voltaire is a flagrant proof of his partiality. But it is high time to bring this article to a conclusion; and, as Mr. C—— seems desirous, in more places than one, of obviating the suspicion that he is an enemy to Christianity—(an inference which most of his Readers will be very ready to make from the general strain and tendency of his reasoning) we shall give him an opportunity of declaring his own sentiments on this head. Whether some may not, after all, remain incredulous, is not for us to determine.

‘ My Reader, he says, at the close of his work, has no more
 ‘ right to say that I am inclined to Deism, because I have not
 ‘ mentioned the Christian religion more than I have in this
 ‘ book, than he has to accuse the undergraduates at Cambridge,
 ‘ who dispute in the schools, where it is the custom to speak
 ‘ of philosophical subjects, without at all considering the Chris-
 ‘ tian religion.—They do not speak of it, but they do not mean
 ‘ to throw any reflection upon it by not mentioning it. Inde-
 ‘ pendent of the Christian religion, I must say, that there is not
 ‘ any author to be found, who advances one convincing proof
 ‘ of a future state: I must say the Christian religion plainly de-
 ‘ nies the immortality of the soul: that I think the soul to be
 ‘ a quality, and not a distinct substance: and that I find no re-
 ‘ luctance (independent of the Christian religion) in concluding
 ‘ with Lucretius—

‘ *Neve aliquid nostri post mortem posse relinqui,*

‘ *Cum corpus finit, atque animi natura perempta,*

‘ *In sua discussum dederint primordia quæque.*’

With respect to the language and style of this dissertation, we think the Writer entitled to few compliments. The young man is certainly possessed of some parts, more reading, and a tolerable share of classical learning; but his judgment is borne away by the spring-tide of his vanity. One thing, however, we hope, may be suggested in his favour. As he is far from being deficient in natural understanding, the time may arrive when he will be sufficiently grown in grace to become ashamed of this unadvised, illiberal, and indecent performance.

•• Since the foregoing Article was sent to the Press, a second Edition of this book came to our hands; but we have not yet had an opportunity of looking into it.

R-s. ART.

ART. V. *The Scripture Theory of the Earth, throughout all its Revolutions and all the Periods of its Existence, from the Creation to the final Renovation of all Things.* By the Author* of, *An Essay on Redemption.* 8vo. 6s. bound. Rivington. 1773.

MANY attempts have been made to frame a just theory of the earth, equally reconcilable with the records of scripture and with the true principles of philosophy. Much learning and ingenuity have been displayed in the investigation of this subject; and great praise is due to those who have distinguished themselves in this enquiry, though it has not been attended with all the success we could wish. Many difficulties still remain to be unravelled, and many objections may be urged against the most perfect hypothesis that has yet been offered. There is reason to regret that genius and invention have had too great a share in this business, and that the authentic evidence of history has been applied to, rather in support of a preconceived system, than as the ground of its formation. It would be easy to mention more instances than one, in which a great profusion of learning and eloquence has been displayed in dressing up an agreeable fiction, whilst the unornamented history of fact has been too much neglected. With respect to the laborious philosophical researches of skilful NATURALISTS, it must be acknowledged that many curious and important inferences have been drawn from them, and that many more are perhaps in a fair way of being produced. The time, perhaps, is not far distant, when the learned world will be astonished at the success of those profound and indefatigable enquirers who have been, for many years past, employed in *digging deep for Truth*, which has long been supposed to lie hid in the bowels of the earth †.

The present attempt (says the learned and laborious Author of the work before us) hath this to plead in its behalf, that it is not built upon hypothesis, but stands on much surer grounds, the unerring word of God: whether the superstructure doth in any measure correspond with the foundation, or whether it be only *merè bay and flubble*, the Reader will judge.

Dr. Worthington begins, where the most ancient and genuine history commences, with an account of the creation: but he differs from many other ingenious writers on this subject, in supposing that this history extends to the whole material creation. The account he gives of the production of light, on the first day, in the Mosaic history, whilst, on his hypothesis, the sun, which is the only fountain of light in our system, was

* Dr. William Worthington.

† Or, as it hath been proverbially expressed, “In the bottom of a well.”

not created till the fourth day, seems liable to a vast number of objections; and, for our own part, we rather incline to adopt the solution which Mr. Whiston has given us of this difficulty. In explaining the separation of the *waters from the dry land*, he has, in our opinion, strangely misapplied the principles of true philosophy;—but let our learned Readers judge:

‘The motion requisite for this purpose, I apprehend, to have been that of the earth’s circumvolution on its axis.—Now when this rotatory motion was impressed on the earth, the solid particles, being specifically heavier than the fluid ones, having subsided, or sunk down towards the centre of gravity, by virtue of what is called the centripetal force; the earth’s rotation on its axis produced another force, called the centrifugal; by the action of which, in opposition to the former, the terrene particles were dislodged from about the centre, and moved upwards towards the surface of the globe. The force with which the several particles would recede from the centre would be in proportion to their weight, and the velocity of their motion; and the direction of the whole would be in straight lines, and at right angles with the earth’s axis. As the greatest distance from the axis is in the middle of the globe, or under the equator; where the largest circle would be formed by the centrifugal force, and where it would be greatest; the heaviest bodies would fly thither, and in proportion to their weight and solidity, would there remain; being arrested and counterbalanced by the centripetal force; whereby the lighter and more fluid parts would be forced to give way, and recede from the equator to that degree, that if the earth could be supposed, upon this circular motion being given to it, to fall immediately into the form of a perfect spheroid; I apprehend the case would be, that all the solid parts would so crowd about the equator and to as great a distance from it as their bulk would require space to occupy, that there would be no room left in those parts for any of the lighter fluid particles: for the terrene particles would maintain their ground, not only by their weight and solidity; but there is another principle which would operate to the same end; for as all matter gravitates towards all matter, so all homogeneous parts of matter gravitate still more powerfully towards each other, whereby they are more closely united and compassed together, according to their specific textures. Each therefore would assort themselves, and assemble with their kinds respectively. The terrene particles therefore, supposing the earth to have assumed the form of a perfect spheroid, would unite into one compact body, and would not admit of any mixture of water with it, which being of a looser texture, would be quite detached from it into some other region.—

But if it should be thought that the rotation of the earth would not of itself be productive of this effect ; or even admitting that it would have no efficacy for this purpose, yet would the very form of the earth alone, were there no other cause contributing to it, necessarily draw much water towards the poles : for, as the earth is cast into the form of an oblate spheroid, which is higher and more protuberant under the equator, and lower and more flattened at the poles, the watery particles, by this means, would be drained off, and have a descending plane to run along, whereby the bulk of them would be collected, and lodged in the polar regions."

Our Author having thus contrived to drive the waters toward the poles, will soon have occasion to fetch them back in great floods to deluge the earth ; but there let us leave them for the present.

Dr. W. proceeds in the second chapter to consider the primæval and paradisaical state of the earth. This, he conjectures, was of short continuance, and refers to his *Essay on Redemption*, where he computes it to have lasted about six months. The earth, he supposes, was impregnated with a native virtue for the nourishment and growth of every kind of vegetable, which was the more necessary, as the *Lord God had not caused it to rain upon the earth, and there was not a man to till the ground* ; and therefore the ordinary means of raising and cultivating the fruits of the earth had not yet been provided. All its productions were originally spontaneous. It is likewise inferred from the circumstance that there was no rain, that the surface of the earth was not deformed with huge irregularities and mountains, as it is at present : whatever eminencies there might be in it, there were none, he apprehends, sufficiently elevated to reach the regions of the clouds, and to break them into drops of rain ; and he supposes the climate, in the original earth, to have been much more mild and temperate than it is now.

Among other ill effects which attended the fall of our first parents, and the curse on the ground hereby incurred, our Author largely insists on the production of mountains : and as he is singular in this hypothesis, we shall present our Readers with his own abstract of his general reasoning on this point. " To clear the way, it was shewn, that all the chief hypotheses, which have hitherto appeared concerning the origin of mountains, are liable to such objections as evince the futility of them. 1. That they could not be coeval with the creation is shewn, as from other arguments, so especially from one internal evidence, that many parts of their contents were not then extant in nature, as such. 2. That they were not the effects nor consequences of the deluge, because, as was shewn, it appears from

from scripture that they existed before; neither, having existed, were they dissolved by the waters of it, and reformed again: because many other bodies, of a softer and more yielding contexture than the rocks and minerals contained in the mountains, survived the efforts of the deluge, and even still continue in a perfect state. 3. It was shewn that the mountains were not raised gradually, nor in any manner, by the winds or waves; because there are no *data* sufficient to support such a notion; and such, as it rests upon, counteract each other. These opinions having, for the above reasons, been rejected; and the date of the origin of mountains having been reduced within the period between the creation and the deluge, the account of them which is here proposed, is, that they were produced on occasion of the fall of man, and were thrown up, by an universal earthquake, as a part of the curse denounced on the ground for man's sake. In proof of which, the following considerations have been offered.—That as there is no assignable cause of them within this period, so that there is a moral propriety in this.—That the curse is more visible, and more felt, in this part of the creation, than in any other.—That the mountains, from the confused state of their several *strata*, as well as from their outward appearance, bear all the marks of ruins.—That the effects of fire appear very visibly in many of the contents of them.—And that therefore these several *phenomena* were the productions of those subterraneous fires, which burst into an earthquake, and produced the mountains.—And that this *hypothesis* best accounts for these *phenomena*.—It hath been further shewn, that, from an attentive examination of the history of the fall, it appears to have been attended with great commotions in the earth and air—with thunder, tempests, and eruptions of fire, and therefore probably with an earthquake too—where, by the way, an attempt was made to find out the situation of paradise.—That there are some other passages in scripture, which seem likewise to give an account of an extraordinary presence of the Almighty, and of his descent in dreadful majesty, accompanied with an earthquake, thunder, and lightning, when he came to pass sentence on the criminals.—That, in the scripture accounts in general, his personal visitation of mankind is often, if not always, attended with some awful tokens of his presence, especially when he visits in anger.—And that earthquakes, and the like terrible appearances, are set forth in the divine writings as marks of God's anger, and as his scourges and judgments upon guilty mortals.—That they have been looked upon in the same view by the wisest Heathens.—That there are probable grounds in nature for supposing that the mountains were originally all raised by earthquakes.—That there

there have been several instances in fact of mountains and islands having been so raised, within knowledge.—That there is no other power in nature adequate to the production of them.—That the force, with which earthquakes act, hath been on some occasions exhibited very visibly, and subjected to the examinations of observing men, who have conveyed descriptions and accounts of them to posterity; whence may be judged, how prodigiously great it is, beyond what could otherwise be conceived.—That some very general earthquakes have been felt, that shook many kingdoms, and even whole continents.—And that therefore an universal earthquake is the more credible.—And that, supposing such a one, which could have force sufficient to raise all the mountains of the earth to their present height, yet it would be so far from having any fatal effects, that the bulk of the earth in general would not be disturbed or affected by it. Lastly, it hath been shewn, from the opinions of many modern philosophers, which have been recited, that they seem to be coming into this notion, that the mountains in general were originally raised by earthquakes. And from all the foregoing considerations, there seems to be a fair presumption that they were raised by that and no other means.

From the creation and fall, our Author next proceeds to the history of the deluge: and in examining this great event he proposes the solution of the three following questions; viz. ‘1. What were the motives which induced the Creator thus to destroy the work of his own hands? 2. Where such a vast collection of waters was lodged as was necessary for the purpose of an universal deluge? 3. By what means it was brought to overflow the world?’ With regard to the first, he observes, that the ends to be answered by the deluge were, partly the punishment of the antediluvian inhabitants of the earth; and partly its melioration and improvement for the better accommodation of those that were to succeed them. In the solution of the second enquiry, he conjectures, ‘that the antediluvian world greatly abounded in water, whatever is since become of it; and, whatever may be the case at this time, that the earth bore but a small proportion to it; much smaller perhaps than it doth at present, and therefore might have been more easily overwhelmed by it.’ And as our Author had before laid up a reserve of water towards each pole, he finds it now of great use to bring about this dreadful catastrophe. ‘But it may be asked, by what means—by what contrivance or power in nature could it be brought to rise so far above its ordinary level, as to cover the whole face of the earth?’ And this brings us to the third question to be resolved on this subject, viz.

‘I do not know of any attempt that hath been made, which might be called a resolution of it, that carries any appearance of proba-

probability, but *that* of Dr. Halley's*: who supposes that the waters of the ocean might have been brought to overflow the earth, by an alteration of the centre of its gravity.—I shall therefore adopt this principle; but shall beg leave to apply it in a different manner.—I must beg leave to propose a *postulatum*; which perhaps may be looked upon as a bold one. But it is not new, being none other than what many, both ancients and moderns, have supposed, without supporting it with any good reason. It now carries its reason with it. The postulate is this, *That the poles of the earth, by its original position were erect, and stood at right angles with the plane of the equator, from which there was no deviation of the ecliptic, both coinciding—That the centre of the earth was the centre of gravity—and that it continued in this state and position till the deluge. But then that the centre of gravity was removed $23\frac{1}{2}$ degrees nearer to one of the poles; which was productive of a correspondent inclination of both the one and the other of the poles themselves.*

* The necessary and obvious consequence of this would be, the deluging of the world. For as the mass body of the element of water was lodged at and about the poles, when this inclination was given them by the alteration of the centre of gravity the water was discharged from them all over the surface of the globe; like a vessel full of water and open at top, which being tilted or stooped, its contents flow out of course. An alteration of the centre of gravity and an inclination of the poles would inseparably go together, and would be mutually productive of each other. A removal of the centre of gravity would infallibly cause a correspondent inclination of the poles: or if an outward force should be impressed upon the poles, so as to cause an inclination of them, the centre of gravity would change its place and follow of course. And the one pole being inclined one way, the other must have had the contrary inclination: whereby the water of the one overflowed the one hemisphere, from north to south suppose; and that of the other pole, at the same time, spread over the other hemisphere, from south to north: its gravity retaining it from falling off from the surface of the earth.—Nor was this all: that great alteration in the position of the earth, whereby it was made to topple and reel in this manner, must naturally have caused great commotions in the air and atmosphere; and be attended with such a jarring of the elements, as would not be appeased in any short space of time. The consequence of which would be great and

* It is not incumbent on us to correct, in our extracts, the diction of the original.

incessant falls of rain, beyond what can be conceived to proceed from any other cause whatsoever.'

We have transcribed this whole paragraph, as it contains a principal part of our Author's theory. His postulate seems to imply that the earth's axis is not now at right angles with the plane of the equator;—and he has expressed himself very obscurely on this head in more places than one. We apprehend his meaning to be, that the axis of the ecliptic coincided with that of the equator in the antediluvian earth; whether this be true or false is of little moment to the conclusion he draws from it. But his notion of a change in the position of the centre of gravity seems wild and romantic, and his reasoning from this supposition, how well soever adapted to solve difficulties, extremely perplexed and unintelligible: nor does the illustration by the *tilted pail* much assist us.—He proceeds: 'As the coming on of the flood is thus accounted for; it may be expected, that its going off should be accounted for likewise; and that it should be shewn, whither the waters of it retired, and what receptacles they found. They could not return to the places from whence they came. They could not run backwards up to their fountain heads. There was indeed no need of it. They had only to proceed forward in their natural course;' (but what *their natural course* was, is very difficult to determine in a *toppling, reeling* earth) 'the waters of the north moving on to the south, and those of the south towards the north pole, which they would find empty, and ready for their reception respectively. By this means they would only change places, and reciprocally occupy the receptacles of each other.'

'Thus is the recess of the deluge easily accounted for: and in this manner were the waters of it probably in a great measure disposed of.'

Let these quotations serve as specimens of our Author's philosophical invention; we shall only recapitulate the contents of the following chapters, and refer those of our Readers who may be desirous of farther information to the work itself.

Chapter VI. illustrates the appointment of the seasons, consequent upon the deluge. In the next chapter we have the theory of the rainbow. The two following contain traditions and remains of the deluge, and an enumeration of the natural impediments to its return. In the Xth and XIth chapters the Author enquires into the post-diluvian state of the mountains and likewise of the earth, in respect of improvement and fertility. The XIIth gives an account of the general conflagration, and the last presents to us a view of the subsequent renovation of the earth.

R. S.

ART.

ART. VI. *The Works in Architecture of Robert and James Adam, Esquires.* No. I. Containing part of the Designs of Sion House, a magnificent Seat of his Grace the Duke of Northumberland, in the County of Middlesex. Folio. Imperial Paper. 1 l. 1 s. Becket. 1773.

ELEGANCE and splendour unite to characterize this specimen of a design which, we doubt not, will add greatly to the honour already derived to the name of Adam, from the productions of the *press**, as well as from the noble *edifices* which bear irrefragable testimony to the merit of these distinguished masters in the architectural walk.

There is an air of grandeur, as well as beauty, in many of the plans exhibited by these artists; joined to a freedom of invention, which is the great characteristic of genius.

The author of an *Essay on Architecture*, published some years ago at Paris, has observed that all the moderns, excepting Cordeiro†, have done no more than commented on Vitruvius, who merely taught us what was the practice of his time;—but, observes this Essayist, in all arts which are not merely mechanical, it is not enough barely to know how to *work*; an artist should also know how to *think*. He should be able to give a reason for every thing he does; to which end his judgment ought to be determined by fixed principles, on which he can justify his choice, in all instances;—drawing every precept from the rules of reason and the natural laws of beauty.

There is no doubt that the science of architecture hath suffered greatly by the incapacity of those *imitators* who have collected and laid down rules at a venture, from the bare inspection of ancient buildings; copying the *faults* as implicitly as the *beauties* of their models. Unable to make distinctions, for want of being themselves well-founded in principles, they have taken *examples for laws*; and their lessons have therefore only served to mislead their followers, and propagate error instead of instruction.

* The Reader may here be referred, in particular, to *The Ruins of the Emperor Dioclesian's Palace, at Spalatro in Dalmatia*: see Review, vol. xxxi. (for the year 1764) p. 70: a work which deservedly ranks with the celebrated *Ruins of Palmyra*, and the *Antiquities of Athens*.—And now that we mention the latter of those splendid performances, it is with pleasure that we can add, for the information of our Readers, that Mr. Stuart is considerably advanced in the second volume of that curious and classical production.

† This gentleman wrote a short treatise on Architecture, which, according to the Essayist above-quoted (for we have not seen the book) contains excellent principles and observations; but he was too much cramped in his deductions, by the narrow limits of his work.

REV. Dec. 1773.

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Messrs

Messrs. Adam, in their preface to this work, boldly disclaim all such servility. 'The novelty and variety, say they, of the following designs, will, we flatter ourselves not only excuse but justify our conduct, in communicating them to the world. *We have not trod in the paths of others, nor derived aid from their labours* †. In the works which we have had the honour to execute, we have not only met with the approbation of our employers, but even with the imitation of other artists, to such a degree, as in some measure to have brought about, in this country, a kind of *revolution in the whole system of this useful and elegant art*.'—This is talking in a lofty style indeed! and we are the more sorry for it, as the ingenious Authors have left us so much the less to say in their praise: they have hereby deprived us of some part of our pleasure, by shortening the walk, which we gladly seize every opportunity of taking, in the pleasant and flowery field of panegyric.

We have to thank these gentlemen, however, for the gratification afforded us by their prefatory discourse, the notes to which abound with such explanations of some peculiar terms of the art to which it relates, as would, we are persuaded, prove both entertaining and instructive to the majority of our Readers, could we spare room for a transcript of the whole:—but an abridgment must suffice.

In their remarks on the present state of architecture in this country, our Authors have no retrospect to any part of its history, previous to 'the late changes it has undergone.' By *changes* is here meant, 'a remarkable improvement, within these few years, in the form, convenience, arrangement, and relief of apartments; a greater *movement* * and variety.

† This may, perhaps, be thought rather too assuming. Men hazard nothing by speaking with reserve of their own desert. Modest merit will always have justice done it, by the discernment and candour of the Public.

* *Movement* is meant to express the rise and fall, the advance and recess, with other diversity of form, in the different parts of a building, so as to add greatly to the picturesque of the composition. For the rising and falling, advancing and receding, with the convexity and concavity, and other forms of the great parts, have the same effect in architecture, that hill and dale, fore-ground and distance, swelling and sinking, have in landscape: that is, they serve to produce an agreeable and diversified contour, that groups and contrasts like a picture, and creates a variety of light and shade, which gives great spirit, beauty, and effect, to the composition.

At the close of the note from which we have extracted the foregoing passage, our Authors have generously taken upon them to do justice to 'the memory of a great man, whose reputation as an architect, has been long carried down the stream by a torrent of undistinguishing

variety in the outside composition; and in the decoration of the inside, an almost total change.—The massive entablature, the ponderous compartment cieling †, the tabernacle frame,

distinguishing prejudice and abuse.—Sir John Vanbrugh's genius was of the first class; and in point of *movement*, novelty, and ingenuity, his works have not been exceeded by any thing in modern times. We should certainly have quoted *Blenheim* and *Castle Howard* as great examples of these perfections, in preference to any work of our own, or of any other modern architect; but unluckily for the reputation of this excellent artist, his taste kept no pace with his genius, and his works are so crowded with barbarisms and absurdities, and so borne down by their own preposterous weight, that none but the discerning can separate their merits from their defects. In the hands of the ingenious artist, who knows how to polish, and refine, and bring them into use, we have always regarded his productions as rough jewels of inestimable value.

† *Compartment cieling*, a name given to all cielings that are divided into various pannels, surrounded with mouldings; a mode to which we do not here mean to object, there being many beautiful compositions of this kind, both ancient and modern: but the epithet of *ponderous* is applied to distinguish those that were in use in this country, during the last century, from those of the present times; the style of the former being of a most enormous weight and depth.

These absurd compositions took their rise in Italy, under the first of their modern masters, who were, no doubt, led into that idea from the observations of the *scenae frons* used by the ancients in the porticos of their temples and other public works. These the ancients, with their usual skill and judgment, kept of a bold and massive style, suiting them to the strength, magnitude, and height of the building, and making an allowance for their being on the exterior part, and adjoining to other great objects; all which served to diminish and lighten the effect of these compartments.—But on the inside of their edifices, the ancients were extremely careful to proportion both the size and depth of their compartments and pannels, to the distance from the eye, and the objects with which they were to be compared; and, with regard to the decoration of their private and bathing apartments, they were all delicacy, gaiety, grace, and beauty. If the Reader is desirous to examine more minutely into these truths, let him consult the Rotunda, the Temple of Peace, the Ruins of Adrian's Villa, the Palace of the Emperors, and other Cryptæ at Rome, with the inimitable remains on the Baian shore.—We shall only add, that from this mistake of the first modern Italian artists, all Europe has been misled, and has been servilely groaning under this load for three centuries past.

Michael Angelo, Raphael, Pyrrho Ligerio, Dominichino, Giorgio Vasare, and Algardi, with great taste and knowledge, threw off these prejudices, and boldly aimed at restoring the antique.

But at this time the rage of painting became so prevalent in Italy, that instead of following these great examples, they covered every cieling with large fresco compositions, which, though extremely

frame †, almost the only species of ornament formerly known in this country, are now universally exploded, and in their place, we have adopted a beautiful variety of light mouldings, gracefully formed, delicately enriched, and arranged with propriety and skill. We have introduced a great variety of cielings, freezes, and decorated pilasters, and have added grace and beauty to the whole, by a mixture of grotesque * *rucco*,
and

fine, and well painted, were very much misplaced, and must necessarily, from the attitude in which they are beheld, tire the patience of every spectator. Great compositions should be placed so as to be viewed with ease. Grotesque ornaments and figures, in any situation, are perceived with the glance of an eye, and require little examination.

* The heavy compartment cielings were afterwards adopted in France; and Le Potre adorned them with all the trappings of his luxurious imagination. Inigo Jones introduced them into England, with as much weight, but less fancy and embellishment.

Vanbrugh, Campbell, and Gibbs, followed too implicitly the authority of this great name. Kent's genius for the picturesque, and the vast reputation he deservedly acquired, made him in some measure withstand this prevalent abuse: he has much merit in being the first who began to lighten his compartments, and to introduce grotesque paintings with his ornaments in *rucco*. His works, however, are evidently those of a beginner. Mr. Stuart, with his usual elegance and taste, has contributed greatly toward introducing the true style of antique decoration; and it seems to have been reserved for the present times to see compartment cielings, and those of every kind, carried to a degree of perfection in Great Britain, that far surpasses any of the former attempts of other modern nations.

† *Tabernacle frame*, a collective term, made use of by English artists to express the whole dressing of a door, window, nich, or chimney, when the dressing consists of columns or pilasters with an entablature and pediments over them. This seems not to have been borrowed from the Latin, Italian, or French; the usual sources from whence our technical phrases flow. We are, therefore, of opinion, that it has taken its rise in this country, from the general custom of decorating all the altar-pieces of our churches in this style.

* In Roman Catholic countries, that part of the altar where the cup containing the Host is placed, is called *tabernacle*; and by an easy transition, from a part to the whole, we have given the altar-piece the name of *tabernacle*.

* This piece of decoration, which is extremely noble and beautiful, when well composed, is only condemned from its misapplication and frequent repetition in inside finishing, where it is by much too heavy and bold to admit of the gay and the elegant, unless in very great apartments.

* By *grotesque* is meant that beautiful light style of ornament used by the ancient Romans, in the decoration of their palaces, baths,
and

and painted ornaments, together with the flowing rainçeau †, with its fanciful figures, and winding foliage.

Without presuming to decry the compositions of others, many of whom are here acknowledged to deserve great praise, our Authors flatter themselves that they have a claim to approbation from this circumstance—that they have been laudably ambitious ‘to seize’ (they hope with some degree of success) ‘the beautiful spirit of antiquity, and to transfuse it, with novelty and variety, through all their numerous works.’—Praise is undoubtedly due to them, not only for the spirit with which they have ventured into the great line of their art, but for the attention which they have paid to the beauties of decoration: for it is certain that, heretofore, our national taste, and style of ornament, stood in great need of improvement. In this respect the merit of their present undertaking will not be strictly confined within the immediate province of architecture; for they have extended their design so far as to comprehend the various kinds of ornamental furniture: some very elegant specimens of which are given in the publication now before us.

A few copies, we learn, are coloured with the tints used in the execution, ‘not only that posterity might be enabled to judge, with accuracy, concerning the taste of the present age, and that foreign connoisseurs may have it in their power to indulge their curiosity with respect to our national style of ornament; but that the public in general might have an opportu-

and villas. It is also to be seen in some of their amphitheatres, temples, and tombs; the greatest part of which being vaulted and covered with ruins, have been dug up and cleared by the modern Italians, who, for these reasons, give them the name of *Grotte*, which is perhaps a corruption of the Latin *Cryptæ*, a word borrowed from the Greeks, as the Romans did most of their terms in architecture; and hence the modern word *grotesque*, and the English word *grotto*, signifying a cave.—

‘This classical style of ornament, by far the most perfect that has ever appeared for inside decorations, and which has stood the test of many ages, like other works of genius, requires not only fancy and imagination in the composition, but taste and judgment in the application; and when these are happily combined, this gay and elegant mode is capable of inimitable beauties.’

† *Rainçeau*, apparently derived from *rain*, an old French word, signifying the branch of a tree. This French term is also used by the artists of this country, to express the winding and twisting of the Acanthus plant; which flowing round in many graceful turnings, spreads its foliage with great beauty and variety, and is often intermixed with human figures, animals, and birds, imaginary or real; also with flowers and fruits.

nity of cultivating the beautiful art of decoration, hitherto so little understood in most of the countries of Europe.'

We have been the more liberal of our extracts from the explanatory *notes* added to this prefatory discourse, as they are given by our Authors with a view to supply, in some measure, a general deficiency, on this subject, in all the encyclopedias and technical dictionaries.

It was, at first, intended, by our Authors, as they inform us in their preface, to have prefixed to their designs, a dissertation concerning the rise and progress of architecture in this country; and to have pointed out the various stages of its improvements, from the time that our ancestors, relinquishing the Gothic style, began to aim at an imitation of the Grecian manner, until it attained that degree of perfection at which it has now arrived. 'We have,' say they, 'made many observations, and collected various materials to enable us to illustrate this curious and entertaining subject; but to digest and arrange these would require more time than we can command, amidst the multiplied occupations of an active profession. We, therefore, reserve the subject for some period of greater leisure.'—For the sake of these ingenious men, as well as for the advantage of the public, we heartily wish *that period* may, in due time, arrive.

With respect to the principal object of this first number of their undertaking, we are told that in 1762, the Duke of Northumberland came to the resolution of fitting up the apartments of *Sion-house*, in a magnificent manner; that when he communicated his intentions to Mr. Robert Adam, he expressed his desire that the whole might be executed intirely in the antique style; that upon this plan the alterations and inside decorations of *Sion-house* were begun; and that as the idea was to Mr. Adam a favourite one, the subject great, the expence unlimited, and the Duke himself a person of extensive knowledge and correct taste in architecture, our Artist endeavoured to render the habitation a noble and elegant one,—not unworthy of a proprietor who possessed not only wealth to execute a great design, but skill to judge of its merit.

The plates which decorate this number are, indeed, most noble and elegant designs, worthy the illustrious patron of the undertaking, and worthy of the artist whose abilities produced them. The following is a list of them:

I. Plan and elevation of the *gateway* and *porter's lodges*, fronting the great west road from London to Hounslow.

II. Detail, or parts at large of the above *gateway*.

III. Plan and elevation of the *bridge* over a branch of the Thames.

IV. *Per-*

IV. *Perspective view* of the same bridge. We do not recollect that we have ever seen so elegant and beautiful a design of the kind.

V. Plan of the principal *floor* † of Sion-house.

VI. Section of the two ends of the *ball*, shewing the square and semicircular recesses, as also the steps rising to the anti-room, and the additional scenery occasioned by that circumstance.

VII. Detail, or parts of the hall at large.

VIII. Miscellaneous designs of various pieces of *furniture*, done for different persons; which are here introduced in order to give more utility and diversity to the work. Some of these have a lightness and elegance superior to every thing else of the kind that hath fallen under our observation; especially the looking-glass and commode-table, &c. and the bracket and vase, with branches for candles, executed in wood, for Mr. Bourdieu.

The *descriptions* here given of the plates, would have afforded us some very agreeable materials for farther extracts; but as we have run out our proper limits, we shall now conclude the article, with expressing our hope that the ingenious Authors will meet, in the sale of their first number, with sufficient encouragement to proceed in their great and expensive undertaking.

† Some inequalities in the levels of the old floors, some limitations from the situation of the old walls, and some want of additional heights to the enlarged apartments, were, says Mr. Adam, the chief difficulties with which I had to struggle. These difficulties, I flatter myself, are in a great measure surmounted.—The inequality of the levels has been managed in such a manner, as to increase the scenery, and add to the *movement*, so that an apparent defect has been converted into a real beauty.

ART. VII. *Poems on various Subjects, religious and moral*. By Phillis Wheatley, Negro Servant to Mr. John Wheatley of Boston in New England. 12mo. 2s. Bell. 1773.

IF we believed, with the ancient mythologists, that genius is the offspring of the sun, we should rather wonder that the sable race have not been more distinguished by it, than express our surprize at a single instance. The experience of the world, however, has left to this part of mythology but little probability for its support; and, indeed, it appears to be wrong in its first principles. A proximity to the sun, far from heightening the powers of the mind, appears to enfeeble them, in proportion as it enervates the faculties of the body. Thus we find the tropical regions remarkable for nothing but the sloth and languor of their inhabitants, their lascivious dispositions,

and their deadness to invention. The country that gave birth to Alexander and Aristotle, the conqueror of the world, and the greater conqueror of nature, was Macedonia, naturally a cold and ungenial region. Homer and Hesiod breathed the cool and temperate air of the Meles; and the poets and heroes of Greece and Rome had no very intimate commerce with the sun.

The poems written by this young negro bear no endemial marks of solar fire or spirit: They are merely imitative; and, indeed, most of those people have a turn for imitation, though they have little or none for invention.

The following short account of the Author is prefixed to the poems. 'Phillis was brought from Africa to America in the year 1761, between seven and eight years of age. Without any assistance from school education, and by only what she was taught in the family, she, in sixteen months time from her arrival, attained the English language, to which she was an utter stranger before, to such a degree, as to read any, the most difficult parts of the sacred writings, to the great astonishment of all who heard her. She has a great inclination to learn the Latin tongue, and has made some progress in it.'

She has written many good lines, and now and then one of superior character has dropped from her pen; as in the *Epistle to Mæcenas*,

'The lengthening line moves languishing along.'

And in the 'Thoughts on the Works of Providence';

'Or the sun slumbers in the ocean's arms.'

In her verses to the Earl of Dartmouth, on his being appointed Secretary of State for the American department, she speaks of her own situation and country, which she seldom does in any other part of her poems. After bespeaking his Lordship's favourable sentiments in behalf of American liberty, she adds,

'Should you, my Lord, while you peruse my song,
Wonder from whence my love of Freedom sprung,
Whence flow these wishes for the common good,
By feeling hearts alone best understood,
I, young in life, by seeming cruel fate,
Was snatch'd from Afric's fancied happy seat:
What pangs excruciating must molest,
What sorrow labour in my parents' breast?
Steel'd was that soul, and by no misery mov'd,
That from a father seiz'd his babe belov'd:
Such, such my case. And can I then but pray
Others may never feel tyrannic sway?'

We are much concerned to find that this ingenious young woman is yet a slave. The people of Boston boast themselves chiefly

chiefly on their principles of liberty. One such act as the purchase of her freedom, would, in our opinion, have done them more honour than hanging a thousand trees with ribbons and emblems.

I.

ART. VII. *Select Mechanical Exercises*: Shewing how to construct different Clocks, Orreries, and Sun-dials, on plain and easy Principles. With several miscellaneous Articles and new Tables, &c. To which is prefixed, a short Account of the Life of the Author. By James Ferguson, F.R.S. 8vo. 5s. Cadell. 1773.

EVERY publication of this ingenious and industrious Author is acceptable to the public. There is always something *new*, either in the matter or manner of his writings: and though he seems to have taken leave of the public in the short abstract he has here given of his life, discoveries, and writings, in the introduction to this volume, we will hope to renew our acquaintance with him on future occasions, which, at present, neither Mr. F. nor his Reviewer may be able to foresee.—It will always give us sincere pleasure to pay our tribute of respect to genius, and to modest merit; but Mr. F.'s name and character are so well known, that he stands in no need of our recommendation.

The title-page of this work gives a general account of its contents. Some of the articles are *new*; such particularly is the set of tables for dividing the lines on scales and sectors: others are improvements on discoveries already made in mechanics and astronomy, and miscellaneous subjects: and other papers are valuable communications from ingenious friends to Mr. Ferguson, or extracts from their publications. The whole is introduced by a short account of the life of the Author; in which this worthy man discovers much of that simplicity and modesty, which render him so amiable to all who know him. We shall give our Readers a few extracts from this piece of biography, by which they will perceive the surprising progress that may be made by genius and industry, under very peculiar disadvantages.

‘As my setting out in life (says our Author) from a very low station, and in a remote part of the island, has occasioned some false and indeed very improbable particulars to be related of me, I therefore think it the better way, instead of contradicting them one by one, to give a faithful and circumstantial detail of my whole proceedings, from my first obscure beginning to the present time; wherein if I should insert some particulars of little moment, I hope the good-natured Reader will kindly excuse me.

‘I was born in the year 1710, a few miles from Keith, a little village in Bamfshire, in the North of Scotland; and can, with

with pleasure, say, that my parents, though poor, were religious and honest, lived in good repute with all who knew them, and died with good characters.

My taste for mechanics arose from an odd accident.—When about 7 or 8 years of age, a part of the roof of the house being decayed, my father, desirous of mending it, applied a prop and lever to an upright spar to raise it to its former situation; and, to my great astonishment, I saw him, without considering the reason, lift up the ponderous roof as if it had been a small weight. I attributed this at first to a degree of strength that excited my terror as well as wonder: but thinking further of the matter, I recollected that he had applied his strength to that end of the lever which was furthest from the prop; and, finding on enquiry, that this was the means whereby the seeming wonder was effected, I began making levers (which I then called bars); and by applying weights to them different ways, I found the power gained by my bar was just in proportion to the lengths of the different parts of the bar on either side of the prop. I then thought it was great pity that, by means of this bar, a weight could be raised but a very little way. On this, I soon imagined, that by pulling round a wheel, the weight might be raised to any height by tying a rope to the weight, and winding the rope round the axle of the wheel; and that the power gained must be just as great as the wheel was broader than the axle was thick; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle. So that, in these two machines, it appeared very plain, that their advantage was as great as the space gone through by the working power exceeded the space gone through by the weight. And this property I also thought must take place in a wedge for cleaving wood; but then I happened not to think of the screw.'—'I then wrote a short account of the machines, and sketched out figures of them with a pen, imagining it to be the first treatise of the kind that ever was written.'—So early did this Author's genius for mechanics first appear; and from such small beginnings did that knowledge spring, for which he is now so justly distinguished.

His first application to astronomy was no less remarkable. He was employed by a neighbour to his father in keeping sheep; and in this situation he began to study the stars in the night. 'In the evenings, when my work was over, I went, says he, into a field, with a blanket about me; lay down on my back, and stretched a thread with small beads upon it at arms length between my eye and the stars; sliding the beads upon it till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then, laying the thread down

down on a paper, I marked the stars thereon by the beads, according to their respective positions, having a candle by me.'

Happening one day to pay a visit to the minister at Keith, he observed some maps; and procuring the use of a map of the earth, he took a copy of it: this prepared the way for his introduction to the family of a neighbouring gentleman, whose butler was of considerable service to our young student in his eager pursuit of science. By the description of a globe in Gordon's geographical Grammar, he was enabled to make a globe out of a piece of wood; upon which he delineated a map of the world: he likewise made the meridian ring and horizon of wood, covered them with paper, and graduated them; and by means of this globe he could solve the problems.

During a fit of illness, which was the effect of hard labour, our Author 'made a wooden clock, the frame of which was also of wood; and it kept time pretty well. The bell, on which the hammer struck the hours, was the neck of a broken bottle.'

Sometime after having been shewn a watch, and the construction and use of the spring being explained to him, he set about making a watch of his own, with wooden wheels; and made the spring of whalebone: the whole was inclosed in a wooden case, very little bigger than a breakfast tea-cup.

After this he paid a visit to the late Sir James Dunbar of Durn, who kindly received and employed him in his house. 'Two large globular stones (says he) stood on the top of his gate: on one of them I painted (with oil-colours) a map of the terrestrial globe, and on the other a map of the celestial, from a planisphere of the stars, which I copied on paper from a celestial globe belonging to a neighbouring gentleman. The poles of the painted globes stood towards the poles of the heavens: on each, the 24 hours were placed round the equinoctial, so as to shew the time of the day when the sun shone out, by the boundary where the half of the globe at any time enlightened by the sun was parted from the other half in the shade; the enlightened parts of the terrestrial globe answering to the like enlightened parts of the earth at all times. So that, whenever the sun shone on the globe, one might see to what places the sun was then rising, to what places it was setting, and all the places where it was then day or night throughout the earth.'

By his connection with this family, he made considerable advances in his favourite pursuits, and procured not only an easy subsistence for himself, but had likewise the pleasure of occasionally supplying the wants of his poor father.

In 1739, he finished his *astronomical rotula*, which introduced him to an acquaintance with the celebrated *Maclaurin*, from whom he received very considerable encouragement; and he speaks in very grateful and respectful terms of Mr. M.'s friendship:

ship. The first orrery our ingenious mechanic ever saw was Mr. M.'s; and, without examining the wheel-work by which the several motions were governed, he contrived an instrument that answered all his expectations. 'It shewed the sun's motion round his axis, the diurnal and annual motions of the earth on its inclined axis, which kept its parallelism in its whole course round the sun; the motions and phases of the moon, with the retrograde motion of the nodes of her orbit; and, consequently, all the variety of seasons, the different lengths of days and nights, the days of the new and full moons, and eclipses.' He also made a smaller and neater orrery, with wheels of ivory. Since that time (1743) he has constructed six orreries, in which he has been making continual improvements.

Soon after this Mr. F. removed to London; where he had not been long settled before he lost his patron, to whom he had been particularly recommended, and who had conferred upon him many obligations.

About this period, he invented his machine for delineating the path of the earth and of the moon round the sun, of which we have a figure in the 7th plate of his book of astronomy.

In 1747, he published his dissertation on the phenomena of the harvest moon, with the description of a new orrery, in which there are only four wheels. We cannot help admiring the diffidence with which he expresses himself as to this publication. 'Having the pleasure (he says) to find that this my first work was not ill received, I was emboldened to go on in publishing my Astronomy, Mechanical Lectures, Tables and Tracts relative to several arts and sciences, the Young Gentleman and Lady's Astronomy, a small treatise on Electricity, and the following sheets.'

Since the year 1748, he has been employed in reading lectures and exhibiting experiments in mechanics, hydrostatics, hydraulics, pneumatics, electricity, and astronomy; in all which (as he gratefully acknowledges) his encouragement has been greater than ever he expected.

The best machine, he tells us, which he ever contrived, is the *eclipsareon*; and next to this is his universal dialing cylinder. There is a figure of the former in the 13th plate of his Astronomy, and of the latter in the 8th plate of the supplement to his Mechanical Lectures.

He concludes the account from which these extracts are taken, with the following passage; which gives us a pleasing view of the disposition of the man, as his writings have done with respect to the abilities of the *Author*. 'It is now thirty years since I came to London; and during all that time, I have met with the highest instances of friendship from all ranks of people both in town and country, which I do here acknowledge with

with the utmost respect and gratitude; and particularly the goodness of our present gracious Sovereign, who, out of his privy purse, allows me fifty pounds a year, which is regularly paid without any deduction.—Oh! that the *privy purse* of a *Reviewer* would enable him to double the sum!

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ART. IX. CONTINUATION of the *Account of Leland's History of Ireland*. See our last Month's Review.

THE third book of this valuable work is divided into eight chapters, and carries on the History of Ireland from the accession of King Henry the Fourth to the death of Queen Mary.

During the greater part of this period, the country continued nearly in the same state in which it had formerly been, and little progress was made in reducing it to order and subjection. The attention of Henry the Fourth was chiefly confined to the measures necessary for his defence at home, that he might maintain and transmit the dignity he had acquired. Henry the Fifth was so deeply engaged by the dazzling objects of his ambition, that Ireland was totally disregarded by him. Its interests were never mentioned but in the formal petitions which still continued to be received from Irish agents in every parliament convened in England, without regard, or at least without effect. The English subjects, who had settled and propagated in that kingdom, were by this time reduced to a mortifying situation. The old native Irish considered the whole race, those at least who would not consent to adopt their language and manners, as aliens and intruders. Their fellow-subjects of England, from their situations, from the magnified reports of their degeneracy and revolts, and from their own illiberal pride, were taught to confound them with the old natives, whom they considered as an inferior race. To increase such prejudices, the worst and meanest of the inhabitants of Ireland frequently sought relief for their wants, or refuge for their offences, in England; and from the conduct of such outcasts, a judgment was formed of the whole nation. A law was enacted by the English parliament, which obliged wandering adventurers from Ireland to depart; and the law was executed with such insolence and folly, that the most reputable of the English race were included in the scandal and dishonour of this prohibition. Even students, though expressly exempted from the penalties of the statute, were disdainfully excluded from the Inns of Court. By a shameful policy, they were precluded from such an intercourse as would have erased their prejudices, and conciliated their affections to England; and the policy was

equally unjust, that denied them the opportunity of studying those laws by which they were to be governed.

The bloody contests between the factions of York and Lancaster, which began in the reign of Henry the Sixth, were severely felt in Ireland; and, for many years, raised an insuperable obstacle to the reformation and settlement of that distracted country. The appointment of Richard Duke of York, the father of Edward the Fourth, to the chief government of that kingdom, had a lasting and important influence upon its affairs. Richard made use of the most conciliating policy; he treated the old natives with equity; and he caused very popular laws to be enacted. By these means he recommended himself so effectually to the inhabitants of Ireland, that, when he fled thither for shelter, after his defeat at Blore-Heath, near Staffordshire, he was received not as a fugitive, but with all the marks of deference due to a Chief Governor, and all the warmth of affection which his former conduct had excited. While his adherents were proclaimed rebels and traitors, and himself formally attainted in a parliament held at Coventry, the body of Irish subjects declared almost unanimously in favour of his cause, and zealously resolved to support it with their lives. He had the address, likewise, to obtain some very extraordinary acts in his behalf, from an Irish parliament.

After the accession of Henry the Seventh, the greater number of noble families in Ireland continued still zealously attached to the house of York. When, therefore, Lambert Simnel assumed the character of Earl of Warwick, son to the Duke of Clarence, he was received in that country with the warmest affection; was entertained and treated as a sovereign; was in a few days publicly proclaimed King; by the name of Edward the Sixth; and soon after was solemnly crowned at Dublin, where he convened a parliament, in which laws were enacted, subsidies granted, and the utmost vengeance denounced against those who presumed to resist the new government.

Henry the Seventh's policy enabling him to get the better of all his enemies, he paid a serious attention to the reduction of Ireland into greater order and subjection. For this purpose, he constituted Sir Edward Poynings Vicegerent of that country. The scheme of this Chief Governor was nothing less than that of a general and extensive reformation of the state, to put an end to the iniquity of ministers, and the oppressions of the people, as well as to extinguish every remaining spark of disaffection and rebellion. Sir Edward summoned a parliament to meet at Drogheda in 1495, fourteen months after his first arrival in Ireland; an interval which afforded him sufficient opportunity of hearing the popular complaints, and the devices

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of statesmen, of perfectly informing himself of the disorders of the country, and of considering the remedies necessary to be applied.

The principal intent of this assembly,* says our ingenious and elegant historian, 'was to relieve the subjects from oppression, and lessen the enormous influence of the great Lords; to restrain the degeneracy, and reform the manners of the pale; to strengthen and secure the interests of the crown; to revise former laws, and regulate the proceedings of future parliaments. Their statutes had a permanent and remarkable effect on the political constitution of Ireland; and demand some notice, not so much to correct the careless misrepresentations of some English historians, as to state facts without refinement or perplexity, some of which, at the distance of two hundred and seventy-five years, are matters of particular discussion in Ireland, and, at the very time I now write, there afford an interesting subject of debate.

It was the first care of this assembly, met purposely and avowedly for the effectual reformation of the English pale, to relieve the subject from those grievous impositions called coyne and livery, by which the great Lords had desolated the land; banishing the freeholders, seizing their estates, and filling them with the old natives, over whom they reigned, and by whom they were attended, in all the state of barbarous sovereignty. In the place of which was substituted a tax of twenty-six shillings and eight pence on every six score acres of arable land, belonging either to lay or ecclesiastical proprietors, to be paid for five years to the King. It was even forbidden to receive the usual contributions from the landholder under the name of gift or reward, and the very giver was made liable to a penalty of one hundred shillings. Where the necessities of the state required the quartering of soldiers, the rates of their maintenance were defined and prescribed, the poundage paid to the brotherhood of St. George, as it had been by this time abused and perverted, was made payable only to the King; several pensions which had been extorted by the marchers and other Lords, both lay tenants and ecclesiastics, for the pretended purpose of securing their possessions, were utterly revoked and annulled. The inferior orders of subjects were thus bound only to a certain stated contribution to the exigencies of state, without any additional charge, but that of securing the marches from inroads, by throwing up a competent entrenchment, for which each tenant was to be allowed one year's rent.

The preambles of these several statutes contain severe reflections on those Lords by whom the people had been so grievously oppressed, on the extortions daily exercised by persons of great authority in the land, and the subtle and crafty means of unspeakable imposition practised under colour of justice, by persons pretending to be of the King's council. To circumscribe the power of these great leading personages, it was enacted (and the laws themselves point out their practices) that no citizen, burgher, or freeman of any city, shall receive pay or wages, as the follower of any great Lord; "forasmuch as the cities and great towns, and especially the city of Dublin, have of late been abused, and inordinately have demeaned themselves, contrary to their natural faith and allegiance, for the amity

amity and favour they did bear to divers Lords and gentlemen of the land." It was also provided that no Lords or other persons, not immediately connected with corporate towns, should be admitted into their councils, as freemen or magistrates, and that none should be chosen magistrates or freemen but such as had served apprenticeships, and were constant inhabitants of the respective cities. The great Lords themselves were forbidden to retain any followers, but their household officers and menial servants, except the marchers, who were necessarily allowed a larger following, but were to certify the names and number of their retinue. For the same purpose of dissolving particular associations, it was forbidden to make war or peace, without licence of the deputy; and to excite the Irish against the inhabitants of the pale, or to raise any war against the Governor, was declared high-treason. All those compulsory alienations of church lands, by which the great oppressors had been enriched, were revoked; they were forbidden to keep any great gun, or hand-gun, without special licence: and all their military cries, and words of distinction used by the several factions, were prohibited as utterly seditious and illegal. To reform the lower orders of subjects, they were strictly enjoined the regular and constant use of archery. They were forbidden, in case of murder, to prosecute the offender in the old Irish method of compelling his sept to pay a fine, but to proceed regularly according to the English law; and this crime of murder, by a severity most expedient and necessary in times of turbulence, was declared to be high-treason. For the like purpose of reducing the subject within the bounds of civil polity, the statutes of Kilkenny were revived and confirmed, except that which prohibited the use of the Irish language, which had by this time spread through all the English settlements, and that which prescribed the use of saddles, in which particular the Irish custom had so prevailed, as to render it impossible to be abolished, or at least too insignificant to be regarded, when it was no longer a mark of national distinction. All other statutes made in former parliaments for the common weal, were by the same law confirmed; and such irregularity had been produced by the public disorders, and such confusion in the records of state, that the act directs that these statutes be *enquired of*, and executed, and for the future carefully enrolled by the Lord Treasurer in the King's Bench and Common Place.

‘But this confirmation of former statutes was not without particular exceptions.’——

‘The only statutes made in this assembly, which English historians have designed to record, remain still to be specified. One of these purports, that “whereas many statutes lately made within the realm of England would contribute to the wealth and prosperity of Ireland, if used and executed in the same; it is ordained and established by the authority of parliament, and by the assent of Lords and Commons, that all statutes lately made within the realm of England, belonging to the public weal of the same, be deemed good and effectual in law, accepted, used, and executed within this land of Ireland, authorized, approved, and confirmed in the said land.” This, which Lord Bacon calls a memorable law, was in his days filed, by way of eminence, the Law of Poynings; and is represented

deated by this author as the first provision for making the statutes of England to be of force in Ireland. But this adoption of English statutes in the Irish parliament, was neither new nor extraordinary. We find the very same provision made by an Irish statute of the seventh year of Edward the Fourth. Much less did this statute contain any renunciation of legislative rights, or any formal investiture of the parliament of England with the power of making laws for Ireland. Such ridiculous representations (for no respect to the abilities of their author can prevent their receiving this appellation) are best confuted by the very terms of the statute.

The other act is that, so much the subject of political debate, known in this part of the British dominions by the name of Poyning's Law. It is called, An act that no parliament be holden in this land, until the acts be certified into England. And here I shall confine myself to the bare recital of it, as it is a subject on which there will be occasion to speak at large in the Dissertation annexed to this volume.

“ Item, at the request of the Commons of the land of Ireland, be it ordained, enacted, and established, that at the next parliament that there shall be holden by the king's commandment and licence, wherein amongst other the King's Grace intendeth to have a general resumption of his whole revenues, sith the last day of the reign of King Edward the Second, no parliament be holden hereafter in the said land, but at such seasons as the King's Lieutenant and council there first do certify the King under the great seal of that land, the causes and considerations and all such acts as them seemeth should pass in the same parliament, and such causes, considerations, and acts, affirmed by the King and his council, to be good and expedient for that land, and his licence thereupon, as well in affirmation of the said causes and acts, as to summon the said parliament under his great seal of England had and obtained: that done, a parliament to be had and holden after the form and effect afore rehearsed; and if any parliament be holden in that land hereafter, contrary to the form and provision aforesaid, it be deemed void and of none effect in law.”

Though the measures of Henry the Seventh might not be attended with all the good effects that could be wished from them, yet it is from this reign that we may date the revival of the English power in Ireland; which from the Scottish war in the reign of Edward the Second, had gradually declined into a miserable and precarious state of weakness. The authority of the crown, which had at last been defied, insulted, and rejected, even in the English territory, was restored and confirmed by a rebellion vigorously opposed and successfully suppressed. The seigniorship of the crown of England over the whole body of the Irish, seems in former reigns to have been forgotten; but now we find it formally claimed and asserted; and some of the most pestilent and ferocious of the Irish Chieftains, were become the avowed friends of the English power. The pale, indeed, was not yet extended, but it was secured

more effectually than in some former reigns. The ignominious tribute for a long time paid to several Irish Chieftains was not withdrawn, but the hostilities of such Chieftains were opposed and checked. Even in their own districts they were made to feel the superiority of English government. What principally embarrassed the administration was the still increasing degeneracy of the English. This circumstance created a number of enemies more inveterate than the old race of natives, and produced a long train of consequences, extremely fatal to the peace and prosperity of the kingdom of Ireland.

The reign of Henry the Eighth presents us with a succession of events, relative to Irish affairs, which would be well worthy of notice, if our limits would permit us to enter into a specification of them. The Earl of Surrey's government was such as merits the most honourable remembrance. The account of the rebellion of the Kildares, and of the dreadful vengeance inflicted upon that family, is interesting and affecting. The act which conferred upon Henry and his Heirs the title of King of Ireland was judicious and political. With regard to the reformation of religion, though the Irish people were very ill disposed to it, we find that their parliament was as compliant upon this head, as that of England had been.

'The transactions,' says our Author, 'of a late parliament at Westminster sufficiently informed the Irish subjects what acts would be most acceptable to the King, and were made the model of their present ordinances. Left to the direction of their own loyal zeal, they proceeded not merely to provide for the internal regulation and local necessities of the pale, but to decide on points equally pertaining to the realm of England, and to the land of Ireland (appending and belonging to the imperial crown of that realm, as they express it) and to the *unity, peace, and wealth*, of both lands.

'Having first passed an act of attainder against the late Earl of Kildare, and the associates of his rebellious son, they proceeded to adjust the right of succession to the crown of England, and lordship of Ireland. They pronounce the marriage of the King with Catharine of Arragon to be null and void, and the sentence of separation by the Archbishop of Canterbury to be good and effectual. They declare the inheritance of the crown to be in the King and his heirs by Queen Anne; pronounce it high-treason to oppose this succession, misprision of treason to slander it; and appoint an oath of allegiance to be taken by the subjects of Ireland for the sure establishment of it, under the penalties of misprision of treason. But scarcely had this act been passed, when intelligence arrived of the condemnation and death of Anne Boleyn, and the marriage of the King with the Lady Jane Seymour. With the same ease and compliance with Henry's wishes, which had been expressed in the English parliament, they instantly repealed their act; and, by another law, sentence of attainder passed on the late Queen, George Boleyn, Lord Rochfort, Henry Norris, Esq; Sir Francis Weston, William Brereton, and Mark Smeaton,

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who had been accused as accomplices in the supposed guilt of this unhappy lady. Both the former marriages were by this act declared null and void; the succession confirmed a-new to the heirs of the King by Queen Jane; and, in default of such heirs, Henry was empowered to dispose of the inheritance of the crown of England and lordship of Ireland, by letters patent or by will.

‘ With respect to the scheme of reformation, the King was declared supreme head, on earth, of the church of Ireland; all appeals to Rome in spiritual causes were taken away; the English law against slandering the King, in consequence of these innovations, was enacted and confirmed in Ireland; together with the provisions made in England for the payment of first-fruits to the King: but not only of the first-fruits of bishopricks and other secular promotions in the church of Ireland; by another act, he was vested with those of abbeys, priories, colleges, and hospitals. By another, the authority of the Bishop of Rome was more solemnly renounced, and the maintainers of it in Ireland made subject to premunire. All officers, of every kind and degree, were directed to take the oath of supremacy; and every person who should refuse it declared, as in England, to be guilty of high-treason. All payment of pensions and suing for dispensations and faculties to Rome, were utterly prohibited, by adopting the English law, made for this purpose and accommodating it to Ireland. By one act, twelve religious houses were suppressed; by another, the priory of Saint Wolstan’s in particular, and the demesnes of all vested for ever in the crown.’

Under the reign of Edward the Sixth, Dr. Leland has given so able and judicious a description of the circumstances which, in Ireland, were unfavourable to the progress of the Reformation, that the insertion of it cannot fail of gratifying our Readers.

‘ In England, the dispositions of a great part of the people concurred with those of the crown, and even ran before their rulers, in the revolt from popery. In Ireland, the Reformation was tendered to a prejudiced and a reluctant people. The avowed enemies of English government, and the factious opposers of administration, naturally regarded every new regulation in the affairs of religion, as arbitrary, oppressive, and injurious, and seized the occasion of inveighing against such offensive exertions of authority. The more peaceable, who had never been accustomed to a serious discussion of the great points in controversy, rested indolently upon the antiquity (as it was called) of the former establishments, and in this relaxed state of mind, were stricken with great terror, at the denunciations of divine vengeance, thundered by the friends of Rome, against heresy and innovation. The vindictive character of Henry the eighth, and the rigour of his government, had driven many of the pale as well as of the Irish race to formal professions and condescensions, which the very ease and readiness with which they were made, shew to have been made without due attention and serious conviction. The authority of a minor King was less esteemed or dreaded, at the same time that the requisitions now to be made were more extensive, and did greater violence to the popular prejudices.

'As to the inferior orders of men, no measures appear to have been taken, from the first beginnings of the Reformation, to enlighten their ignorance, or correct their prejudices. "Hard it is," saith a Chancellor of Ireland in this reign, "that men should know their duties to God and to the King, when they shall not hear teaching or preaching throughout the year." And at a time when the mechanic in England could hear and convey instruction, and was habituated to religious enquiry, the same minister complains that in Ireland, "preaching we have none, which is our lack, without which the ignorant can have no knowledge." At first view one might suppose that in the more civilized districts at least, some measures might have been pursued for promoting the knowledge of religion; and that Archbishop Browne, not contented with removing images and destroying reliques, might have formed an active and zealous mission, to labour for the conversion of the people. But numbers of his clergy, we have already seen, abandoned their cures rather than disclaim the papal authority; nor was it possible to fill up their wretched benefices at once with zealous and able reformers. Neither do we find those Englishmen his suffragans who were favourers of the Reformation, distinguished by any commendable services: nor were the labours of such English clergymen fitted for the circumstances and necessities of the nation. Even within the English pale, the Irish language was become so predominant, that laws were repeatedly enacted to restrain it, but with that inefficacy with which laws are generally opposed to inveterate customs, and in a country not inured to obedience. In those tracts of Irish territory, which intersected the English settlements, no other language was at all known: so that here, the wretched flock was totally inaccessible to those strangers who were become their nominal pastors. The laws made in the late reign to correct these inconveniencies, even, if duly obeyed, required some considerable interval, to operate with any effect. In the mean time the partizans of Rome found a ready admission into those districts where the reformed clergy, if such there were, could neither be regarded nor understood. They spoke to their countrymen and kinsmen, in their own language, and were heard with attention, favour, and affection. If we look to those parts of Ireland more remote from the seat of English government, the prospect still appears more gloomy. Here, many of the prelates still continued to be nominated by the pope, and enjoyed their sees by his provision, in defiance of the crown of England: others, though appointed by the King, had yet a rival sent from Rome to contend with. The people, removed beyond the sphere of English law, had not known, or not regarded the ordinances lately made with respect to religion, nor considered themselves as interested or concerned in any regulations hereafter to be made. The only instance in which they conceived themselves bound to English government, even in the present revival of its power and consequence, was that of not rising in arms, and invading the King's subjects: and that authority which had not as yet reduced them within the bounds of civility, could not, without the imputation of extravagance, attempt to model their religious sentiments.'

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The fourth book of the history before us comprehends the two reigns of Queen Elizabeth and King James, together with the three first years of his son and successor, including the GRACES which were then granted to the Irish subjects. As we proceed in the affairs of Ireland, they become more and more connected with the state of England, and even of foreign kingdoms. We might enlarge on many events of Elizabeth's reign; but for these we must refer our Readers to the work itself, where they will meet with ample gratification. In this period, the circumstances of England, and the complicated dangers of the reigning Princess demanded an extraordinary attention to the interests of the crown in Ireland. At the same time, a series of commotions in that country added to the anxieties of her reign, and engaged her in a perpetual contest with faction, insurrection, and foreign invasion, till a general rebellion at length happily subdued, served to confirm the authority of English government, broke the turbulent spirits of its enemies to obedience, and laid a fair foundation for the peaceable and national settlement of the whole island.

Certain popish writers represent the commotions in Elizabeth's reign as originally resulting from the righteous zeal of piety and devotion to the church. But this is asserted, according to Dr. Leland, with a total disregard to the best authenticated facts. He acknowledges, however, that the incessant diligence of the emissaries of Rome, infused the poison of religious rancour with too great success, and propagated such doctrines in King James's reign, as must ever be abhorred and execrated. A virulent popish party was formed, in Ireland, which, in the end, became the source of numberless calamities to that kingdom. In the mean while, James, building upon the foundation of his predecessor, carried on the settlement and improvement of the country. A vast tract of land having escheated to the crown, in the six northern counties, by the conspiracies and rebellions of the Irish, the King resolved to dispose of this land in such manner, as might introduce all the happy consequences of peace and cultivation. The experience of ages bears the most honourable testimony to the design: and Ireland must gratefully acknowledge that here were the first foundations laid of its affluence and security. James's scheme is explained, at large, by our Historian; and its happy effects were immediately perceived, although the execution by no means corresponded with the original idea.

In the progress of this reign, we find the Recusant party growing elevated and turbulent; and their turbulence was not diminished, but encreased, at the accession of Charles the First. They affected, indeed, an appearance of peculiar loyalty; and offered a free gift to the King, on condition of indulgence

to the Romish worship. This alarmed the Protestant clergy, and was followed by remonstrances from the Prelates of Ireland, and the English House of Commons. Nevertheless the free gift of the Irish was accepted, and the graces they solicited were granted. The graces were in some instances favourable to Recusants; but in general they were such as were evidently reasonable and equitable, calculated for the redress of those grievances which persons of all denominations had experienced, and tending to the peace and prosperity of the whole nation.

With a summary of these graces, the Author hath finished his second volume.

[To be concluded in our next.]

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ART. X. *Miscellaneous Pieces, in prose.* By J. and A. L. Aikin. 8vo. 3s. bound. Johnson. 1773.

THERE is no part of the business of a Reviewer in which it is so difficult to give satisfaction, as the distribution of praise. The Author is never satisfied; and the *genus irritabile* are ever envious of a brother or sister who hath met with a little more success than themselves. We have had some experience of this truth, in the very different opinions which have been given of our remarks on Miss Aikin's Poems. It is but seldom we have a fair occasion for praise, and we may therefore sometimes seize it with too much avidity. If we should bestow on the *pieces* now before us the general commendation they deserve, we should only echo the indistinct voice of the Publick; but we mean to pay them a little more attention, and to consider their merits and defects as objects of importance to the interest of learning.

Miss Aikin has an indisputable claim to originality, and may be classed as a genius of the higher order. But if she at all contributes to the growth of that *point* and *prettiness* which is now cramping and destroying our language, she must have patience, and hear the admonitions as well as the praises of her friends. It is nothing to say she is a woman: It is generally thought that minds are of no sex; but if they were distinguished as bodies are, it would not avail here, as we could never discover in Miss Aikin's compositions any peculiar touches of a feminine hand.

We shall speak of these Essays according to the order in which they stand in the volume.

The first Essay is not written by this lady, but by Mr. Aikin, her brother. *The Lion knows the true Prince by instinct.* It contains several very sensible observations on the province of Comedy, which may be of use to some writers, as well as to some players. Some of our modern *geniuses*, however, will not allow of the

preference he gives to the *Clandestine Marriage**, or the propriety of his lamentation over departed wit. What he says of sentimental comedy and personal satire, is rather common and plausible, than in the manner of a true critic and philosopher.

We are now to tread on very different ground. The hill of science is a most picturesque and enchanting object, and we have seldom been so delighted as in viewing its several parts. The allegorical personages, the woods and fields, would have been charmingly romantic if they had not been *'all terminated with the statue of a Grace, a Virtue, or a Muse.'*—

'After I had observed these things,' says the fair Visionary, *'I turned my eye towards the multitudes who were climbing the steep ascent, and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was GENIUS. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration; but his progress was unequal, and interrupted by a thousand caprices. When Pleasure warbled in the valley, he mingled in her train. When Pride beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the Muses beheld him with partiality, but Truth often frowned and turned her face. While Genius was thus wasting his strength in eccentric flights, I saw a person of a very different appearance named APPLICATION. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him who had at first derided his slow and toilsome progress.'*

Nothing can be better imagined than these two images of Genius and Application. Miss Aikin, however, might have exhibited to us an intermediate personage, participating of the fire and vigor of Genius, without its eccentricity, and avoiding what is contemptuous in Application. It would have been universally recognised, and might have been useful in this age of classic caution and correctness.

As we admire this vision exceedingly, and think that it bears greater marks of genius than any other essay in the book, it is here we choose to temper our praises with an admonition which

* We do not here mean to contravert Mr. A.'s opinion of this piece, the merit of which, in our estimation, (with submission to the *geniuses* above hinted at) has not been equalled by that of any comedy that hath since made its way to public notice; but, to say with our Author, that this play exhibits an example of comic merit as various and perfect as perhaps *any* piece in our language, may be straining the compliment rather too high.

we would wish to be generally attended to by the writers of the present times ; we mean all those who are worth an admonition.

We are come into the world rather late in the day ; and though our predecessors have not greatly advanced before us in any branches of real knowledge, they have yet written largely on almost every subject, and by that means have fixed the character and appropriated the phrases and idioms of our language. We now glean only what they have left, and adjust their irregularities, instead of taking up the whole business *de novo*, and after duly considering *their* mistakes, executing it altogether in a superior manner. Hence it is that a young writer is apt to fall into the affectations and puerilities of the present times ; where the object seems to be nothing more than to say a common thing in an uncommon manner ;—and because our predecessors have successfully addressed the heart, we, that we may not appear to imitate them, address ourselves to the fancy.

We would not by any means have it understood that Miss Aikin has afforded the occasion for this charge. She is as little guilty as almost any of our present writers ; but we are all giving into *points* and *pretty turns*, and our language, while it increases in its brilliancy and correctness, is losing its pathos and force.

Most of Miss Aikin's introductions are in this manner : ' where the rustling of the falling leaves, the dashing of the waters, and the hum of the distant city, &c.' These triads, when they do not too frequently occur, may be successfully introduced ; but they should be introduced like the steps of a minuet, which are difficult to distinguish from the common walk of a person who moves with natural ease and grace. Her description of the stream of Insignificance, is given in language more suitable to that of a furzy heath, where the Reader might very well be embarrassed by a cluster of words, and a difficulty of construction. Even one of her happiest passages wants simplicity : ' Happy, said I, are they who are permitted to ascend the mountain !—but while I was pronouncing this exclamation with uncommon ardor, I saw standing beside me a form of diviner features and a more benign radiance. Happier, said she, are those whom *virtue* conducts to the mansions of content.'—Nothing can be more charming than this method of introducing Virtue, or more just than the sentiments she utters. But she talks too much, and too big, about *conducting to mansions*, and *illuminating the mountain* ; expressions which modest Virtue hardly understands.—' I am found, said she, in the vale, and I illuminate the mountain. I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the croud of cities, and bless the hermit in his cell. I have a temple in every heart that owns my influence, and to him that wishes for me

me I am already present. Science may raise you to eminence, but I alone can guide you to felicity !

The two next pieces are bagatelles ; one on Romances, in imitation, we suppose, of the style of Dr. Johnson ; the other is a tale, in imitation of Ossian. We know not why they are inserted ; for they afford very little entertainment or instruction.

The essay entitled, ' Against inconsistency in our expectations,' is one of the best and most useful pieces of moral composition which we have lately seen. Our charming monitress opens her whole intention in the following admirable manner : ' As most of the unhappiness in the world arises rather from disappointed desires than from positive evil, it is of the utmost consequence to attain just notions of the laws and order of the universe, that we may not vex ourselves with fruitless wishes, or give way to groundless and unreasonable discontent. The laws of natural philosophy, indeed, are tolerably understood and attended to ; and though we may suffer inconveniences, we are seldom disappointed in consequence of them. No man expects to preserve oranges through an English winter ; or, when he has planted an acorn, to see it become a large oak in a few months. The mind of man naturally yields to necessity ; and our wishes soon subside, when we see the impossibility of their being gratified. Now, upon an accurate inspection, we shall find in the moral government of the world, and the order of the intellectual system, laws as determinate, fixed, and invariable, as any in Newton's Principia. The progress of vegetation is not more certain than the growth of habit ; nor is the power of attraction more clearly proved, than the force of affection or the influence of example. The man therefore, who has well studied the operations of nature in mind as well as matter, will acquire a certain moderation and equity in his claims upon providence. He never will be disappointed either in himself or others. He will act with precision, and expect that effect, and that alone, from his efforts which they are naturally adapted to produce. For want of this, men of merit and integrity often censure the dispositions of providence for suffering characters they despise to run away with advantages which, they yet know, are purchased by such means as a high and noble spirit could never submit to. If you refuse to pay the price, why expect the purchase ? We should consider this world as a great mart of commerce, where fortune exposes to our view various commodities, riches, ease, tranquillity, fame, integrity, knowledge. Every thing is marked at a settled price. Our time, our labour, our ingenuity, is so much ready money, which we are to lay out to the best advantage. Examine, compare, chuse, reject ; but stand to your own judgment ; and do not, like

like children, when you have purchased one thing, repine that you do not possess another which you did not purchase.'

These general observations are, with great eloquence and judgment, applied to the desire of riches, of knowledge, &c. and we can recommend the perusal of this Essay to all our Readers who are, in any measure, a prey to discontent.

The Canal and the Brook, a reverie, is written, we suppose, by Mr. Aikin; who is not so lively and bold in his movements as his sister. This little piece, however, is executed with taste, and will give pleasure to those who have seen the improvements made in the Northern and other parts of the kingdom, by navigable canals.

The next piece, on Monastic Institutions, is written in the true spirit of philosophic benevolence.—'Ye are fallen, said I, ye dark and gloomy mansions of mistaken zeal, where the proud priest and lazy monk, fattened upon the riches of the land, and crept like vermin from their cells, to spread their poisonous doctrines through the nation, and disturb the peace of kings.—Such were, for a while, my meditations; but it is cruel to insult a fallen enemy; and I gradually fell into a different train of thought. I began to consider whether something might not be offered in favour of these institutions during the barbarous ages in which they flourished; and though they have been productive of much mischief and superstition, whether they might not have spread the glimmering of a feeble ray of knowledge through that thick night which once involved the western hemisphere.'

This thought does great honour to the mind of the fair Writer, and she pursues it as far as it will very well go. She points out the advantages flowing from these institutions; their having preserved the remains of ancient learning; given education (such as it was) to youth; cultivated the arts, in some degree; and furnished an asylum for the peaceable and unfortunate. The whole of this piece will give pleasure to those of our Readers who are not too much affrighted at the word *papist*.

We come next to 'the pleasure derived from the objects of Terror; with Sir Bertrand, a fragment.' The disquisition is sensible, but is not a master-piece of writing; and the fragment, though a wonderful tale, loses its effect; because the Author, like some injudicious story-tellers, informs us, beforehand, of the good things we are to hear.

Mr. A.'s essay to revive a regard to the heroic poem of Gondibert, is very commendable; but we fear he will not be successful, for the very reasons which he assigns, himself, viz. 'Sir W. D'Avenant's sentiments are frequently far-fetched and affected, and his expressions quaint and obscure; and these faults, together with the want of harmony in versification, will sufficiently

ciently account for the neglect into which the work is fallen, though interesting in its story, and thick-sown with beauties.*

The last piece is an enquiry into those kinds of distress which excite agreeable sensations. It contains several ingenious thoughts, which if not wholly new, are yet placed by the fair Writer in a striking light. We do not, however, so much admire her in a disquisition of this kind, as in a poetic tale or a vision. Indeed we must admit her general principle, and we think that she has the advantage of Lord Kaimes and others; but there are readers who, perhaps, may dispute several of her secondary positions. She says, that 'poverty, if truly represented, strikes our nicer feelings;' yet it may be contended, that rags and dirt, and a squalid appearance, never offend the genuine feelings of nature; and they heighten our compassion, when they are not considered as the effects of vice. What she says of novels and romances, may be very useful to the younger part of her sex, who are enervating both their bodies* and minds by studying them. Her general position, however,—'that sensibility does not increase with exercise,' may admit of doubt. Sensibility, like all other dispositions, seems, to us, to increase with proper exercise; but we believe it is wasted and lost, in the common method of reading novels. Perhaps this point remains yet to be adjusted by some person who looks further into the human mind than even Miss Aikin: but we dare say he will not be able to tell such a *Tale* as the following: which the Reader may take as an epitome of this ingenious essay.

A T A L E.

'In the happy period of the golden age, when all the celestial inhabitants descended on the earth, and conversed familiarly with mortals, among the most cherished of the heavenly powers were twins, the offspring of Jupiter, Love and Joy. Wherever they appeared, the flowers sprung up beneath their feet, the sun shone with a brighter radiance, and all nature seemed embellished by their presence. They were inseparable companions, and their growing attachment was favoured by Jupiter, who had decreed that a lasting union should be solemnized between them *so soon*† as they were arrived at maturer years. But in the mean time, the sons of men deviated from their native innocence; vice and ruin over-ran the earth with giant strides; and Astræa, with her train of celestial visitants, forsook their polluted abode. Love alone remained, having been stolen away

* See this point physically considered, in the *Appendix* to our last volume. p. 547.

† This *so soon* we apprehend to be a *Scotticism*; and we are at a loss to imagine how it came to be transplanted into the soil of Lancashire.

by Hope, who was his nurse, and conveyed by her to the forests of Arcadia, where he was brought up among the shepherds. But Jupiter assigned him a different partner, and commanded him to espouse Sorrow, the daughter of Até. He complied with reluctance; for her features were harsh and disagreeable, her eyes sunk, her forehead contracted into perpetual wrinkles, and her temples were covered with a wreath of cypress and wormwood. From this union sprung a virgin, in whom might be traced a strong resemblance to both her parents; but the sullen and unamiable features of her mother were so mixed and blended with the sweetness of her father, that her countenance, though mournful, was highly pleasing. The maids and shepherds of the neighbouring plains gathered round, and called her *PITY*. A red-breast was observed to build in the cabin where she was born; and while she was yet an infant, a dove, pursued by a hawk, flew into her bosom. This nymph had a dejected appearance, but so soft and gentle a mien, that she was beloved to a degree of enthusiasm. Her voice was low and plaintive, but inexpressibly sweet; and she loved to lie for hours together on the banks of some wild and melancholy stream, singing to her lute. She taught men to weep; for she took a strange delight in tears; and often when the virgins of the hamlet were assembled at their evening sports, she would steal in among them, and captivate their hearts by her tales full of a charming sadness. She wore on her head a garland composed of her father's myrtles twisted with her mother's cypresses.—One day, as she sat musing by the waters of Helicon, her tears by chance fell into the fountain; and ever since, the Muses' spring has retained a strong taste of the infusion. *Pity* was commanded by Jupiter to follow the steps of her mother through the world, dropping balm into the wounds she made, and binding up the hearts she had broken. She follows, with her hair loose, her bosom bare and throbbing, her garments torn by the briars, and her feet bleeding with the roughness of the path. The nymph is mortal, for her mother is so; and when she has fulfilled her destined course upon the earth, they shall both expire together, and *Love* be again united to *Joy*, his immortal and long-betrothed bride.

On the whole, we have read these miscellaneous pieces with great pleasure. They bear the marks of considerable talents, and even of learning; and they are written for the most part with uncommon taste and elegance.

They have drawn from us a few animadversions, because we thought it our duty to note what we apprehended to be *defects* as well as *beauties* in this publication; and because the reputation of the writers may admit of such small deductions, without any material injury.

W. ART.

ART. XI. CONCLUSION of Dr. Hawkeſworth's Account of the Voyages undertaken for making Discoveries in the Southern Hemisphere, &c. [From our laſt Review, p. 355.]

WE now enter on the hiſtory of the laſt and moſt complete of the late voyages in the ſouthern hemisphere, and which wholly occupies the 2d and 3d volumes of this compilation. The account there given of this nautical and philoſophical expedition is diſtinguiſhed from thoſe that preceded it, by ſeveral particularities that concur to render the relation ſtill more intereſting and important.

The globe had certainly never before been circumnavigated by ſo ſelect a party as that which embarked on board the *Endeavour*, on this expedition; or for purpoſes ſo favourable to the promotion of ſcience and of the arts. That veſſel was commanded by an officer 'of undoubted abilities in aſtronomy and navigation,' whoſe primary object, at leaſt in the order of time, was the obſervation of the then approaching *transit* of Venus, in ſome convenient ſituation in the South ſea. To this laſt mentioned ſervice he was appointed by his Majeſty, on the recommendation, or with the concurrence, of the Royal Society, in conjunction with Mr. Green; who had long been an aſſiſtant to Dr. Bradley, at the Royal Obſervatory at Greenwich. On board this veſſel likewiſe embarked Mr. Banks, a gentleman poſſeſſed of a conſiderable fortune, and of an ardent and commendable deſire to employ it in the acquisition and promotion of natural knowledge; to whom the public are indebted for a large part of the information and entertainment they will meet with in the account of this voyage. He was accompanied by Dr. Solander, a diſciple of the celebrated Linnæus, and whole merits, particularly as a naturaliſt, are well known. They were attended by two draughtſmen; Mr. Buchan, a painter of landſcapes and figures; and Mr. Parkinson, a young man well qualified to delineate ſuch new and ſingular objects of natural hiſtory as muſt neceſſarily fall under their notice in the courſe of ſuch an expedition. After making the particular aſtronomical obſervation above-mentioned, Captain Cook was directed to proceed in the proſecution of geographical diſcoveries in the ſouthern hemisphere.

The abſtract which we ſhall give of this voyage, however copious, muſt, on account of the abundance and variety of the matter, be neceſſarily, in many reſpects, deſultory and incomplete. We ſhall, nevertheleſs, deſcribe the great or general outlines of the courſe purſued by our philoſophical adventurers, and relate their principal geographical diſcoveries; occaſionally interſperſing ſuch incidents, obſervations on natural hiſtory, and on

men and manners, as have most attracted our attention in the perusal of these two volumes,

On the 26th of August 1768, about three months after Captain Wallis's return from his circumnavigation of the globe, in the *Dolphin*, our voyagers set sail from Plymouth Sound, in the *Endeavour*.

Not 20 leagues from the coast of Spain, our inquisitive philosophers discovered some very singular marine animals, which, though the sea abounds with them in these parts, no naturalist had yet described, or perhaps observed. The observation was made in the first week of their voyage, and furnishes us with a just suspicion, if not a proof, that numerous natural curiosities may, even near home, lie hid on the very surface of the great deep, and may there remain perfectly unnoticed, through the want of persons willing, and qualified, barely to open their eyes, and observe them. Persons thus qualified, it should seem, have not yet made their appearance on the coast of *Galicia* *.

On the 12th of September they arrived at *Madeira*, the whole of which island, our naturalists think there is great reason to suppose, has been, at some remote period, thrown up out of the sea, by the explosion of subterraneous fire: as every stone they saw upon it, 'whether whole, or in fragments, appeared to have been burnt, and even the sand itself to be nothing more than ashes.'

On November 13 they anchored in the harbour of *Rio de Janeiro*, where they were permitted to procure refreshments, and take in water for the ship, which was however constantly watched by a guard-boat, during the three weeks they staid here. Through the rigour of a jealous and ignorant Viceroy, neither Mr. Banks nor Dr. Solander were suffered once to leave the ship; though the inoffensive nature of their pursuits was repeatedly explained and urged to him. And although Captain Cook endeavoured to obviate every cause of distrust, which he might entertain concerning this equipment, by informing him that its principal object was the observation of the Transit of Venus, he was not believed, or rather not understood; for of the Transit of Venus our enlightened Viceroy could form no other conception, than that, to use his own words, as they

* We shall here take occasion, once for all, to remark that of the various new objects of natural history observed by Mr. Banks and Dr. Solander in the course of this voyage, a few only are particularly described in this journal; and of these a brief and popular account only is in general here given. A scientific and complete description of their numerous and interesting observations in this branch of science will, doubtless, form the subject of a future and separate publication.

were literally explained by an interpreter, 'it was the passing of the North Star through the South Pole.'

The delays which his predecessors had met with in the Streight of Magellan, probably induced Captain Cook to attempt his passage into the South Sea by the Streight of *Le Maire*; nor was he disappointed in the preference which he gave to this route. He entered the Streight on the 14th of January (1769); anchored there the next day in the *Bay of Good Success*, where he spent a week in procuring wood and water; sailed from thence on the 22d, and on the 26th took his departure from *Cape Horn*. In the space of only 33 days he had passed round the land of *Terra del Fuego*, and had got 12 degrees to the westward, and three degrees and a half to the northward of the Streight of Magellan; in the passage through which, the *Dolphin*, in her last voyage, performed at the same season of the year, had spent three months; nor had he once been brought under his close reefed topsails during the whole time.

On the first day of their entrance into the Streight, our naturalists observed some sea-weeds of a most enormous height or length, which seem to keep in countenance the superlative dimensions ascribed to their *Patagonian neighbours* on the coast of the opposite Streight. These gigantic marine vegetables reared their heads above water, while their stems sprung from the bottom of the sea at the depth of 14 fathom, or 84 feet. As these stems, some of which were not thicker than a man's thumb, were considerably inclined to the horizon, (probably by the current) Mr. Banks and Dr. Solander estimated their length to be above 120 feet. Their leaves were four feet long, and the foot stalks were swelled into an air vessel. They very properly named it *Fucus giganteus*.

The curiosity of our naturalists was abundantly gratified the same day, on their going ashore on *Terra del Fuego*, where they met with a great variety of new subjects of the vegetable kingdom. After spending only four hours in the search, they brought off with them above 100 different specimens of plants and flowers, 'all of them wholly unknown to the botanists of Europe.' In a similar expedition, however, undertaken two days afterwards, an end had nearly been put to all their future researches. We shall relate a part of the adventure, on account of a very singular effect of extreme cold on the human constitution, which is little known.

On their return from this excursion, the cold suddenly became intense. Dr. Solander, in consequence of the experience that he had acquired, in having more than once crossed the mountains which divide Sweden from Norway, conjured his companions to keep themselves constantly in motion; and not to yield, whatever pain the effort might cost them, to the strong inclination

inclination to sleep which, he informed them, would be brought on by extreme cold; especially when joined, as in the present instance, with great fatigue. 'Whoever sits down,' said he, 'will sleep; and whoever sleeps will wake no more.' Like many other teachers, the Doctor failed in the enforcing his doctrine by his own practice. He was even the first of the party who found the temptation to sleep become irresistible; and at length yielded to it, in spite of the intreaties, remonstrances, and even force, employed by Mr. Banks on the occasion. Happily a fire had, with some difficulty, been kindled by Mr. Banks's directions; and he at length succeeded in awakening the Doctor, who had been in a profound sleep about five minutes. In this short space of time he had almost lost the use of his limbs; and the muscles of his feet were so shrunk, that his shoes fell off. One of the seamen, and a black, here fell victims to the severity of the climate, in the latitude of scarce 55° South; where a degree of cold was found to subside, in the very height of summer, [January 16] which is unknown, in the corresponding season, even in Norway and Lapland.

After a course of 660 leagues to the westward and northward, our navigators found a perfect agreement between the log and astronomical observation. From this extraordinary coincidence in so long a run, Captain Cook concludes that there could not have been any current that affected the ship, from the time that they had left Cape Horn; and from thence further infers the great probability that they had not been near any continent, or land of considerable extent: as currents are always found when land is not remote. On the 24th of March, however, in the night, in the latitude of about 22° S. and longitude 128° W. a log of wood was seen to pass by the ship; and the sea, which was rather rough, became suddenly as smooth as a mill-pond. Other supposed indications of land had likewise occasionally been observed during this course. 'It was a general opinion,' says our journalist, 'that there was land to windward; but I did not think myself at liberty,' he adds, 'to search for what I was not sure to find.'

For this last declaration, and for his conduct upon this occasion, Captain Cook has, by implication at least, been angrily, and somewhat indecently, reprehended by Mr. Dalrymple*; who through his extreme solicitude and eagerness for the discovery of a southern continent, has overlooked a pretty obvious consideration. The editor, in defence of that officer, now absent, has very properly reminded Mr. Dalrymple †, that 'Captain

* In his pamphlet, noticed in last month's Review, p. 369.

† In the additional preface, to the 2d edition of this work.

Cook's first and principal object being to observe the Transit of Venus at Otaheite,' [which was to happen on the 6th of June following] 'he was justified in not spending time upon another object before he got thither.'

On the 12th of April our voyagers arrived at the island of Otaheite; where the way had before been paved for their peaceable, or rather friendly reception, by Captain Wallis. Terror, however, excited doubtless by the astonishing effects of our fire-arms, seems to have been the predominant passion in the breasts of these islanders, on the arrival of our adventurers among them. On the first appearance of the ship, many canoes from the shore came off to them, each bringing green branches of a tree, as symbols of peace, which they handed up to the ship's side; expressing at the same time, with the greatest earnestness, by signs, their desire that they should be placed among the rigging, and in the most conspicuous parts of the vessel. And when our voyagers first went on shore, they were received from the boat by some hundreds of the inhabitants, who welcomed them with their looks, but were at the same time struck with such awe, that the first who approached them crouched so low, that he almost crept upon his hands and knees.

It might be expected that after a residence of three months in this island, our voyagers might be qualified to give a satisfactory account of its natural productions, arts, government, and of the manners and customs of its inhabitants. Accordingly the curiosity of the Reader is pretty largely gratified with respect to all these particulars; both incidentally, in the course of the journal of each day's transactions; and afterwards more directly and professedly, in several chapters appropriated to that purpose. But a stay of three months was too short, and their acquaintance with the language too limited, to enable them to acquire an intimate knowledge of the moral, religious, and political history of these *men of nature*, so widely severed from the rest of the world, in the bosom of the Pacific Ocean; and whose knowledge of, and communication with, the other parts of it, appear to have been, from time immemorial, circumscribed within the narrow bounds of the few islands that surround them:—circumstances which render the opinions and police of these people interesting objects of enquiry, to those philosophers who take pleasure in investigating the nature of man, as a moral and social animal, and in speculating on the origin and progress of civil society and government.

To the causes above-mentioned the Reader will doubtless attribute the obscurities that occur in many parts of this journal, in which he is left totally in the dark with regard to the

rationale of the many singular customs of these islanders, and with respect to their conduct to our adventurers, which appears in many instances truly paradoxical. Some readers will perhaps, on the other hand, wonder how, under the above mentioned disadvantages our journalists have been enabled to give so full an account of these people. They will recollect however that they were not voyagers of the common class, intent only on objects of commerce or war; that knowledge was their prime object; and that beside the information which they obtained on the spot, they had the advantage, during the space of several months after they left the island, of a constant communication with two of the natives who accompanied them on their return homewards; of whom one was a *priest*, and had been a *prime minister*.

Out of the abundance and variety of curious matter that we are presented with in this part of the work, we find ourselves somewhat perplexed to make a proper selection. We think ourselves obliged however, in the first place, to pay our compliments to *Queen Obeera*; a personage whose conduct and importance formerly interested us so much, as almost wholly to engross our attention in the account we gave of Captain Wallis's first visit to this island. By resuming her history likewise, the Reader will incidentally acquire some insight into the *governmental* concerns, or the *politics* of Otaheite; which had undergone a considerable revolution, in the short interval between the departure of the *Dolphin* and the arrival of the *Endeavour*.

On Captain Cook's first going on shore, accompanied by Mr. Banks, Dr. Solander, and others, some of their Company, who had been here in the *Dolphin*, were their guides in a short excursion into the country; where the romantic scene, says our Journalist, 'realized the poetical fables of Arcadia.' They conducted them to the scattered habitations of these people, each erected under the grateful shade of little groves of coconut and bread-fruit trees; and failed not to lead them to the place where *Queen Obeera's* spacious palace formerly stood; of which however they were astonished to find no traces remaining. Some time afterwards our *quondam* Princess was distinguished from the rest of the crowd, who were attending Mr. Banks's levee in his tent, by Mr. Molineux, the Master; who was likewise recognized by her as an old acquaintance. On this discovery she was invited, and, on her ready compliance, conducted on board the ship, where she was treated with the most flattering marks of distinction; and on her seeming particularly delighted with a child's doll, it was accordingly presented to her. On Mr. Banks's conducting her on shore, she made, as was usual with her, a handsome return for this compliment. In their way to the fort, they were met by a Chief,
named

named *Tootaba*, who had before visited them, and who now appeared to be invested with the sovereign authority. He seemed to be not well pleased with the distinction that had been shewn to the lady, and betrayed such symptoms of jealousy, when she produced her doll, that to propitiate him, it was thought proper to compliment him with another. Some farther lights were afterwards obtained, relating to the *court calendar* of these islanders; who appear to be nearly as much our *Antipodes* with respect to government and manners, as they are in their situation on the globe. We shall collect from different parts of the narrative some facts which will initiate the Reader into the politics of *Otaheite*, or at least the mode of regal succession in that island.

The island of *Otaheite* consists of two peninsulas, named *Otaheite Nue*, and *Otaheite Ete*, connected by a narrow isthmus, and each governed by two distinct *Earle Rabies*, or *Kings*. By a custom, like most of the customs in this country, equally singular and unaccountable, the King's eldest son, as soon as he is born, succeeds to the father's title and authority. On that event, a Regent is immediately elected; and the choice generally falls on the father. The present Sovereign of the first named and largest of the two peninsulas, where our voyagers and their predecessors in the *Dolphin* had stationed themselves, was a minor, named *Outou*, the son of *Whappai*, who had not however been elected to the regency on the birth of his son. That office had been conferred upon *Tootaba* above-mentioned, the youngest of *Whappai*'s two brothers, in consequence of his having distinguished himself in a war. His second brother was *Oamo*, the husband of *Oberoa*, who had for a long time politely separated themselves from each other by mutual consent, and whose son, *Terrideri*, a youth of seven years of age, who appears before to have been *King*, was now only *heir apparent* to the sovereignty. In a visit paid at the English tents by his father *Oamo*, this youth, though well able to walk, was carried in state on men's shoulders; and was accompanied by his *sister*, a girl of sixteen, who was intended for his *wife*: the ceremony being deferred only till he should arrive at a proper age.

In a voyage or peregrination round the whole island, undertaken by Capt. Cook and Mr. Banks, our travellers took up their quarters on the evening of the fourth day, at the house of *Oberoa*, a small but neat abode, which was situated in a district over which she and *Oamo* now presided, and which was at a considerable distance from her former habitation. *Oberoa* unluckily was absent on a visit to the fort; but they were received with a hearty welcome by her father. They were here surprized at the view of an enormous pile of building, which

exhibited a striking memorial of the former rank and power of Oberoa; of which we shall give a short account below*. They here likewise learnt that this part of the island had lately been the theatre of war; that in the December (1768) preceding, about four months before their arrival, this district had been invaded by the inhabitants of the southern peninsula; that the conquerors had burnt all the houses, which were very large, and carried away all the hogs and other animals that they found; and that upon this occasion, *Oberoa* and *Oamo*, who then administered the government for Terridiri their son, had fled to the mountains.

This relation confirms the account given by Capt. Wallis of the high authority with which *Oberoa* appeared to be invested, at the time that the *Dolphin* was at this island; but it does not explain whether in consequence of this invasion, or on what other grounds, the sovereignty had been transferred to the son of *Whappai*; nor does it throw any light on the cause of this war. To speculate, as your politicians are wont to do, on very slight data, we would attribute this invasion to that inequality (to adopt M. Rousseau's word and ideas) which had been produced in Otaheite, between the inhabitants of the northern and southern peninsulas, in consequence of the visits made to the former by our countrymen and M. Bougainville. It is in-

* This extraordinary specimen of Otaheitean architecture was the mausoleum of *Oamo* and *Oberoa*, which we may almost venture to put in parallel with an Egyptian pyramid, after making due allowances for the different magnitude of the two states, and other obvious circumstances. It was found to be a solid pyramidal structure, raised on a base 267 feet long, 87 feet wide, and 44 feet high, composed entirely of stones, or without any vacuity. Some of the coral stones of which it was constructed, and which were all, on the outside, neatly squared and polished, measured 3 feet $\frac{1}{2}$ by 2 feet $\frac{1}{2}$; and some of the rock stones in the foundation, which were likewise squared, measured 4 feet 7 inches, by 2 feet four. Such large masses, and numbers, of rock and coral stone, the first procured from a considerable distance, and the latter from a great depth under water, in a country where there is no method of conveyance but by hand; and squared, polished, and combined firmly and neatly together into a large and regular structure, without iron tools to shape them, or mortar to join them, very justly excited the astonishment of our travellers. This magnificent pile formed one side only of an oblong square of about 360 feet by 354, walled in with stone, and paved with flat stones in its whole extent. An adze, made of stone; a chisel or gouge made generally of one of the bones of the human fore-arm; a rasp of coral; and the skin of a sting-ray, with coral sand, as a file or polisher, constitute the entire catalogue of tools with which these ingenious and patient artists execute all their works in civil and naval architecture!

deed somewhat presumptuous in us, who cannot fathom the political manœuvres even at St. James's, or those of our next door neighbours at Berlin or Petersburg, to pretend to develop the springs which lately actuated the two cabinets of *Otaheite Nua*, and *Otaheite Esa*, in the *Terra Australis Incognita*. We shall accordingly proceed in the account of our islanders; but shall nevertheless keep this subject in our eye as we go along.

The people of Otaheite, in the state in which they were found by our countrymen, present us with a picture of human society resembling, in more respects than one, that which the ingenious but fanciful Rousseau has delineated, when he exhibits a view of what he terms the “*real youth of the world* *.”—a state which he considers as the best for man; all the ulterior supposed improvements of which “have been so many steps tending, in appearance, towards the advantage of individuals; but in fact, towards the deterioration of the species.” It is “*Iron and Corn*,” our philosopher afterwards observes, “that have civilized men, and ruined mankind.”—The Otaheiteans, we must however observe, were, on our first acquaintance with them, found in a tolerably civilized state, accurately distinguished into ranks, and under a well ordered and seemingly strict police; though they were possessed of neither of these two *dangerous* commodities: but the baneful effects arising from the introduction of substances that so greatly increased the inequality already subsisting among them, he might say, were already become but too apparent; and that the Dolphin had sown the seeds of war, and particularly of the late invasion, in the northern extremity of the island, by the introduction of spike-nails, beads, ribbons, and other *irritamenta malorum* †.

Be this as it may, it will evidently appear from the following paragraph, that our countrymen, together with their other valuable or shewy novelties, and particularly with their *iron*, had introduced among these hitherto artless and honest islanders, one of the most distinguishing characteristics in the *Ovidian* portrait of the *Iron* age—the *Amor sceleratus habendi*. With respect to the Otaheitean war, we shall observe that in Captain Cook's and Mr. Banks's peregrination round the island, they saw, in the possession of *Matheabe*, one of the *Barons* ‡ of the
southern

* In his well-known *Discours sur l'Inégalité des Hommes*.

† Ovid. *Metamorph.* Lib. 1.

‡ We do not use this term, from humour, or at random. A regular subordination is established in this island, greatly resembling the feudal system; the four orders of which are, the *Earle Rabbit*, or King; *Baron*, or Baron, who is Lord of a particular district; *Manabouni*, Vassal, or Yeoman; and *Fouti*, or Villain. It would be an
1 i 3 object

southern peninsula, one of the two very turkeys and geese, the presenting of which by Commodore Wallis to his *Princess, Obera*, we formerly recorded. They were grown enormously fat, and so tame, that they followed the Indians wherever they went, 'who were fond of them to excess,' and considered them as a valuable part of the spoils of the expedition:—if indeed they, and our princess's precious treasure of hatchets and beads were not the prime inducements to it. Those who have made it their business to trace "great events from little causes," have shewn us that some of our European wars, and treaties of peace, have originated from less substantial motives than the acquisition of a goose or a hatchet in *Otaheite*.

The various new and artificial wants introduced, by the importation of so many useful and curious European commodities,—among a people who had hitherto lived secure, and preserved their most precious moveables, in houses built without walls, and furnished neither with doors, locks, or strong boxes—excited in them a spirit of cupidity and thievery, with which they do not seem before to have been infected; and which, like a pestilence, indiscriminately destroyed the innate seeds of probity, both in men and women of all ranks and orders among them.—We blush while we relate it—but even our favourite, the tender, and sensible, and generous *Oberea* does not escape quite free from an imputation of this kind; in which however she may be somewhat kept in countenance, by similar instances of female frailty that have occurred in Tavistock-street, or on Ludgate-hill, among some of our ladies of quality here at home.

Of all the numerous Indians, of different ranks, who frequented the tents, or visited the ship, *Tootabab*, the *Regent*, and *Tubourai Tamaide*, a friendly and respectable Chief, alone appeared, for a long time, to have escaped the general contagion. But the virtue and fortitude even of *Tubourai Tamaide*, which had hitherto enabled him to resist repeated allurements and temptations, during a long and unlimited access to all the *iron treasures* of Mr. Banks's tent, at length, we are told, yielded in the unequal conflict, to the 'fascinating charms' of a basket of large nails. They were, indeed much larger than any that had yet been brought into trade, and their power was accordingly irresistible. The Chief took five of them, and was de-

object of much curious speculation, to enquire whence such a very unequal distribution of power has originated, and how this system of policy is still maintained, in a country where the inhabitants appear to have no wants but such as are gratified, without labour or effort, by the liberal and spontaneous productions of the earth.

tested

tested by the starting out of one of them from under his Otaheite clothing, which was not contrived, like our European dress, with pockets and fobs, for the concealment of petty larceny.

On this occasion the Journalist, or rather, we suppose, the Editor, good naturedly apologizes for the frailty of the Indian Chief and his countrymen. He observes that, though it was evident from the conduct of these people that they were highly sensible of the force of moral obligation, yet we ought not to estimate their failure in these instances too rigorously, nor hastily conclude that theft is a testimony of the same depravity in them that it is in us. After holding up the greatness of the temptation, and their want of sufficiently efficacious motives to surmount it, 'An Indian,' he charitably adds, 'among penny knives and beads, or even nails and broken glass, is in the same state of trial with the meanest servant in Europe among unlocked coffers of jewels and gold.'

It is not without regret that we find ourselves obliged to bid adieu to our Otaheiteans, and to leave untold the many interesting and amusing incidents, and observations, which have been collected by our inquisitive and intelligent voyagers relating to them. We cannot however quit the island, without first exculpating our countrymen from the reproach of having infected this hitherto healthy and happy race of people with a certain loathsome disease, which may now be justly said to have made the complete tour of the globe; and which must necessarily have spread with the greatest rapidity among a people so very amorously inclined as our islanders. Our voyagers accordingly, on their first arrival, found that it had made the most dreadful ravages among them, and soon, themselves, suffered from their communication with them.

'One of our people,' says the Journalist, 'contracted it within five days after we went on shore.—They distinguished it by a name of the same import with *rottenness*, but of a more extensive signification, and described, in the most pathetic terms, the sufferings of the first victims to its rage, and told us that it caused the hair and nails to fall off, and the flesh to rot from the bones; that it spread a universal terror and consternation among them, so that the sick were abandoned by their nearest relations, lest the calamity should spread by contagion, and left to perish alone in such misery as till then had never been known among them.'—We are glad to find, from some circumstances which follow this account, that there is reason to hope that the islanders had happily found out a cure for this horrible disease, in some of the simples of their country, with the medical qualities of which however our voyagers had not time, or a sufficient knowledge of the language, to become acquainted.

Now it is certain that the Otaheiteans must have received this horrid pest either from the crew of the *Dolphin*, or from those of the *Boudeuse* and *L'Etoile* under the command of M. Bougainville; the only European vessels that had hitherto visited this island. In the first volume of this publication, Captain Wallis proves, on the most satisfactory evidence, that there was not an individual on board his ship, infected with this distemper, during the space of fourteen months, the *middle* of which time was spent at Otaheite; and consequently that they could neither have communicated it to, or received it from, the inhabitants of this island. Further, the natives themselves declared that it had been brought to them by the two vessels (meaning M. Bougainville's) which had lain on the east side of the island, about fifteen months before. To these *damning* proofs, produced by our Journalists, we can add, though it is scarce necessary, a strong presumption, drawn from Bougainville's own journal; where, we doubt not, he speaks the truth, but not the *whole* truth. "Our Surgeon," says he, "assured me, that he had on several of them (the natives of *Taiti*, as he calls them) observed marks of the small-pox; and I took all possible measures to prevent our people's communicating the *other sort* to them; as I could not suppose they were already infected with it*."—M. Bougainville therefore was conscious that some of his crew were in such a state as rendered his *preventive* measures necessary or expedient. The Reader who compares together the equivocal or inconsistent passages in his journal, relating to this matter can scarce entertain a doubt, that he was, only through mischance indeed, the guilty and *conscious* Importer.

On the 13th of July our voyagers took their leave of their friends at Otaheite, after a stay of three months among them, passed, with only a few casual and short interruptions, 'in the most cordial friendship, and a perpetual reciprocation of good offices.' Their parting scene was attended with those marks of tenderness and sensibility, on the part of these islanders, which constitute one of the most distinguishing features in their character. Among those who had shewn the strongest attachment to our countrymen, was *Tupia*, who had been the First Minister to Oberea, was also High Priest of the island, and had great knowledge and experience in navigation. In consequence of an ardent desire which he had frequently expressed to accompany our adventurers to Europe, he was gladly received on board the ship, together with a boy about 13 years of age, his servant. On the weighing anchor, *Tupia*, though he could

* This passage will be found in our account of M. Bougainville's voyage, in our 46th vol. March 1772, page 210.

not restrain from tears, sustained himself during the parting scene, in the crowd of his surrounding friends, with a mixture of fortitude and sensibility that did him honour.—‘He sent his last present, a shirt, by *Otseothoa*, to *Potomai*, *Tootabab*’s favourite mistress, and then went with Mr. Banks to the mast-head, waving to the canoes as long as they continued in sight.’

After leaving *Otaheite*, and making some agreeable visits to several of the neighbouring islands, under the guidance of their Indian pilot, *Tupia*, our voyagers, on the 14th of August, stood southward professedly in search of a continent. In this direction they sailed till September 1, when being in the latitude of 40° S. and longitude 174° W. and meeting with a heavy sea from the westward, without discovering signs of land, or at least any indications that appeared decisive to Captain Cook, they stood back to the northward. After a course of above five weeks, first to the northwest and afterwards to the southwest, they at length, on the 6th of October discovered land, in about the latitude of 38° S. and in 181° W. longitude.

On their slow approach to this land on the following day, the appearances it successively presented to them furnished matter for much eager conversation; but the prevailing opinion on board the ship seemed to be, that they had at length discovered the so long sought for *Terra Australis Incognita*. Those who were of this opinion had some reason, from first appearances, to flatter themselves that their *Utopia* was happily in a pretty considerable state of cultivation and improvement: for on approaching still nearer to it, on the 8th they perceived, not indeed palaces or temples, but some houses which appeared to be small but neat; and in one place they could plainly discern a pretty high and regular paling, surrounding the whole top of a hill. This became naturally the subject of much speculation; some supposing it to be only an inclosure for oxen and sheep; while others exalted it into the dignity of a park for deer*—the property doubtless of some of the *Australian nobility*.

Notwithstanding these appearances, the country which they had now discovered was afterwards found to be the eastern side of *New Zealand*; a part of the western coast of which [erroneously called the eastern coast by our Journalist] had been seen and visited by *Tasman* in 1642: since which time the remain-

* Every village almost in New Zealand presented them afterwards with appearances of the same kind. The natives live almost in a perpetual state of hostilities with each other. These palisades were found to be their fortifications, which are erected on eminences, and further secured by regular banks, ditches, and even outworks; within which they retire with their moveables in case of invasion.

der of this country has continued to be altogether unknown, and has by many been supposed to be a part of the supposed southern continent. The whole of it was however now carefully explored by Captain Cook, who found it to consist of two large islands, extending 14 degrees in latitude, and 13 in longitude, separated from each other by a strait four or five leagues in breadth, and which was now properly distinguished by his name.

Our limits confine us to the giving a very imperfect account of the various observations made by our intelligent voyagers, on the natural and civil history of this country. We shall therefore only briefly touch on a few particulars. It is not, in the first place, one of the least remarkable, and at the same time fortunate, circumstances attending our adventurers' communication with the inhabitants of this country, that their Indian shipmate, *Tupia*, though the native of an island situated at the distance of 40 degrees from it, should be perfectly understood by the New Zealanders when he accosted them in the language of his own country. From a vocabulary here given, it evidently appears that the languages of Otaheite and New Zealand are radically the same: this and other circumstances of agreement in customs, opinions, &c. between these people seem strongly to evince that the common ancestors of both had been natives of the same country. Even in points of divinity, in which men, and especially divines, are so very apt to differ, the New Zealand clergy seemed perfectly to agree with our Otaheitean High Priest, *Tupia*; who frequently entered into a learned conversation with them, on the origin of the world and other abstruse doctrinal points, and was listened to with great deference. Whenever he was disposed to instruct the common people, 'which he sometimes did,' says our Journalist, 'in a long discourse, he was sure of a numerous audience, who listened in profound silence, with such reverence and attention, that we could not but wish them a better teacher.'

Notwithstanding these and many other points of resemblance between these two distant people, the difference between them in a certain particular is very remarkable. We have already mentioned the lubricity of the Otaheitean females, who seem not to have even the idea of immodesty or indecency; the New Zealand ladies on the contrary are perfect prudes, and bashful to excess; and though they did not affix any notion of criminality to the most intimate connection with our countrymen, yet in their whole carriage and deportment our voyagers found as much modest reserve and decorum, as are to be met with among the politest people in Europe. The engagement for the night was here treated in the chaste stile of a matrimonial compact; and if the lover presumed, too early, or publicly, to take

take any liberties with his *future*, by which her delicacy was violated, he was sure to be disappointed.

Notwithstanding the hostilities which occasionally passed, on different parts of the coast, between our people and the New Zealanders, while the latter were ignorant of the power, and suspicious of the designs, of their foreign visitants; yet on a more intimate communication with them, these islanders were found to be an honest, mild, friendly, and even affectionate race of people. After perusing this character of them, the Reader will probably be affected with an equal degree of astonishment and of horror, when he is informed that the people thus characterised are actually a race of *Anthropophagi*, or cannibals, who eat the bodies of their enemies slain in battle, and prefer this horrid repast to every other kind of diet †. The truth of the fact is here put out of all reasonable doubt on the strongest *circumstantial* evidence. The Journalist endeavours to account for the origin of this horrid practice among these islanders; and throws out some pertinent reflections on the pernicious influence which such a custom must have on the moral character of those who practise it: but he has omitted to explain how the New Zealanders have been enabled to preserve the placid and gentle qualities here ascribed to them, in the course of a practice which, according to his own reasonings, must naturally tend to harden the human heart, and render men cruel and ferocious.

The curiosity of our naturalists was largely gratified by the many novelties which nature here presented them with, in the vegetable world; apparently to compensate for her parsimony in the animal kingdom, in which, of those belonging to the race of quadrupeds, they saw only two; dogs, and rats. As botanists, they found themselves in a new world; for—excepting sow-thistle, garden night-shade, and one or two kinds of grass common to England; two or three kinds of fern, like those of the West Indies;—five or six new species which they had gathered at Terra del Fuego;—and a few of the plants that are to be found in almost every part of the world:—not one of the other vegetables that they discovered here, amounting to about *four hundred species*, have ever yet been described by any

† We scarce need to remind the Reader, of Lord Monboddo's reflections on this subject, contained in our last month's Review, page 321. Without adopting his opinion with regard to the former supposed extensiveness, or universality of this practice, it is now evident that it obtained in New Zealand in the year 1770; where human bones, after they had been first well picked by the natives, became, through the curiosity of our countrymen, and their eagerness to purchase them, an article of established trade between them and these islanders,

botanists, or had been elsewhere seen by themselves during the course of the voyage.—What advantages might not the arts, commerce, and particularly the *materia medica*, probably receive from an accurate scrutiny into this large vegetable board, which has existed here almost wholly unexplored, or, at least, has never been rummaged into by beings possessed either of curiosity or science, ever since the creation!

Of the vegetable productions of this country one plant in particular attracts and merits our notice on account of its extraordinary utility, and as there is the greatest reason to believe that it would grow and thrive in England with very little trouble. It serves the inhabitants instead of hemp and flax, and exceeds all other vegetables that are put to the same uses in other countries. From its leaves the natives make their strings, lines, and cordage for every purpose, and 'which are so much stronger than any thing we can make with hemp, that they will not bear a comparison.' By a different preparation, they draw from the same plant 'long slender fibres which shine like silk, and are as white as snow.' From these, which are likewise surprizingly strong, their finer cloths are manufactured; and from the leaves, without any other preparation than splitting them into proper breadths, and tying the strips together, they make their fishing nets. These exceeded the seine belonging to the Endeavour, which the natives viewed with the utmost contempt, as much in strength and goodness as some of them did in size and length. Our voyagers mention one in particular, which they saw at the Bay of Islands, that was five fathom deep, and was estimated to be no less than three or four hundred fathom long*.

After a stay of near six months in New Zealand, Capt. Cook took his departure from thence on the 31st of March 1770. Steering a westward course near three weeks, he discovered land on April 19, in about the latitude of 38° S. and long. 210½ W. This land, there is no room to doubt, is the eastern side of the country, part of whose western and northern coasts had been discovered by former navigators, and distinguished by the names of *New Holland* and *Carpentaria*. Proceeding northwardly he minutely explored, during the space of above four months, the eastern coast of this country, which had never before been visited by any European, from the latitude of 38° to 10½° S. giving to the whole of it the name of **NEW SOUTH WALES**;

* We recollect having been informed, not long after the return of the Endeavour, that some of the seeds of this valuable plant had been put into the hands of some of our gardeners, for the purpose of raising it among us. As we have never heard of the result, we think it probable that the experiment failed; possibly because the seeds had lost their vegetating power during the voyage.

and taking formal possession of it, as he had before done of *New Zealand*, in the name of his Britannic Majesty. In this long course he may justly be said to have discovered and traced a country of greater extent 'than any other in the known world that does not bear the name of a continent;' the length of coast along which he sailed, reduced to a strait line, amounting to near 2000 miles; 'so that its square surface must be much more than equal to all Europe.'

He found this whole country very thinly inhabited, by a race of people of a dark chocolate colour, who go stark naked, and who shewed by their behaviour from one extremity of it to the other, that, whatever may be their wants or appetites, they were not of a kind to be gratified by the most useful or gaudy of our European commodities, in vain offered to their acceptance. They despised nails, and beads, and looking-glasses, and held a shirt in the most sovereign contempt. They evidently loved turtle however; for in one of the few visits in which our voyagers were favoured with the company of these gentry on board the ship, they seized two, after having first asked for them, and been refused, and endeavoured to carry them off by force. *Tupia*, with an air of superiority and compassion, would shake his head at them, and say that they were *Tata Ears*, 'Poor wretches.' They did not appear to have the least idea of the nature of traffic; nor could our voyagers communicate it to them. In short, these new-made subjects of his Britannic Majesty were a set of the most strange and impracticable mortals that our voyagers had yet met with.

Of the natural curiosities found in this country we shall mention only two, the singularity of which consists in their gigantic dimensions. The first of our specimens is a species of cockles, worthy, on account of their magnitude, to be denizens of the shores of Patagonia.—'Some of them were as much as two men could move, and contained twenty pounds of good meat. The other instance belongs to the feathered tribe, and naturally—"brings all BRODDIGNAG before our thoughts." In an excursion made in the pinnace, Capt. Cook and Mr. Banks, we are told, found, in a low sandy island, the nest of an eagle with young ones, which they killed, 'and the nest of some other bird,' adds our journalist, 'we knew not what, of a most enormous size; it was built with sticks upon the ground, and was not less than six and twenty feet in circumference, and two feet eight inches high.'

The length to which we have extended this article obliges us to confine ourselves to the bare outlines of the remainder of this very interesting voyage. Having traced the extensive coast of *New South Wales* as far as 10 $\frac{1}{2}$ ° S. Capt. Cook arrived at its northern extremity on the 23d of August, from whence he effected

fecting a passage between it and *New Guinea*; to which he gave the name of *Endeavour Streights*: thereby ascertaining, as he observes, beyond all controversy, that these two countries are not joined to each other. For the knowledge of this passage, however, Mr. Dalrymple affirms, in his pamphlet above referred to, that he was obliged to *his chart*, in which Torres's track was laid down, from Arjas's memorial.

From these Streights the Endeavour proceeded towards *Batavia*; in their course to which they stopped some time at the island of *Savu*. Among other particulars relating to this island, a small specimen is given of the language, by which, says the journal, 'it will appear to have some affinity with that of the *South Sea Islands*, many of the words being exactly the same.'—It is very remarkable, however, that on comparing the two vocabularies together, we have not been able to discern a *single word* in one of the languages that in the least degree *resembles* the corresponding term in the other.

On the night after their arrival at *Batavia*, a Dutch East Indiaman, which was at anchor within two cables' length of the Endeavour, was struck by lightning, which split the mainmast and carried it away by the deck, and shivered the main-topmast and top-gallant-mast all to pieces. The Endeavour seems evidently to have been protected from the bad effects of this violent thunder-storm, by an *electrical chain*, which they had but just before got up, and which *visibly* conducted the lightning over the side of the ship; the whole chain appearing, at the time, a continued line of fire. Notwithstanding this escape, the whole vessel was shook, probably by the *lateral explosion*; as by an earthquake; and a sentinel, who was in the act of charging his piece, had the musket forced out of his hands by the shock. On this occasion Capt. Cook earnestly and properly recommends the use of chains of this kind on board of every ship, whatever may be her destination.

We are sorry to have occasion to conclude our abstract with the account of the death of poor *Tupia* at this place, where he and his boy *Tayeto* on their landing were highly struck and delighted by the novelty and variety of the scene presented to them in a large and populous city. His death was preceded, and apparently hastened, by his great affection for the poor boy, who, with some others, fell a victim to the pestilent climate of this place; the effects of which were felt by every one belonging to the ship, except the old sailmaker, between 70 and 80 years of age. It is remarkable that this privileged individual was regularly drunk every day while they staid here.

Leaving this place on the 27th of December, with 40 sick on board, and all the rest in a feeble condition, they proceeded towards the Cape of Good Hope; having buried 23 persons in
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the last six weeks of their passage thither. When they got into the regular trade-wind the mortality ceased; and, after a month's stay at the Cape, they departed from thence, on April 15, and finally anchored in the Downs on the 12th of May 1771.

We shall not extend this article by adding any particular criticisms on this performance, to those which we have already offered in the preceding articles. We shall only, in general, remark, that notwithstanding the inaccuracies observable in this compilation, we cannot, upon the whole, avoid declaring, in justice to the memory of the Editor, and to those who furnished him with his materials, that these imperfections are largely counterbalanced by the intrinsic merits of the work, which abounds with new and curious articles of information; and by the adventitious ornaments which it has received, both in the articles of sentiment and diction, from the pen of the Editor. We cannot however pass over without notice, and reprehension, the licentious manner in which *some* of the plates are executed, which are very far from *illustrating*, though they greatly *embellish*, the work, and in which truth and nature are sacrificed to the imagination of the painter and his ideas of grace and beauty.

In the plate, for instance, marked No. 1 [Vol. ii, page 55.] we are presented, by the elegant pencil of Cipriani, with a view of the persons, dress, and habitations of the inhabitants of *Terra del Fuego*. Instead of viewing a rude, inartificial hovel, made of a few poles inclined to each other, by the 'clumsy, stupid,' and wretched 'outcasts of Nature,' with whom the *Reader* is brought acquainted in the text;—the *Speciator*, on casting his eye to the left, finds himself suddenly transported into *Arcadia*; he beholds a pastoral bower, constructed with equal art and taste, and embellished with foliage; and views a groupe of human figures, some of whose graceful forms and attitudes realize the fancied scene.—Surely the coarsest wooden cuts, exhibiting a faithful copy of Nature, as it appears in this part of the world, would have been more acceptable to every judicious Reader, than these fanciful *creations* of Signor Cipriani*.

* The insertion of this particular fancy-piece in this work appears the more extraordinary, as in the Journal published under the name of Sydney Parkinson there is a representation of this very scene, apparently designed on the spot; to which is annexed the name of Mr. Buchan, one of Mr. Banks's draughtsmen. This sketch indeed does not possess any of the elegancies of Signior Cipriani's drawing; but it carries on the face of it pretty evident marks of its being a genuine transcript of the scene it pretends to exhibit.

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Though we were never at Otaheite, or present at a dramatic entertainment in the island of *Ulitea*, yet we may venture confidently to affirm, that *Tupia*, were he alive, would disown the good company got together in plate No. 7, for his neighbours. Instead of the *Costume* of the South Sea islanders, the spectator is presented with figures which, in the air of the heads, forms, attitudes, &c. continually remind him of the antique, and of the productions of the Roman, Florentine, and other great schools. In short, embellishment has been so much attended to, that in plate No. 23, Vol. i. page 462, we are entertained with a view of a grand state procession that does not appear ever to have had existence. On looking into the explanatory table of the plates, we are there told that it is 'a representation of the *surrender* of the island of Otaheite to Capt. Wallis, by the supposed Queen, Oberea;'—a transaction, and ceremony, which are nowhere recorded in these volumes.

B.

ART. XII. *A Digest of the present Act for Amendment of the Highways: with a Calculation of the Duty, Composition, and Contribution for every Rent from 1l. to 400l. per Annum. For the Use of Surveyors, &c. Also a List of Forfeitures and Penalties, with a Schedule of Forms and Remarks.* By J. Scot, Esq; 8vo. 2s. Dilly. 1773.

WHERE laws of extensive operation are passed; abstracts of them, well executed, are of great use to bring them down to common apprehensions, by clearing them of formal tautology and technical terms, and, in truth, by supplying that want of digest and method so seldom attended to in our statutes. Numerous, intricate, and dispersed as our laws are, it is highly laudable to collect all that relate to particular subjects into single acts; which by having a new legislative sanction given to them, may inform the subject of his proper duty, without exposing him to suffer under unavoidable ignorance, the plea of which, however just, is not admitted in our courts. Add to this, that the great alteration in national circumstances, manners, and customs, often required that antiquated laws should be conformed to those alterations: but when this is done, the new laws ought to be framed with all the clearness, precision, and other advantages that may be expected from the literary improvements of the age, and from the collective wisdom of the nation. Nevertheless whatever safety we may expect in a multitude of *counsellors*, we seldom find bodies of men assembled together, able to effect what one clear-headed man can execute in his closet: on the contrary, interest, and even caprice, often injure

injure the best connected plan that is laid before them; and those who have seen *how* business is often transacted in the house of commons, (with all due respect be it spoken) will no longer wonder at the defects which too often appear in our acts of parliament.

The several duties and obligations enjoined by the late statute for preserving the highways, are here classed under distinct chapters, divided into sections; which comprehend the precepts under each head respectively: it might however have added to the satisfaction of the Reader who accepts it as his guide, if this digest had been more closely connected with the act which it explains, by adding at the end of each section a correct reference to the section or sections of the act where the legal matter is to be found. As a conclusion, Mr. Scott has made some very pertinent remarks on particular clauses of the act, and he closes with the following general observations:

Thus much for the present act, on a candid comparison of which with the immediately preceding one, it may perhaps be apprehended, that there was no absolute necessity for an alteration; or at least, that if the former can boast some few articles that may be justly termed improvements, it has many others which have no title to that appellation.

It might be deemed too bold an innovation, to propose the rejection of a plan which has received the sanction of custom for more than two centuries; but it would probably be the most effectual method to procure a thorough amendment of the roads, to abolish the statute duty, and substitute a regular assessment on occupation, of so much in the pound as might be thought sufficient for the purpose; the money raised thereby to be employed and accounted for by the surveyor, who, as before hinted, should be rendered independent of every person but the justices. The antiquity of an expedient which, on trial, is found not to answer the end it was designed for, cannot be a good reason for persisting in the practice of it. There is little doubt but the effect of this alteration would soon be visible in the roads; for as the money must be raised, there would be no temptation to omit expending it. An infinity of trouble would be saved to the surveyor, and the only argument in favour of the present method, viz. that it is an advantage to the landholders, who at particular seasons have little work for their teams, will lose much of its validity, when it is considered that teams must be hired for repairing the roads, and probably those very teams will be hired for that purpose.

This innovation, bold as the writer fears it may be deemed, appears perfectly reasonable in every point of view. With regard to the labouring poor, it is at first sight an act of oppression

to distress them, by obliging them to repair roads for others, which they neither do nor can occupy themselves. This the Author observes in his remarks on statute duty; and, as he there adds, that 'working for a dead horse, is a proverb with which the vulgar are as well acquainted, as with that kind of conduct which gave it existence;' there is this farther disadvantage in it against a poor labourer, that a day's time is a positive loss to him, while the parish does not reap an honest day's labour from him: nor can this be converted into an accusation, unless it were possible to counter-act the feelings of human nature. Like circumstances would affect every one placed in them in like manner, which may serve as a general answer to most of the general reflections on the conduct of the different classes and orders of mankind.

New editions of all our acts reduced to this familiar method, with judicious comments, would prove more intelligible than in the parliamentary form, and free them from much of their *glorious uncertainty*.

N.

ART. XIII. *Independence*: an Ode. By the late T. Smollett, M. D. 4to. 6d. Murray. 1773.

MEN of the most liberal minds are the most smitten by the charms of independency; and no man was ever more sensible of their power, than the late ingenious Dr. Smollett;—who adored the goddess with unfeigned devotion, and celebrated her praises in the pure dictates of his heart.

Mason's ode to Independence is elegant, but cold; Smollett's glows with that enthusiasm which, it might be imagined, the subject would never fail to kindle.

Independency, however, is not a female deity in Smollett's poem; though a goddess in Mason's performance.

After describing, with great vigor of fancy, and with very poetical colouring, the birth and attributes of the SON of LIBERTY, the poet proceeds to celebrate the achievements of this demi-god, in support of the glorious cause of his celestial mother:

On desert isles * 'twas he that rais'd
Those spires that gild the Adriatic wave,
Where tyranny beheld amaz'd
Fair Freedom's temple, where he mark'd her grave.
He steel'd the blunt Batavian's arms

* * *On desert isles*—] Although Venice was built a considerable time before the era here assigned for the birth of INDEPENDENCE, the republic had not yet attained to any great degree of power and splendor.

To

To burst the Iberian's double chain † ;
And cities rear'd, and planted farms,
Won from the skirts of Neptune's wide domain.
He, with the generous rustics, fate
On Uri's rocks in close divan ‡ ;
And wing'd that arrow sure as fate,
Which ascertain'd the sacred rights of man.

S T R O P H E.

Arabia's scorching sands he crost § ;
Where blasted Nature pants supine,
Conductor of her tribes adust,
To Freedom's adamantine shrine ;
And many a Tartar hord forlorn, aghast ||,
He snatch'd from under fell Oppression's wing
And taught, amidst the dreary waste,
Th' all-chearing hymns of Liberty to sing.
He virtue finds, like precious ore,
Diffus'd through every baser mould ;
Even now he stands on Calvi's rocky shore,
And turns the dross of Corsica to gold °.
He, guardian genius, taught my youth
Pomp's tinsel livery to despise:
My lips, by him chastis'd to truth,
Ne'er paid that homage which the heart denies.

A N T I S T R O P H E.

Those sculptur'd halls my feet shall never tread,
Where varnish'd vice and vanity combin'd,
To dazzle and seduce, their banners spread,
And forge vile shackles for the free-born mind.
Where insolence his wrinkled front uprears ;
And all the flowers of spurious Fancy blow ;
And Tulle his ill-woven chaplet wears,
Full often wreath'd around the miscreant's brow :

† *To burst the Iberian's double chain.*] The Low Countries were not only oppressed by grievous taxations, but likewise threatened with the establishment of the Inquisition, when the Seven Provinces revolted, and shook off the yoke of Spain.

‡ *On Uri's rocks.*—] Alluding to the known story of William Tell and his associates, the fathers and founders of the confederacy of the Swiss cantons.

§ *Arabia's scorching sands.*—] The Arabs rather than resign their independency, have often abandoned their habitations, and encountered all the horrors of the desert.

|| *And many a Tartar hord.*—] From the tyranny of Jenghis-Khan, Timur-Bec, and other eastern conquerors, whole tribes of Tartars were used to fly into the remoter wastes of Cathay, where no army could follow them.

° *And turns the dross of Corsica.*—] The noble stand made by Paschal Paoli and his associates against the usurpation of the French King, must endear them to all the Sons of Liberty and Independence.

Wherever dimpling Falshood, pert and vain,
Presents her cup of stale profession's froth;
And pale Disease, with all his bloated train,
Torments the sons of gluttony and sloth.

S T R O P H E.

In Fortune's car behold that minion ride,
With either India's glittering spoils oppress;
So moves the sumpter-mule, in harness'd pride,
That bears the treasure which he cannot taste.
For him let venal bards disgrace the bay;
And hireling minstrels wake the tinkling string;
Her sensual snares let faithless pleasure lay;
And all her jingling bells fantastic Folly ring:
Disquiet, Doubt, and Dread shall intervene;
And Nature, still to all her feelings just,
In Vengeance hang a damp on every scene,
Shook from the baleful pinions of Disgust.

A N T I S T R O P H E.

Nature I'll court in her sequester'd haunts,
By mountain, meadow, streamlet, grove, or cell,
Where the pois'd lark his evening ditty chants,
And Health, and Peace, and Contemplation dwell.
There, Study shall with Solitude recline;
And Friendship pledge me to his fellow-swains;
And Toil and Temperance sedately twine
The slender chord that fluttering life sustains:
And fearless Poverty shall guard the door;
And Taste unspoil'd the frugal table spread;
And Industry supply the humble store;
And Sleep unbrib'd his dews refreshing shed:
White-mantl'd Innocence, ethereal sight,
Shall chace far off the goblins of the night:
And INDEPENDENCE o'er the day preside;
Propitious power! my patron and my pride.

For the authenticity of this piece, we must depend on the credit of the bookseller*; exclusive of the internal evidence, which, we believe, will suffice for the satisfaction of those who are acquainted with the peculiar spirit and flow of the Doctor's poetical vein.

* The Editor's advertisement, prefixed to the Ode, thus begins—
'That this poem is *authentic*, we have the best *authority*—but of the nature, extent, or weight of that authority nothing is said:—however, we have no doubt but that the poem is the genuine production of Dr. Smollett. We are only surprized that he did not publish it in his life-time: for he was neither indifferent to fame, nor averse to the *means of Independence*.

G.

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1773.

P O R T I C A L.

Art. 14. *An Epistle from Oberea, Queen of Otaheite, to Joseph Banks, Esq.* Translated by T. C. Z. Esq; Professor of the Otaheite Language in Dublin, and of all the Languages of the undiscovered Islands in the South Sea; and enriched with historical and explanatory Notes. 4to. 1s. Almon. 1773.

THE language and manners of Otaheite, conveyed to us in Ovidian strains, make an appearance equally pleasant and grotesque. Thus *Oberea* laments the loss of her *Opano* * :

Oft on thy lips, those lips of love, I hung,
To hear thee greet me in my native tongue;
Mutee atira †, sweetly you express'd,
Your eyes, all-eloquent, explain'd the rest.
Say, fondest youth, can'st thou forget the night,
When starting from your sleep in wild affright,
' Rise, Oberea, rise, my Queen,' you said
' Some thief ‡ has stol'n my breeches from my head.'
Sorrowing I went beside the billowy main,
Search'd the long winding coast, but search'd in vain.
My choicest garment strait I shar'd with you,
And fondly cloath'd you with my own *Peron* §.
Nor strove not other suitors to impart
A mutual passion to my royal heart;
My neck, my jetty eye-brows charm'd *Tettee*,
And *Otapairoo* pink'd his bum ¶ for me.
Their tears, their warmest vows could ne'er prevail,
Nor gift of chequer'd beads, nor proffer'd *nail* ¶¶.

* The people of Otaheite could not pronounce Mr. Banks's name, but called him (says our Author) *Opano*.

† *Anglice*, 'Come here to kiss me.' See the vocabulary of the Otaheite language.

‡ On their visit to *Footahab*, Mr. Banks thought himself fortunate in being placed by Oberea, in her canoe. She insisted on taking his cloaths into her custody. Awaking about eleven, he found they were stolen, on which he awaked Oberea, who starting up, and hearing his complaint, ordered lights, and prepared in great haste to recover what he had lost. In the morning Oberea brought him some of her country cloaths.

§ *Peron* signifies a petticoat in the Otaheite language.

¶ The custom of painting or dyeing their loins and buttocks, and drawing curious arches upon them, by way of ornament, is described in the *Voyages*. These ornaments, we are told, are their pride, and shewn with great ostentation, by both sexes.

¶¶ The value of an iron *nail*, or a glass or other *bead*, at Otaheite, is astonishing; see the accounts of all the voyagers to that country, French and English.

This *jeu d'esprit* is ingenious, and entertaining. In the notes, which are both classical and comic, the Author is, perhaps, too farcastic on the celebrated Editor of the *Voyages to the South Seas*; but as they were probably written, though not actually published, while Dr. Hawkesworth was living, our Hibernian Ovid is not, therefore, chargeable with the meanness of an insult offered to the *Dead Lion*.

* * * Squire T. Q. Z. seems to have made a little slip, when he, repeatedly, makes Oberea call her house a *wigwam*, which is the name given by some of the North American Indians to their huts: but we do not recollect this word in any of the accounts given of the language of Otaheite. Ewharre is Otaheitean for an house.

Art. 15. *The Israelites on Mount Horeb*; an Oratorio. French and English. From a Manuscript of Dr. De Gueldre. 4to. 1s. Cadell. 1773.

The language of an Oratorio is hardly ever an object of criticism. In the original French this is called a Dramatic Poem. It is very concise, consisting only of one short scene, the action of which is the smiting of the rock, and the consequent supply of water. The French is better than the English. It is printed for the Benefit of a gentleman in distress, and, in such cases, *the worse the bargain, the better the purchase!*

Art. 16. *Simplicity; or, Domestic Poems*. 4to. 2s. Doddsley. 1773.

When the Reader has perused half these poems he may possibly find out that their intention is burlesque. But no man, sure, was ever more unfortunate in the pursuit of his object than this Author has been. In short, he totally mistakes it. He tells you he is ridiculing Simplicity in poetry. Alas! poor Man! he means *filling* all the while, and does not know it. Had he turned to our review of the Hermit of Warkworth, and of Armine and Elvira, he would have seen the distinction, and would not have pestered the Public with thirty-five pages of silly verses to expose what every man of taste must reject with contempt.

Art. 17. *Suicide*; a Poem. 4to. 1s. Mookham. 1773.

Bad reasoning, and worse poetry.

Art. 18. *Discord*; a Satire. 4to. 1s. Beecroft, &c. 1773.

Describes the horrors of national discord and faction; and introduces a prophecy of

HOLLIS, whom kings and courts beheld with awe,
Friend to prerogative at once and law.

Hollis, we are told,

In life's last moments with a prophet's rage
Denounc'd the miseries of a future age.

This *Pisgah-sight* of a future age, comprehends a view of the present times, in which

— A youthful monarch, known
For mildest manners, shall adorn the throne,
In this reign we see
A ribald make to patriotism pretence,

And

And this introduces a warm invective against Wilkes.—The numbers, we see, are sometimes harsh; but perhaps they will, by some critics, be deemed so much the more suitable to the subject.

Art. 19. *Hymns on Believers Baptism*. By John Fellows, Author of *Grace Triumphant*. 12mo. 1s. Keith, &c. 1773.

SPECIMEN:

“ Shine on our souls, eternal God,
And take amongst us thine abode:
Why should thou at a distance stand,
Or be a stranger in our land?”

FREE and EASY, indeed!—If the Reader wants to know more of this Hymner, who is so familiar with his MAKER, we refer to our account of his *Grace Triumphant*, Rev. vol. xlv. p. 89.

Art. 20. *A Scourge for False Patriots; or, Mother Hubbard's Tale of the Ape and the Fox*. Part the Second. Dedicated, without permission, to John Wilkes, Esq. 4to. 2s. 6d. Snagg.

If Mr. Wilkes's enemies could procure an act of *Common Council* to oblige him, as an expiation of his sins, to read this languid, dull, and tedious abuse of himself and his friends, he would think it worse than ministerial persecution, and would be apt to cry out with Cain, “ *My punishment is greater than I can bear!*”

P O L I T I C A L.

Art. 21. *An Inquiry into the Practice of Imprisonment for Debt, and a Refutation of Mr. James Stephen's Doctrine*. To which is added, a *Hint* for Relief of both Creditor and Debtor. 8vo. 1s. Towers. 1773.

Mr. Stephen's assertion*, that imprisonment for debt is contrary to common law, Magna Charta, statute law, justice, &c. is supposed by our Author not only to have misled many people, but to have induced some to offer unwarrantable insults to the executive officers of the law; and hence he hath deemed it expedient to lay before the public his observations on this subject, in the laudable view of preventing such enormities for the future.

In the execution of this design, his investigation commences with the origin of human societies and government; the progress of which he briefly traces, down to the mode of administering justice in this country under the Saxon system. Hence he notes the various alterations in our jurisdictions and codes, to the happy period when Magna Charta was obtained; on the 49th article of which, the present important question chiefly turns. His reasoning on this famous article is, in our opinion, quite satisfactory, and decisive of the controversy. In a word, we think he hath unanswerably shewn, that Mr. Stephen hath greatly mistaken his *forte*,—that the statute law of this realm doth clearly authorize the practice of imprisoning for debt; and that it hath, from time to time, continually supported and enforced this practice.

To remedy, if possible, the inconveniences arising from the imprisonment of debtors, our Author, who, in respect to humanity, is no more a friend to that practice than Mr. Stephen, hath suggested the

* See a short account of Mr. Stephen's pamphlet, *Review*, vol. xliii. p. 237.

following proposal: 'Let the bankrupt-laws be extended to ~~men~~ whose principal debts are only twenty pounds; and let the courts of conscience be authorised to proceed on all debts under twenty pounds.'

This mode, he apprehends, if properly executed, will prove equally beneficial to creditor and debtor. He foresees, and answers the objections that may be made to it; he observes, that there are many additions and regulations necessary to complete the scheme: and he concludes with expressing his hope, that the hint which he has thrown out may stimulate some person of abilities to undertake the task of completing it, or to point out a more eligible plan.

L A W.

Art. 22. *The Statutes at Large*, from the Tenth Year of the Reign of King George the Third, to the Thirteenth of George III. inclusive. To which is prefixed, a Table of the Titles to all the public and private Statutes during that Time. With a copious Index. Vol. XI. 4to. 11. 1s. King's Printers. 1774.

There is no occasion for us here to add any thing to what we have already observed with respect to the former publications of the preceding parts of this quarto edition of the Statutes at Large.—The value of Mr. Ruffhead's edition, is sufficiently known to the gentlemen of the law; to whom any recommendation from us, would, now, be wholly superfluous.—But it may not, perhaps, be altogether impertinent to throw out a reflection which struck us, on turning over the titles to the several acts contained in the present large collection. The parliamentary annals of this kingdom (it occurred to us) may be perused with other views, than merely to become acquainted with the intention of a law or the penalty of its infringement. They are capable of a more extensive consideration. They may be regarded as a curious collection of the most authentic materials for an history of the various designs of general improvement for which the present age is so much distinguished:—the successive resources of finance, the revival of incomplete laws, the administration of justice, the ascertainment and security of property, the construction of public roads, the formation of navigable canals, the erection of magnificent bridges, the establishment of hospitals, the regulations of commerce, the promotion of the inventive arts, the rewards of merit*, the encouragements of virtue, and the punishment of crimes; with a thousand other articles of importance to the public and to individuals,—all pass in review before us, and astonish us with their multiplicity, their importance to the growing greatness of our country, and the unexampled rapidity of their succession.—What a wonderful progress is this nation now making toward perfection in almost every species of useful knowledge, and every embellishment of po-

* A remarkable instance of this appears in the volume now before us; where (13 Geo. iii. c. 77. §. 29.) 'the farther sum of 8,750l. is granted to Mr. John Harrison, for the discovery of the invention of his Time-keeper.' Thus, since the famous act of the 12th of Q. Anne, the sum of 20,000l. hath been actually paid for the discovery of the longitude; and the act is still in force.

lified society!—May the improvement of our morals keep pace with the refinement of our manners!

Art. 23. *Further Proceedings in the Cause of Fabrigan and Moftyn.* Folio. 6d. Nearly. 1773.

The affair in litigation between the plaintiff Fabrigan, and the governor of Minorca, was briefly related in our last Month's Review; and we there informed our Readers, that Mr. F. had gained a verdict with 3000*l.* damages. This sum was deemed excessive by the defendant's council; who thereupon moved for a new trial: a rule to shew cause was accordingly granted, and on the 26th of November the matter was argued in the court of Common Pleas. In the speech of Lord Chief Justice De Grey on this occasion, we have a very judicious review of the merits of the cause, with a full justification of the verdict. The whole bench were unanimous in refusing a new trial.

In this appeal from OFFICIAL DESPOTISM TO LEGAL PROTECTION, personal liberty hath obtained a complete triumph; and a proper check hath been given to the arbitrary spirit of military power.

Art. 24. *The Parish Officer's Complete Guide:* Containing the Duty of the Churchwarden, Overseer, Constable, and Surveyor of the Highways, as settled by the Act of Parliament passed last Sessions. The whole laid down in an easy, concise, and familiar Manner; and cleared from the technical Terms of the Law, as well as the inaccuracies of former Publications of the like kind. By John Paul, Esq; Barrister at Law. 8vo. 1*s.* 6d. sewed. Richardson and Urquhart. 1773.

The duties of parish officers are described in this pamphlet in an easy familiar manner, but not so clearly digested as they are in Burn's Justice; to which, however, this compilation appears to be much indebted. The office of Surveyor of the highway, is particularly enlarged on by an abstract of the last act, which reduces all the former laws into one statute. But it may be observed, that the duty of parish officers respecting bastard children born in hospitals, by the act 13 Geo. III. c. 82. is totally overlooked.

D R A M A T I C.

Art. 25. *Alfred, a Masque;* as it is now revived at the Theatre in Drury-Lane. 8vo. 1*s.* 6d. Cadell, &c. 1773.

It cannot be unknown to the generality of our Readers, that this masque was originally written by that admired poet, James Thomson, in conjunction with his friend, David Mallet; at the desire of the late Frederick, Prince of Wales, before whom it was performed, at Clifden-house, in the year 1740. Ten years afterwards, it was better adapted to theatrical representation, by the last mentioned Writer; with the additional advantage of Dr. Arne's * excellent music. It was then received with great and deserved applause; and was ushered in by a prologue, spoken by Mr. Garrick. In this new revival, it has undergone some more alterations. The characters were dressed in the habits of the times; a circumstance of propriety which

* The Doctor set the whole performance, and brought it on in the manner of an oratorio.

ought

ought never to be dispensed with, in any dramatic exhibition. Among the improvements in the decorations, &c. an occasional scene was introduced, with admirable effect,—the platform at Portsmouth, with a distant view of the royal Navy at Spithead; in which the painters very happily exerted their abilities, and gained applause from the best judges.

N O V E L.

Art. 26. *Hadleigh Grove*; or the History of Sir Charles Davers, and the fair Jessica. 12mo. 2 Vols. 6 s. Roson. 1773.

If the Reader has patience enough to peruse these very slender volumes, he will find a crude jumble of improbabilities, too hastily huddled together to afford him the satisfaction which results from the being well beguiled into a temporary belief of the adventures related.

A R C H I T E C T U R E.

Art. 27. *An Essay on the Qualifications and Duties of an Architect*, &c. With some useful Hints for a young Architect and Surveyor. 8vo. 1 s. Taylor. 1773.

Intended chiefly as an apology for Mr. D. surveyor to the New Gaol, for suffering some Purbeck Portland stone to be used in the building, instead of the real Portland; but the Writer has not confined himself solely to this circumstance of exculpation. He has taken the opportunity of rendering this tract of general use, by a number of remarks on the qualifications and duties of an accomplished architect, as distinguished from the surveyor; and also on the proper business and distinct province of the latter: this essay may, therefore, be perused with advantage by young artists who are *setting out*, as the phrase is, in either profession.

G A R D E N I N G.

Art. 28. *The Gardener's and Planter's Calendar*. Containing the Method of raising Timber-trees, Fruit-trees, and Quick for Hedges. With Directions for forming and managing a Garden, every Month in the Year. Also many new Improvements in the Art of Gardening. By R. Weston, Esq; Author of the *Universal Botanist*. 12mo. 3 s. 6 d. Carnan.

This new gardener's calendar does not appear to be a mere complement from preceding works of the same kind; we rather consider it as, for the most part, what the Author asserts it to be,—the fair result of his actual experience. Mr. Weston is a curious, observing man; and from the remarks of so assiduous a cultivator, a variety of useful hints may reasonably be expected, with many improvements in the popular plan of a monthly directory. The present work is chiefly confined to the common, useful, and entertaining parts of gardening, and the cultivation of a small piece of ground; without burthening those Readers with the troublesome care of a greenhouse and stove, who have neither green-house or stove on their premises. Whatever can be wanted, with respect to the management of the kitchen, fruit, or flower-garden, the orchard, shrubbery, nursery, or seminary, is here treated in a plain and easy manner. The business and benefit of planting timber-trees, is also a capital object with this Writer,

NATURAL HISTORY.

Art. 29. *Some additional Observations on the Method of preserving Seeds, from foreign Parts, for the Benefit of our American Colonies. With an Account of the Garden at St. Vincent, under the Care of Dr. George Young.* By John Ellis, F. R. S. 4to. 1s. Bowyer, &c. 1773.

Of the former part of Mr. Ellis's directions, we gave an account, in the 43d vol. of our Review, p. 217. These additions are equally valuable with the first part; and are accompanied by a copper-plate representation of a wired cask for sowing East India seeds, a box for the conveyance of West India and West Florida plants, and a box, with divisions, for sowing different seeds, (in earth) from the Southern Colonies and West Indies. Had the various methods of preservation here recommended, been put in practice by Mess. Banks and Solander, in their late celebrated voyage round the globe, we possibly might not, now, have had cause to lament the total loss of all * the seeds of that valuable plant the Chlamydia, which they brought from New Zealand: which plant yields a very fine kind of material for cordage, in strength greatly superior to our hemp: as hath been proved by experiments made here, with some of the leaves.—This was a national loss, which may never be repaired.

RELIGIOUS and CONTROVERSIAL.

Art. 30. *The Protestant Dissenter's Catechism.* Containing, 1. A brief History of the Nonconformists: 2. The Reasons of the Dissent from the national Church. Designed to instruct and establish young Persons among the Dissenters in the Principles of Nonconformity. 12mo. 1s. Buckland, 1773.

Though the Author of the present tract is a zealous Dissenter, he has not departed from the line of moderation and candour. It is not his design to make converts from the national Church, but to instruct and confirm the young and the unlearned, among the Dissenters themselves. Such a design, he hopes, will not be thought unnecessary, or unimportant. The necessity of it he argues, from many of the Dissenters being only such by education, and knowing little of the principles on which their dissent is founded, and on which alone it can be vindicated; so that, in consequence of this, some of them are bigots, and others are indifferent. As to the importance of his design, he urges it from several considerations, and particularly observes, that true Protestantism cannot be defended on any

* These gentlemen took care to bring away, from their native soil, a very large quantity of the seeds of this inestimable plant; but unfortunately, says Mr. Ellis, 'the best specimens were placed between papers, so that notwithstanding the germs of the seeds looked very fair in the microscope, yet owing to their long continuance between the damp papers in so tedious a voyage, none of them vegetated.' Had they been put into small, dry, close boxes, or tin canisters, Mr. E. thinks they would, probably, have retained their vegetative principle: and there seems to have been no reason to question their growing and thriving in our climate, as well as in their own.

other principles than those on which the Dissenters found their separation, viz. The right of private judgment, and liberty of conscience, the acknowledgement of Christ alone as Head of his Church, and the sufficiency of the holy Scriptures as the rule of faith and practice. Is it, says he, of no consequence that we should bear our testimony against that authority, in matters of faith and conscience, to which the Church of England lays claim, and those additions to Christianity which she hath presumed to make? Is it of no consequence that the doctrines and institutions of the Gospel be maintained in their original purity and simplicity? Surely these things must be allowed of great importance to the honour of Christ, and to Christian edification.

This work, as the title indicates, is divided into two parts. The first, which contains the history of the Nonconformists, is necessarily concise. The history is carried down to the late defeat of the Dissenters bill, for relief in the article of subscription.

In the second part, which includes seven sections, the Author considers the general frame and constitution of the Church of England, as national, and established; the character and authority of certain officers appointed in it; the imposition of a stated form of prayer called the liturgy, and many exceptionable things contained therein; the pretended right of enjoining unscriptural ceremonies; the terms on which ministers are admitted into it; the want of liberty in the people to choose their own ministers; and the corrupt state of its discipline.

Beside the general arguments against ministerial subscription, the Writer, in the section relative to that subject, offers the following reasons to shew, that there arises from hence an objection against the conformity of the laity. First, says he, it is a sufficient reason for lay-nonconformity, that the Church requires such unreasonable and unscriptural terms of conformity from the clergy; who are all obliged to preach the same doctrines, whether they think them right or wrong, or else break through the most solemn obligations. 2dly, The temporal emoluments connected with these subscriptions, are a strong temptation to prevaricate, and tend to bring those men into the Church who are most unfit to have the charge of souls; as well as to keep out some of the most conscientious, who are best qualified for such a trust. 3dly, It becomes all honest men to bear their testimony against every imposition in matters of religion, though themselves be not immediately affected by it; and to countenance and encourage those ministers who, on account of such impositions, separate from the Church,—provided they have the necessary qualifications for their office.

We observe, that the Author hath not insisted upon doctrinal objections to the Articles of the Church of England, as Mr. Bourn has done, and, in some degree, Mr. Towgood. Neither has he advanced any of the *Presbyterian* notions which occur in Peirce, Calamy, and other writers. His sole design seems to have been, to give a view of those principles in which the Dissenters of every denomination, now almost universally agree; and, for this purpose, he has explained their idea of the nature of a true Church of Christ somewhat more distinctly and explicitly than usual.

In short, this performance, which is written with attention, precision, and perspicuity, and which displays great knowledge of the subject, is well calculated to answer the purpose intended by the Writer of it; who appears to be the Rev. Mr. Samuel Palmer, a dissenting clergyman at Hackney.

Art. 31. *An Essay on the Justice of God.* 8vo. 6d. Johnson. 1773. K.

The Author of this essay endeavours to 'give the Reader right apprehensions of the Divine Justice,—such as represent the great God to us, not in a forbidding, but in an amiable and endearing light.' And this he does in opposition to those four Christians who have described this attribute of the Deity: 'in such a light as supposed him disposed of every endearing excellency,—as declared him not the friend and father, but the merciless tyrant of the universe, and as led us to think upon his holy name, not with hope, confidence, and joy, but with all the trembling horrors of despair.'

If the position with which this writer sets out be true, viz. That men, in delineating the Divine attributes have generally blended them with their own tempers and passions,—we shall be led to form a very favourable conclusion, with regard to the disposition of our Author, whose system is certainly a *benignant* one; and he undertakes to shew that it is also perfectly agreeable to the idea given us of the Supreme Being in the sacred writings.

In the conclusion he insists that his doctrine of the infinite goodness and mercy of God, will not afford any kind of encouragement to sinners; but that, on the contrary, these considerations should, above all things, lead them to repentance. For, says he, 'though God is gracious, slow to anger, and ready to forgive, yet he will at last, take vengeance upon his adversaries, upon those who despised his grace, and rejected all the offers of his mercy.'—In what manner our Author reconciles these seemingly jarring principles, of infinite justice and infinite mercy, will be seen by those who peruse his essay at length: to which we refer them.—For us, after all that we have seen of human attempts to investigate the Divine nature and perfections, we remain where we set out, in the full conviction that finite understandings can never comprehend *infinity*; and that Dr. Young's position is absolutely incontrovertible:

"A God alone can comprehend a God."

Art. 32. *A Collection of Sermons and Tracts.* Several of which were never before printed. By the late reverend and learned Dr. John Gill, D.D. To which are prefixed, Memoirs of the Life, Writings, and Character of the Author: 4to. 2 Vols. 11. 10 s. in Boards. Keith. 1773.

The character of the late Dr. Gill, as a scholar, and as a divine, is so well known, that we think a *very short* account of this publication may suffice.

The FIRST volume consists of *annual, occasional, and funeral* sermons; the SECOND, of ordination sermons, polemical tracts, and dissertations.

The *opposition* of sentiment, in religious matters, between Dr. Gill and the Monthly Reviewers, hath occasionally been manifested in the lifetime of this eminent Baptist teacher:—he is now departed, and

and we shall leave his works to follow him in peace. He was a learned, and a pious man; and his name will, no doubt, be long held in great reverence by those who think as he thought, on the doctrines of the *Trinity, Election, Justification, the Perseverance of the Saints, &c. &c.*

- Art. 33. *The English Preacher*: or, Sermons on the principal Subjects of Religion and Morality. Selected, revised, and abridged from various Authors. Vols. III. and IV. 12mo. 6s. Johnson. 1773.

See our commendation of this useful undertaking, in our No. for July last, p. 77.

M A T H E M A T I C S.

- Art. 34. *An Essay on Gold Coin, &c.* By Thomas Hatton, Author of a Treatise upon Clock and Watch Work. 8vo. 2s. Printed for the Author, and sold by him at No. 49, in St. Martin's Lane. 1773.

Mr. H. has employed himself in constructing a variety of tables and instruments for ascertaining, with the desired accuracy, the values of our several current coins. This pamphlet contains the principles on which he has proceeded, and the various improvements he has made in this business.—For his Treatise on clock-work, see our last month's Review.

- Art. 35. *Tables calculated with great Exactness to find the Value of any Quantity of Gold, from one Grain to fifty Ounces, from 3 l. 10 s. to 4 l. 2 s. per Ounce.* By Cater Rand, Writing Master and Accomptant, at Lewes in Suffex. 8vo. 1s. Robinson.

The calculation of these tables has been attended with much unprofitable labour. Cases will very rarely, if ever, occur, in which any, besides four or five of them, can be applied to real use.

- Art. 36. *Institutes of Arithmetic*, for the Use of Schools and Academies. By Alexander Ewing, Teacher of Mathematics in Edinburgh. 12mo. 2s. Cadell.

All the principal rules of arithmetic are here comprised in a small compass; explained with judgment, and applied to a sufficient variety of examples for the instruction of the learner; so that this book of *institutes* may be an acceptable companion to those that are employed in this department of education.

- Art. 37. *The Key to the Tutor's Guide*; or, the Arithmetician's Repository: Containing the Solutions of the Questions, &c. that are in the Guide. By Charles Vyse. 12mo. 3s. Robinson. 1773.

A very proper and useful companion to the *Tutor's Guide*; for which see Review, vol. xlv. p. 76.

- Art. 38. *A Geometrical Treatise of the Conic Sections, &c.* By Hugh Hamilton, A. M. Fellow of Trinity College, Dublin, and of the Royal Society, London. Translated from the Latin Original into English. 4to. 12s. Nourse. 1773.

The merit of this work has been long and generally acknowledged. And as books of this kind in English are rarely to be found, those who have been desirous of acquainting themselves with this

very

very important branch of mathematical science, have laboured under peculiar disadvantages. The Translator's motive was a laudable one; and an English edition of a book so much esteemed as Mr. Hamilton's, will be acceptable to many. As to the translation itself, nothing need be added, but that it seems to have been executed with judgment and accuracy.

If any among our mathematical Readers stand in need of farther information respecting the nature and merits of Mr. Hamilton's work, we may refer them to the particular account given of it in the 19th volume of our Review, p. 400. *et seq.*

M I S C E L L A N E O U S.

R. 2.

Art. 39. *The History of the Isle of Man*, from the earliest Accounts to the present Time; compiled from the public Archives of the Island, and other authentic Materials. By the late Mr. Rolt, 8vo. 3 s. sewed. Nicoll. 1773.

About thirty or forty years ago, was published an History of the Isle of Man, by one Waldron, a Clergyman; it was inserted in a miscellaneous folio, consisting of poems and tracts in prose, printed for the benefit of the author's widow; but neither the poems, the political tracts, nor the history, were of any value to the public. Mr. Waldron's account of the Isle of Man, however, might serve to amuse and terrify old women and children, by the strange stories that were told in it of monsters, demons, apparitions, and other superstitious trumpery, the offspring of that blind and slavish subjection in which the ignorant natives were held by their priests*. But the *present* history is too dull to afford much entertainment to man, woman, or child; and can be interesting only to the inhabitants of the little spot that is the subject of it: whose natural affinity with the place will, in course, give it, in their partial estimation, a degree of importance, to which readers, who are biassed by no such connexion, will as naturally be insensible.

To those who are curious in searching into the history of every part of the British dominions, however minute, the particulars which are here so *drily recorded* may perhaps afford all the satisfaction that will be expected. Here they will find a brief account of the situation, climate, soil, inhabitants, trade, and government of the Isle of Man; with a concise history of its first possessors, its Kings, Lords, &c. &c. from the earliest accounts, down to the late purchase † of the island by the Crown, of Great Britain: of which transaction Mr. Rolt has given a particular detail, including the several acts of parliament passed on this occasion, and for subsequent regulations, in the years 1764, 1767, 1768, and 1771.

* In justice to Mr. Waldron's memory we must observe, that he does not give these idle tales as *believing them himself*. He relates what was related to him, on the spot, and he mentions it only to the reproach of those who give credit and countenance to such visionary and vulgar nonsense.

† The Duke of Athol relinquished the sovereignty of the island for 70,000 pounds, reserving to himself, however, his landed property therein, as Lord of the Manor, &c. &c.

Art. 40. *Granny's Prediction* revealed to the Widow Brady, of Drury-Lane Theatre. By her Relation Mrs. Sharp-set O'Blunder. 4to. 2s. Solingby. 1773.

A previous advertisement, 'to the Reader,' is subscribed with the real name, as we suppose, of 'the Author's,' viz. *Eliza. de Franchetti*.

Mrs. Franchetti, or Mrs. O'Blunder, complains of the great wrongs and flagrant injustice, which, it should seem, she has sustained at the hands of the celebrated actress who, last winter, so agreeably entertained the public, in the character of the Irish Widow.

This performance is a strange kind of motley invective; some parts of it seem intended to move the Reader's compassion; while others appear to aim rather at exciting his risibility, by an affection of pleasantry, and farcastic humour.—On the whole, we frankly acknowledge, that we know not what to make of this publication. Possibly the mind of the unhappy Writer has been somewhat deranged by distress and ill-treatment, real or imaginary; and, if so, she is every way entitled to pity.

Art. 41. *An Apology for the Conduct of Mr. Charles Macklin*, Comedian. 8vo. 1s. Axtell.

The rubbish of the news-papers, casted off. Mr. Macklin has advertised that he was not the scavenger.

Art. 42. *The Art of playing at Skittles; or, the Laws of Nine Pins*. By A. Jones, Esq. 18mo. 1s. Wilkie. 1773.

Bumper Squire Jones is, in our opinion, greatly to be preferred to *id. Jones Esquire*.

S E R M O N S .

I. *Rightness the certain Foundation of national Security, Reputation, and Happiness*.—At Richmond, Surry, Oct. 24th, 1773. By George Laughton, D.D. 6d. Law.

II. *The Knowledge of national Benefits and Deliverances transmitted to the rising Generation*.—At Dr. Mayo's Meeting-place, Nov. 5, 1773; for the Benefit of the Nightingale-lane Charity-school. By N. Hill. 6d. Buckland.

III. At St. Mary's, Oxford, July 6, 1773, on occasion of the Anniversary Meeting of the Governors of the Radcliffe Infirmary. By William Lord Bishop of Chester. 1s. Cadell.

IV. *Ministers described under the Characters of Fathers and Prophets, and their Death improved*.—Preached to the Ministers and Messengers of several associated Churches, at Bethesda, near Newport, in the County of Monmouth, June 9, 1773. By Hugh Evans, M.A. Published at the Request of the Assembly. 6d. Keith, &c.

* The Letters from CORRESPONDENTS received this Month, are to be noticed at the End of our APPENDIX, which will be published with the REVIEW for JANUARY, as usual.

A P P E N D I X

TO THE

MONTHLY REVIEW,

VOLUME the FORTY-NINTH.

FOREIGN LITERATURE.

A R T. I.

Voyage à l'Isle de France, &c.—A Voyage to the Isle of France, the Isle of Bourbon, the Cape of Good Hope, &c. with new Observations on Nature and Mankind. By an Officer in the French Service. 8vo. 2 Vols. Amsterdam. 1773.

THESE volumes consist of a series of Letters written by the Author to his friends, during his Residence in the several places of which he speaks. The observations they contain, are natural and moral. The native plants and animals of each island, with its prior and its present state, and the genius and manners of its inhabitants, are respectively described: and what particularly recommends, we had almost said, renders the Author to his Readers, is the singular humanity with which he protests against the sufferings of the poor black slaves. 'I trust, says he, I shall not be found altogether useless to the interests of human nature, if the imperfect picture I have drawn of the sufferings of the unfortunate negroes may be a means of saving them a single whipping!' He laments that the Europeans, who, in their own country, exclaim against despotism, and write such fine treatises on morals, do not 'relax in their tyranny and barbarity to the Indians.'

This Traveller possesses one quality, which no writer of travels ought to want,—abilities for description. It is in proportion to these that a book of travels will always be found good or bad; and from these Mr. Brydone's account of *Ætna*, and, indeed, his whole book, derives its principal excellence.

Our Author's account of the storm in the *Mosambic channel*, is most tremendous! It is horrible, beyond expression!

REV. APP. Vol. xlix.

L 1

We

We see it ; we are in the storm ; thunders that more than *stun* the ear,—that *stun* the soul ! the dark depth of night admitting dreadful avenues of day through the almost incessant lightning ! the mortal wave, seen advancing through this infernal medium, in shape and bulk a monstrous mountain, its head in the skies, scaled on its heaving sides by smaller hills,—seen still advancing ; 'tis—death and horror ! 'tis upon us !—We want sea-terms to give the *minutiae* of the Voyager's description, but such are the ideas it excites in us.

One would naturally suppose that it must be some very desirable port that could induce a man to encounter the horrors of the Mosambic ; but the Isle of France is a miserable place. We scarce need to inform our Readers that it is the same island which, in the possession of the Dutch, was called Mauritius ; and that, when they obtained a settlement at the Cape, they left it. France took the refuse, and, in her genuine style, gave the ragged portion the name of one of her most beautiful domestic provinces, the Isle of France, where stands the glorious city of Paris, the fountain-head of politeness, of the *Beaux Arts* and the *Belles Lettres* !

It is not worth while to detain our Readers with a minute account of a region, of which Nature seems to have taken *no* account ; for all her productions here are of the *mauvaise Genie* :

No bird of song to cheer the gloomy desert !
No animals of gentle loves enliven !

It is an observation of the good Plutarch, who was ever speaking and thinking well of the intentions of Providence, that the contrast of good and evil in life, like discords in music, is productive of harmony. Instruments, it must be owned, are common, but skilful musicians are few. The poor inhabitants of the Isle of France seem to find but little *harmony* in their *contrast*.

This Isle, we learn, when first discovered by Mascareynas, was uninhabited. The first French that made any establishment upon it, were some Bourbon planters ; who carried with them great simplicity of manners, good faith, hospitality, and even an indifference about wealth. But when the island came to be considered as a medium for the Indian commerce, people of all characters resorted to it. The last war brought an inundation of bankrupts, ruined libertines, and cheats ; who, driven by their crimes out of Europe, and out of Asia by the misfortunes of France, here attempted to repair their finances out of the public ruin.

Discord, says our Author, now reigns among all ranks of people, and has banished from this island that love of society, which one would have expected to have found among a body of
men

men shut out from the rest of the world, in a small island, 'at the extremities of the earth.'

The truth, our Traveller avers, is, that this people, 'a compound of different nations, hate one another most cordially. Nothing is in estimation here but *tricking*. To describe a man of sense, they tell you, he is *un homme fin*, one who knows how to *take you in*. 'This compliment of craft, surely, can suit only foxes. All craft is criminal; but to that society which deems it an estimable quality, it must be in the highest degree pernicious.—

'The people here are totally insensible to every thing that constitutes the happiness of an honest man. No taste for letters, or the fine arts. The sentiments of Nature are utterly depraved. If France has their regrets, it is not as their country that she has them; it is for her opera, and the girls of the town. Even the relative affections are extinguished. I was present at the funeral of a person of consequence in the place. I saw not one sign of sorrow or sensibility. His brother-in-law carelessly remarked that the grave was not deep enough.

'This indifference extends to every thing around them. The streets and the courts are neither paved nor planted. Their houses are huts of wood that one might carry away upon a wheelbarrow. Their windows have neither glass nor curtains; and it is not in all these sheds that you meet with a few poor moveables.

'The lazy inhabitants meet, noon and evening, to stockjob, and abuse each other. There are but few married people in the place. Those who are not rich excuse themselves on that account. Others alledge their final intention to settle in France; but the facility of finding mistresses among the negro wenches is the real cause. Moreover, there is hardly any such thing as an advantageous match. A girl with ten thousand Franks is a rarity hard to be met with.

'The greater part of the married people live upon their plantations. Their women never come to town except to dance or to keep Easter. Of dancing they are passionately fond. When a ball is notified, they arrive by shoals, in palanquins; a kind of litters, fixed on long bamboos, which four blacks carry on their shoulders. They are followed by four more, for a relay.—There is no possibility of using wheel-carriages, for want of roads.'

'The women, in general, we are told, have but little colour; they are well made, and many of them are handsome. They have naturally a good deal of wit; and, if their education were not neglected, their society would be very agreeable. But, says the Author, 'I have known ladies who could not read. As they have, most of them, when they come to town, a number

of followers; the mistresses of families, excepting at the ball-times, care not how seldom they see them. When they assemble, they do not enter into conversation. Each has some peculiar pretension to superiority, either on account of the fortune, the employment, or the birth of her husband. Some claim it on the score of youth and beauty. An European lady thinks herself superior to a Creole, and the latter frequently regards the former as an adventurer. In spite of calumny, I believe them to be more virtuous than the men, who but too commonly leave them for the black slaves. Female virtue, in such a region as this, is so much the more laudable, as it owes little to education. It has, moreover, the warmth of the climate to contend with, sometimes the indifference of husbands, and frequently the ardour and prodigality of the young mariners. If therefore the African Hymen has any complaint of infidelities, the fault lies with us, who have carried the manners of France beneath the tropic of Capricorn.

In their domestic capacity, the women are represented as possessed of many estimable qualities. They are very sober, for they hardly ever drink any thing but water. They are remarkably neat in their cloaths. Their dress is muslin, lined with rose-coloured taffety. They are passionately fond of their children, who run naked about the house almost as soon as they are born. No barbarous bandages; they often bathe them, let them eat fruit at discretion, and never tease them with study, or chagrin. In a little time they grow strong and robust. The natural temperament discovers itself in an early maturity. I have seen girls here married at eleven.

Education, we are informed, is here conducted on the simple principles of Nature; or rather it is a blind pursuit of Nature, without any principle, which would leave them entirely ignorant of every thing; but the vices of the negroes, which they imbibe with their milk, and the capricious tyranny they exercise from their infancy over those poor wretches, furnish them with all the depravities of society. To remedy this evil, people of fortune send their children betimes into France, from whence they return with vices of a more civilized and less dangerous nature.

There are, it seems, in the island, about an hundred women of a certain profession. Of these there are not more than ten in the town. Towards evening you visit them at their houses, *on joue ou l'on s'ennuie*. Precisely at eight a gun is fired, and every man departs to sup at home.

Our spirited Traveller employs his twelfth letter entirely on the negroes. The interests of humanity are concerned, and we shall suffer him to plead them in his own way:

‘ Among

* Among the rest of the people of this island are the Indians and the negroes. The former are the Malabars, of a gentle and tractable disposition. These come from Pondicherry, and let themselves to hire for a number of years. They are almost all artificers. They live in a suburb called Black's Fields [*Camp des Nairs.*] They are of a deeper tinct than the islanders of Madagascar, who are the genuine negroes; but their features are as regular as those of the Europeans, and their hair is not frizzled. They are very sober, good economists, and remarkably fond of the women*. They wear a turban on their heads, and long muslin gowns, large gold rings in their ears, and silver bracelets on their wrists. Some of them let themselves to people of fashion in quality of *Pions*, a kind of domestic like our running footmen, except that he does all his offices with great gravity and sobriety. By way of distinction, he carries a cane in his hand, and a poniard at his girdle. It were to be wished that some considerable number of Malabars were settled on the island, particularly in the labouring department; but I never saw one that would apply himself to agriculture.

* The blacks that are employed in cultivation are chiefly from Madagascar. You may purchase a man for a barrel of gunpowder, firelocks, nets, and especially for *piastres*. The highest price is never more than fifty crowns.

* The negroes of Madagascar have neither such flat noses, nor such dark complexions as the Guinea negroes. There are some of them mere *Brunets*; others, the *Balamboos* particularly, have long hair. I have seen whites and reds. They are adroit, intelligent, sensible of honour and gratitude. The greatest insult you can exercise upon a black, is to do an injury to his family; they are not very sensible of personal injuries. In their own country they apply themselves to many little handicrafts with great industry. Their *Zagaye*, or half-pike, is very well forged, though they have nothing but stones for their anvil and their hammer. Their linen, which their women weave, is fine, and well coloured. They throw it over their shoulders in a graceful manner. Their heads are in a very orderly and regular *frisure*, disposed in curls and tresses with great art; and this is the taste of the women. They are passionately fond of dancing and music. Their instrument is the *Tamtam*, a kind of bow, to which a calabash is fitted. They draw from it a soft kind of harmony, accompanied with songs of their own

* By our Traveller's leave, we have known, in England, servants from Malabar, who in their persons, indeed, perfectly answered the description he gives, but in manners were the reverse; for they were neither remarkable for sobriety, economy, nor fondness of women.

composition. Love is always the subject. The girls dance to the songs of their lovers. The spectators beat time, and applaud the performance.

These poor people are extremely hospitable. A black, when on his journey, goes into the first house that suits his exigency, and, though unknown, the family share their provisions with him. He is neither asked whence he comes, nor whither he goes. It is the custom of their country.

With such arts and such manners they come to the Isle of France. They are set on shore naked, except a rag that covers their loins. The men are ranged on one side, and the women on the other, with their little children, who cling about the mother through fear. The planter examines the whole, and purchases such as suit him. Brothers, sisters, friends, lovers, are separated. They take leave of each other with tears, and depart for the plantation. Sometimes they are seized with despair, and imagine that the whites are going to eat them, that they intend to make red wine of their blood, and gunpowder of their bones.

In this manner they are treated: At day-break, three cracks of the whip are the signal that calls them to work. Each man appears in the plantation with his mattock, where he works almost naked in the heat of the sun. Their food is ground maize boiled in water, or bread of the manioc. Their cloathing is a scrap of linen. For the least neglect they are bound hand and foot on a ladder. Their commander, armed with a postillion's whip, stands over them, and gives them, on their naked posteriors, fifty, an hundred, or two hundred lashes. Every lash brings off a portion of the skin. The poor wretch, covered with his blood, is then let loose. An iron chain is put round his neck, and he is dragged back to his work. Some of these miserable creatures are not able to sit down for a month after. The women are punished in the same manner.

When they return at evening to their huts, they are made to pray to God for the prosperity of their masters, and, before they go to rest, they wish them a good night.

There is a law made in their favour, called the **BLACK CODE**. This law ordains that at each punishment they shall receive no more than thirty lashes; that they shall not be obliged to work on Sundays; that they shall have their provisions weekly, their shirts yearly; but this law is not observed. Sometimes, when they grow old, they are turned adrift to get their living as they can. One day I saw one of them, who was nothing but skin and bone, cutting some flesh from a dead horse to eat. It appeared to be one skeleton devouring another.

‘ When the Europeans seemed affected, the inhabitants told them that, they did not know the blacks; that, they were such egregious gluttons, they would go out by night to steal provisions from the neighbouring plantations; so lazy, that they were totally regardless of the interests of their masters; and that their wives were the most wretched mothers, and sought rather to have abortive than honest births.

‘ The negroes are naturally of a joyous temper, but after some years of slavery they grow melancholy. Love alone seems to be the solace of their sufferings. They will do any thing to get a woman. They generally prefer those that have passed the first stage of female maturity. They say, *elles font mieux la soupe*. They give them every thing they have. If their mistress is in the hands of another planter, they will go three or four leagues by night to visit her. When they are in love they neither regard fatigue nor punishment. They have, occasionally, their midnight rendezvous. They dance beneath the shelter of some rock, to the melancholy sound of a gourd filled with pease. But the glimpse of a white man, or the bark of a dog, puts an end to their nocturnal assemblies.

‘ They have their dogs too. It is well known that these animals, even in the darkest night, know not only the whites, but even the dogs of the whites. They have the utmost fear of and aversion to them; and howl as they approach them. Their attachments are exclusively to the blacks and their abettors. On the other hand, the dogs belonging to the whites, adopt the sentiments of their masters, and, on the least signal, fall with fury on the slaves.

‘ In short, when these wretched negroes can no longer support their condition, they sink into despair. Some of them put a period to their lives by poison or the halter. Others throw themselves into some petty boat, without sails, without compass, without provisions. In this manner they hazard a passage of two hundred leagues, to return to Madagascar. I have known them land, be retaken, and returned to their masters.

‘ In general they take refuge in the woods, where they are hunted by detachments of soldiers, negroes, and dogs. Planters there are who make, on such occasions, a party of pleasure. They are attacked with the spear like wild beasts. When they cannot be reached this way, they are shot. Their heads are cut off, and they are carried in triumph to the town on the end of a pole. This is what I have seen almost weekly.

‘ When a fugitive negro is taken, he has one ear cut off and is whipped. On a second desertion, he is whipped, has one ham strung, and a chain fastened about his neck. On a

third he is hanged; but this seldom happens, the masters being unwilling in general, on such a score, to lose their property.

‘ I have seen them hanged and broke alive. They went to their punishment with pleasure, and supported it without complaint. I have seen a woman throw herself voluntarily from the ladder. They cry that in another world they shall find a happier life, and that THE FATHER OF MANKIND IS NOT SO UNJUST AS MEN ARE.

‘ They have occasionally the consolations of religion proposed to them, and are, from time to time, baptized. They are told that they are made brethren of the whites, and shall go to Heaven. But they hardly know how to believe that the Europeans should conduct them to Heaven, whilst they are, they say, the cause of all their sufferings on earth. “ Before these Europeans came amongst us, say they, we fought only with sticks, but they have taught us to kill at a distance with fire and balls; they have introduced war and discord among us, that they may buy slaves cheap. We followed without fear the instinct of Nature, but they have brought terrible miseries amongst us, which makes it now even dangerous so to do. They frequently refuse us necessary meat and cloaths, and beat us cruelly without a reason.” Of this I have seen many instances. A slave, almost white, threw herself one day at my feet. Her mistress made her rise early and watch late. If she chanced to sleep, she rubbed her mouth with ordure, and if she did not lick her lips, she commanded her to be whipt. She begged of me to solicit her pardon, which I obtained. Sometimes the masters of these wretches grant such requests, and within two days double their punishment, reckoning in tale of lashes what they had professedly forgiven. A counsellor, of whom some blacks had complained to the governor, assured me that, though they were exempted from punishment that day, the next he would have them flead from head to foot.

‘ I have daily beheld men and women whipt for having broken a pot, or forgotten to shut a gate; their bloody limbs afterwards rubbed with vinegar and salt to heal them. I have seen them, in the excess of their anguish, unable to cry any longer.—I have seen them bite the cannon on which they were bound.—I sicken at the recital of these horrors—My eyes ache with seeing them—My ears with hearing them! Happy you! When the town gives you offence, you retire to the country; your eye is delighted with beauteous plains, hills, hamlets, harvests, vintages, a people that dance and sing;—images, at least, of happiness! *Here* I see poor negro-women bending o’er their spades, their naked children bound upon their backs, miserable creatures that tremble as they pass before me. Sometimes, perhaps,

haps, I hear at distance the ſound of their tambour, but more frequently the ſound of whips cracking in the air like the report of a piſtol, and the heart-rending cries of *Mercy, Maſter, MERCY!*—If I fly to ſolitudes, I find myſelf among rugged rocks, mountains that liſt their inacceſſible ſummits into the clouds, and torrents that ruſh horribly into the abyſs beneath. Winds that howl through ſavage deſerts, the ſullen ſound of waves breaking againſt the ſhores, the vaſt ocean rolling its ſtupendous waters to regions unknown to human enquiry;—all theſe objects ſerve but to cheriſh the melancholy ideas of ſeclusion from ſociety, and of exile.

‘ P. S. I know not whether coffee and ſugar may be neceſſary to the happineſs of Europe, but I know that they have been the ſource of miſery to two quarters of the globe. America was depopulated to obtain room for planting, and Africa was depopulated to furniſh ſlaves for the cultivation.

‘ We are told that it is our intereſt rather to cultivate ſuch commodities as are become neceſſary to us, than purchaſe them of our neighbours. But as carpenters, tilers, maſons, and other European artiſers can, in their ſeveral countries, purſue their buſineſs in the heat of the ſun, why ſhould we not have white labourers here? But what then, you will ſay, would become of the proprietaries?—They would grow richer. A planter with twenty farmers, would be in good circumſtances. With twenty ſlaves he is poor. They reckon here twenty thouſand ſlaves. Of theſe an eighteenth part are renewed annually; ſo that the colony left to itſelf, would in eighteen years be totally exhausted. So true it is, that population depends on liberty and property, and that injuſtice is the worſt economy.

‘ It will be alledged that the *BLACK CODE* was inſtituted in their favour. Be it ſo: the ſeverity of their maſters ſtill exceeds the allotted puniſhments; and their avarice withholds the proviſions, the reſpite, and rewards, that are their due. If the unfortunate creatures would complain, to whom can they complain? Their judges are often their greateſt tyrants.

‘ It is alledged that, without ſeverity, it is impoſſible to manage the ſlaves: you muſt have puniſhments and pains, iron collars with three braces, whips, blocks to bind them to by the foot, and chains to go round their necks. They muſt, in ſhort, be treated like beaſts, that the whites may live like men.

‘ Can we wonder at reaſoning like this? Where there is injuſtice in the principle, there muſt be inhumanity in the conſequence.

‘ But it is not enough that theſe poor wretches are given up to the avarice and cruelty of the moſt depraved of mankind. They muſt be the ſport likewise of their ſophiſtry.

‘ Theologians,

* Theologians affirm that by a temporal slavery they procure a spiritual liberty. The greater part of them, however, are purchased at an age when they cannot learn French, and the missionaries do not understand their language. Besides, those that are baptized are treated like the rest.

* They add, that they have merited the chastisement of heaven by selling one another. But are we then to be their executioners? Let us leave the vultures to destroy the kites.

* It is a maxim with the politicians, that slavery is the authorized effect of war. But the blacks make no war on us: I allow that human laws permit this; but we ought at least to confine ourselves within the bounds they prescribe.

* I am mortified when I think that those philosophers who have shewn so much fortitude in their attacks of moral and religious abuses, have not once mentioned the poor negroes, unless in the way of pleasantry. They turn from the view of their misfortunes. They talk of the massacre of the Mexicans by the Spaniards, as if that crime were not the guilt of our own days; a guilt in which half Europe is concerned. Is it a greater crime at once to assassinate a people who differ from us in opinion, than to hold in living torments a race of men who labour for the gratification of our palates and appetites, our internal and external luxuries? Those beauteous colours of flame and roses that adorn our European ladies, their cotton, their sugar, their coffee, their chocolate, their *rouge*—all these the hand of the unhappy negro has prepared. Ye souls of female sensibility! whose bright eyes overflow at scenes of theatric misery, do ye ever consider that what contributes to your pleasures is wet with human tears, and stained with human blood?

If there be any man who, on the perusal of this letter, feels not for the cause of justice and humanity, to offer him further arguments in their support would be fruitless.

Our Author, accompanied by two negroes, makes a tour on foot quite round the island, along the coast; and in many places he reminds us of that most *delightable* book, ROBINSON CRUSOE! 'In one part of this tour, says he, we had more than eighty miles to travel, through a desert quarter of the island, where there were but two settlers. There it is that the *Noirs Marons** chiefly resort. I ordered my people to keep close to me. My very dog, that always ran before me, did not now precede me more than a few paces. At the least motion or sound he pricked his ears and stopped. He was sensible that we were no longer in the region of men. Thus we marched in good order, following the coast, that forms an infinite num-

* Fugitive blacks:

ber of creeks. On our left were the woods, where reigns the profoundest solitude. A little above them rises a chain of mountains, of which you can just perceive the summits. This is by no means a country for cultivation, nevertheless we saw several *polehers*, trees that are brought from the Indies, and other proofs that settlements had been begun. I had the precaution to carry with me some bottles of water, and I did well, for I found the brooks entirely dried up.

‘ On a small eminence I met with a black belonging to M. le Normand, with whom I was to halt, and whose house was within the distance of a mile. This man marched before us, while I stopped to enjoy the prospect of two seas. A most charming situation I thought this for a house! but there is no water. When I descended this hill, a black came up with a flask of fresh water, and told me that I was expected at the house. On my arrival I found a long cottage covered with broad leaves. The negroes of this settlement were only eight in number, the family nine; viz. the master and mistress and five children, a young woman their relation, and a friend. The husband was absent.

‘ The house consisted of one entire apartment; in the middle was the kitchen; at one end stores, and beds for the domestics; at the other the conjugal bed, covered with a sheet, on which a hen hatched her eggs. Under the arbour were pigeons, and at the door three large dogs. On the walls hung their instruments of husbandry.

‘ I was really under no small surprize when I found, in this miserable habitation, a very beautiful woman. She was a native of France, of a genteel family, and so was her husband. They had come to this place many years ago to seek their fortunes. They had left their relations, their friends, their country, to live in this wild and solitary desert, whence nothing is to be seen but the sea, and the hideous precipices of the *Morne Brabant*: yet an air of contentment and goodness sat on the countenance of this young mother of a family, which seemed to make every one happy about her. She was suckling one of her children; the rest were ranged around her, gay and content.

‘ When night came we went to supper, where every thing the house afforded was neatly drest. I had no small pleasure in seeing the pigeons flying round the table, the goats playing with the children, and so many different animals at union in this amicable family. Their peaceful amusements, the solitude of the place, the sound of the seas, gave me an image of those primeval days when the family of Noah, set down in a new country, associated with animals of the gentler species, beneath the same roof, and at the same table.’

We

We expected a more ample account of the Isle of Bourbon, as a place of more consequence than the Isle of France, and containing at least five thousand Europeans and sixty thousand negroes. But it is only glanced at incidentally.

There seems to have been a wonderful simplicity of manners among the ancient inhabitants of this last-named island. Their houses were, for the most part, unsecured. A lock was even a curiosity among them. They put their money in a tortoise-shell that stood over the door. They went barefooted. Their dress was a kind of blue linen, and their food rice and coffee. They had scarce any thing from Europe. They were contented to live without luxuries, provided they were not without necessities. This moderate oeconomy of life had all its attendant virtues, honesty in commerce, and a liberal principle in all proceedings. If a stranger landed upon the island, the inhabitants came of their own accord to offer him their houses.

‘ The last war in India made some alteration in their manners. The volunteers of Bourbon distinguished themselves by their bravery: but the stiffs of Asia, and the military distinctions of France, were introduced into their island. The children, richer than their parents, looked for more respect. They lost the inclination for a life of happy ignorance. Instead of cultivating union of families and rural repose, they went to Europe in quest of pleasures and honours. The fathers send their sons to France, from whence they seldom return; and from France they reckon that about five hundred female adventurers have come to the island in hopes of getting husbands, and have grown old in all the honours of virginity.’

In our Traveller’s account of the wild animals that range the country about the Cape of Good Hope, we find the following observation. confirmed by the testimony of M. de Tolback the governor, M. Berg the chief magistrate, and the principal inhabitants. We have all imaginable respect for the testimony of his excellency the governor, and for the veracity of the worshipful chief magistrate, and of the principal inhabitants, at the Cape; and our Readers, no doubt, will give to this account all the credit they can afford:

‘ At the distance of sixty leagues from the Cape are a prodigious number of young goats. I have seen them in the Company’s menagerie. They have two little *Brochets*† on their heads. Their hair is yellow, with white spots. These animals feed in such immense numbers, that the foremost troops devour the whole verdure of the country, and grow exceedingly fat; whilst those that follow find hardly any food, and

† Pikes.

are remarkably lean. In these vast herds they march till they are stopped by a chain of mountains : then they go back, and those behind, finding fresh pasturage, recover their flesh, whilst the rest, that were foremost in the first rout, lose what they had gained. These innumerable armies, which can never be tamed, or reduced into different herds, are always followed by large troops of lions and tigers, as if Nature had been careful to provide a subsistence for the most ferocious animals. There is no reason to doubt the veracity of the persons I have named, that there are actually armies of lions in the interior parts of Africa. Moreover, this account is confirmed by history. Polybius tells us, that, being with Scipio in Africa, he saw a great number of lions nailed upon crosses, to keep the rest from invading the villages. Pompey, according to Pliny, had six hundred in combat at one time.

‘ There is a physical cause which seems to have reserved Africa for the use of the brute creation ; and that is the want of water, which has prevented the increase of men.’

However extravagant and fantastical the Oriental taste for ornament may, in some respects, be thought, the idea which our Author gives us of a Chinese garden is by no means unpleasant : and perfectly accords, in several particulars, with the account given by Sir W. Chambers :

‘ The people of China, says he, generally chuse their garden-ground on the border of a stream. They give the preference to the ground that is most irregular, where there are old trees, large rocks and mounts. They inclose the whole with fences of unhewn rocks, thrown one upon another in the most careless and irregular manner, so that no juncture or arrangement should appear. Out of these grow tufts of hartstongue, bunches of blue and purple flowers, and lines of moss of all colours. A small line of water circulates among the vegetables, from whence it makes its way in drops, or little falls from the rocks. Thus the fence, which with us is nothing but a dry wall, breathes life and freshness over the whole inclosure.

‘ If there be any natural cavity in the garden-ground it is converted into a lake, stored with fish, bordered with turf, and surrounded with trees. They carefully avoid every thing that has the air of squares or lines—No appearance of masonry. The hand of man, they think, spoils the simplicity of Nature.

‘ The plain is interspersed with tufts of flowers, and laps of meadows, where, here and there, you behold fruit trees rising, of different kinds. The sides of the mounts are planted with clumps of fruit and flowering shrubs, and the tops are crowned with the most luxuriant trees, whose tufted heads form a canopy for their maker.

‘ There

‘ There are no rectilinear avenues that discover to you all the objects at once, but easy winding paths that bring them on your eye successively. No statues! no useless vases! but vines loaden with rich grapes, or bushes of roses. Sometimes you find carved on the bark of an orange tree an agreeable stanza, or a philosophical sentiment on some old rock.

‘ This garden is neither an orchard, nor a park, nor a *parterre*, but a *melange*, retaining all the air and aspect of the country. A Chinese has no more idea of a regular garden than of a square tree. Every traveller tells you that it is with regret he leaves these delightful retreats.’

We must now take leave of our very sensible Author, by no means unpleased with the entertainment he has afforded us; or unaffected by the description which he has given of the miseries of our fellow-creatures.

L.

A R T. II.

Lettres à Monsieur de Voltaire, &c.—Letters to Voltaire, by M. Clement. 8vo. Paris. 1770.

THERE is no writer of the present age, whose works have been so generally read and admired as those of Voltaire. The old, the young, the grave, the gay, the divine and the politician, the speculative philosopher and the man of the world; readers, in a word, of every class, and of every character, find much entertainment, and many things to admire in them. It cannot be denied, however, that, though there is much to admire, there is likewise much to blame in his writings; that he has contributed greatly, especially in France, to the prevailing depravity both of taste and manners; that he is far from being a perfect model in any species of composition; and that no writings are more obviously calculated than his, to promote a spirit of libertinism and infidelity.

A critical enquiry, therefore, into the character of Monsieur Voltaire, considering him as a poet, a dramatic writer, an historian, &c. carried on by a man of taste and genius, cannot fail of proving agreeable to every friend to literature, good taste, and good morals.

The Author of the letters before us seems extremely well qualified for conducting such an enquiry, as far as we can judge from that part of the work which is already published. He proposes, in a series of letters, to enter into a full examination of Voltaire's works, not with a view to depreciate them, but to shew that he ought, by no means, to be considered as the great master of French literature and poetry; that the wide-spread and growing corruption of taste in France, is principally owing to him; and to point out the numerous blemishes, in his best poeti-
cal

cal productions; blemishes which, he says, are owing to a passion for *bel-esprit*,—the most formidable enemy to nature and genius. Of the productions of his dotage, however, he proposes, out of tenderness to him, to take no notice: they are only fit, indeed, to regale the giddy, the unprincipled, the libertine, and the debauchee. Like a generous and spirited adversary, Mr. C. attacks him in his strong-holds, the works of his better days, when his genius was in its full bloom and vigour.

Our Author's letters are published occasionally; the three first we have seen, and have received great pleasure from the perusal of them. In the first, M. Clement considers Voltaire's literary politics, and the influence they have had upon the taste and manners of the present age. Such Readers as are conversant with the modern French writers, will be highly pleased with this part of the work, as it throws much light upon the philosophical and literary history of the present times, and serves, before-hand, to illustrate many things that are occasionally mentioned in the subsequent letters.

When you made your first appearance on our literary theatre, says our Author, addressing himself to Monsieur Voltaire, the great men of the last age were in their graves; but their memories were highly respected, and there were still left some happy geniuses, who were of opinion that no solid and durable glory was to be acquired but by following their steps. You, at first, seemed to be of the same opinion; and your first tragedy, notwithstanding its great faults, (pardonable at your age) shewed that you was in the right road; and led the public to entertain hopes that you would surpass, or at least equal Corneille and Racine in the most splendid part of their career; but you went no farther; and Oedipus, if I mistake not, is your master-piece.

This success, at your first setting out, great and deserved as it was, dazzled your eyes, and inspired you, all at once, with the most extravagant hopes. You no longer made the same efforts to tread, with firm and steady steps, in the paths of your models; but you indulged and gave way to the facility of your genius. Too much confidence in your own strength made you stumble several times, and three or four tragedies, which followed your Oedipus, had either no success at all, or met with that cold reception which they deserved.

Your ambition was to be thought possessed of talents for every species of composition; you aspired to the sole monarchy of Parnassus; and, in order to support such ambitious pretensions, you had recourse to different means. The attention and the taste of the public were to be withdrawn from those master-pieces which were its delight, and the shortest way of attaining this end was to disparage them. But this was not to be done openly;

openly; artful management was necessary. There were still left some persons of distinguished abilities who were warm admirers of those great men whom you wanted to discredit, and it would neither have been safe nor prudent to provoke such formidable adversaries. Accordingly, you commended, at first, with a very prudent modesty, both the great masters of antiquity, and those of the glorious age of Lewis the Fourteenth. It was your boast that you took these for your models; you acknowledged their astonishing superiority; but, on the other hand, you lost no opportunity of turning them into ridicule, and of endeavouring to corrupt the judgment of the public in regard to them.

You treated Homer as a silly prattling fellow, and gave the preference to Tasso. You laughed at Pindar, and sometimes at Horace, and especially at lyric poetry, which you have always affected to despise.

After bestowing great encomiums on the Greek tragedians, you took care to insinuate that their manner is often dry and declamatory.—In order to indemnify yourself for the general praises you bestowed upon Corneille, Racine, and Boileau, you seldom failed to magnify their faults, or to ascribe to them, what they are not chargeable with.

You preferred Lamotte to Rousseau, at a time when the public had forgot Lamotte.—The high reputation of Crebillon was very troublesome to you; you did not dare to give open vent to your jealousy of a rival who was so much applauded. You called him your master in public, whilst you were privately disseminating criticisms on his performances.

You was the author of an anonymous work, now almost entirely forgotten, (*Connoissance des beautés et des défauts de la poésie Française, &c.*) in which it was said, in almost every page, “—observe, how much more sublime Voltaire is than Corneille, how much more pathetic he is than Racine, how much he surpasses Crebillon in strength and energy!—See how much more natural he is than La Fontaine, how much more eloquent than Bossuet, how much more elegant than Fénélon, &c.”

Still, however, you concealed your design, while you was secretly scattering abroad the seeds of those opinions, that were favourable to yourself. Had any one reproached you for your injustice, for so bold and decisive a tone, you could have cleared yourself by shewing him passages, in your writings, which proved you to be of quite different sentiments.

This policy proved successful, and you pleased the different parties in literature. Some thought you in the right way, on account of the frequent and pompous display you made of your love of good principles and good taste, whilst others, flattered themselves that you was of their party, on account of the silly and

and malignant hints you threw out, with great dexterity, against those of whom you entertained any jealousy.

At length, when you had no longer any thing to fear ; when you perceived that the number of your disciples and admirers was increased ; when you observed that they trumpeted your praises, and registered your decrees, you threw off the mask, you laid aside all constraint and dissimulation ; you exerted your utmost efforts to discredit the antients, in order the more easily to disparage those illustrious moderns who gloried in imitating them ;—*quolibets, plaisanteries, traductions ridicules, tout vous fut bon.*

You compared Eschylus to Calderon ; you travestied the sublime passages of the Iliad and Odyssey ; you said that La Fontaine was not one of the great geniuses of the age of Lewis the Fourteenth ; you told us that there was no enthusiasm in Boileau's poetry ; you treated Rousseau as a versifier, who neither knew philosophy, poetry, his own language, nor the age he lived in, &c. &c. &c.

You flattered yourself, that these new opinions, published with a magisterial air, and supported by the weight of your authority, would become laws in literature ; and that the judgment of the present age, and that of posterity, being thus gradually formed upon yours, all other books would be buried for ever in the most profound oblivion, and none read but your own.

As to the present age, your expectations have not been disappointed. The number of those who examine, who think and judge for themselves, is at present very small. 'Tis a much shorter and easier way to retain your light and bold decisions, and, after you, to pass sentence, without appeal, upon writers of the most exalted genius. Accordingly, a thousand echoes have been heard repeating your different opinions ; verses have been crowned at the academy, in which Lucan and Tasso were preferred to Virgil ; and Boileau was treated as a writer without fire or imagination ; a party has been formed to raise Quinault to the rank of great poets, and to make him at least equal to Racine ; we have seen mere geometricians setting up for judges of poetry, and, with all the *sang-froid* imaginable, laying down the most ridiculous precepts concerning an art as distant from them as Euclid is from Homer.

—He who has read your works, is thought to know every thing. The principles of good taste are forgotten ; the reading and the imitation of the illustrious writers of antiquity are slighted and neglected, and those who recommend them are looked upon as pedants. In a word, Sir, you have seen the present docile age adapt your decisions implicitly, and form its taste upon yours. Your literary opinions have produced such a

revolution, and reduced us to such a degree of bad-taste, that nothing but an age of barbarism and profound ignorance can make us forget so many absurdities, and restore us to a capacity of having juster notions, a sounder judgment, and a more natural taste.

Happy would it be for us, were this general depravity confined to matters of mere taste and entertainment; these, 'tis true, are connected with the glory of a nation, but they are not essential to man; he may be deprived of them, without any loss to his virtue or his happiness. The mortal blow that your writings have given to the morals of this age and nation, is a dreadful calamity, and perhaps an irreparable one. It can give no pleasure to a generous mind to present so melancholy and deplorable a picture to public view; I shall, therefore, only consider the fatal effects which your writings have had on the fair sex, and on the young and unexperienced; for such principally are the readers whom you have a right to please, by the levity, and I will be bold to say, by the frivolousness, of your wit.

I am at a loss to account for it, but so it is, that women, in general, prefer a forward, silly, impertinent fellow, to a wise, discreet, and sensible man. Two gentlemen, we shall suppose, are introduced into a company of ladies, even *the most virtuous**, if you will; the one is possessed of agreeable and elegant talents, but sedate, reserved, solid, and knows when it is proper to speak; and when to be silent: the other is bold, petulant, talks much, treats the gravest subjects with indecent and illiberal drollery; exercises his gallery upon those who are present, calumniate those who are absent, attends to nothing but what he says himself, and is the first to laugh at his own silly jokes; the ladies will neither have eyes nor ears for the former; and though he may have some small share of their esteem, yet they will ever, through I know not what strange propensity, find themselves most favourably disposed to the latter.

Don't smile, Sir, this fable is your own history. Your lively wit, your libertinism, your bold and assuming manner, your decisive tone, the levity of your imagination, your free and familiar humour, have turned the heads of the generality of our ladies. Such are the charms wherewith you have gained their hearts, and which render your works their chief study and delight. You have taught the most dangerous of all lessons for

* The Reader will bear in mind that our Author is a Frenchman, and may, probably, have formed his ideas of the fair sex from what he has observed of his countrywomen. In England, such a coxcomb-character as he has described, would never be a favourite with the *most virtuous* ladies.

them; you have taught them to laugh at every thing, to turn into ridicule what is not susceptible of ridicule, and to reason upon what they ought to revere with humble and submissive silence.

In such a school they soon learn to shake off all those principles that are so uneasy and troublesome to their sex; to treat, as mere chimeras, those rigid laws of modesty and decorum which nature, they say, has no more imposed upon their sex than the other; to analyse their duties, and, in conformity to your maxims, to reduce them to very narrow bounds; to consider the dominion of men over women as an absurd and silly prejudice; they learn to reason and decide upon every thing; to be *beaux-esprits* and *philosophers*; to talk with as much levity upon the *system of Nature* as upon a novel or a play; to speak upon the most serious and important subjects, as they would upon an *ariette* or a *song*; and to instil their notable maxims into the minds of their children and domestics, who receive them greedily, and whose understandings and hearts are depraved before they can well distinguish between good and evil.

I am far from meaning to include all the ladies in this censure, which, unfortunately, is too well grounded, but which would be unjust, without some exception. There is still, undoubtedly, a great number of ladies of respectable characters, who cultivate those virtues which adorn their sex and condition; who are free from that silly and indecent ambition of being thought philosophers and *beaux-esprits*; who read and study, in order to know and to love their duty; who cultivate their understandings, in order to be established in good principles; and who, without desiring to be free-thinkers, are satisfied with being virtuous women and reasonable creatures.

I ask pardon of the rest for drawing a picture which bears so strong a resemblance to the original. It is contrary, I well know, to the laws of French gallantry to tell ladies their faults; whatever they may be, or to mention disagreeable truths in a public manner; but I beg of them to consider that, as they are ambitious of laying aside their sex, in order to become men and philosophers, they have placed us a little more at our ease with them, and have given us a right to talk to them with less reserve, less gallantry, and a more manly freedom.

What I have said of the ladies, may, in some measure, be applied to our youth, who receive their tone from the fair sex. They have scarce left college when they commence your disciples, and the fatal effects of this first step are but too visible. They begin with despising all the salutary instructions they formerly received; call every thing pedantry that is not libertinism and infidelity; and, in a little time, by treating every thing serious as mere prejudice, they come to think themselves phi-

M m 2 philosophers,

losophers, and call themselves so. They have no longer any moral principles to make them uneasy, no checks or restraints upon their passions; and provided they can elude the laws, their conscience is perfectly at ease. They talk upon the gravest subjects with a levity that has nothing to equal it but their ignorance. Low, insipid raillery, common-place jokes, hackneyed *bon-mots*, supply the place of arguments, even on the most sacred topics. If they attempt to reason, it is with a confidence, a good opinion of themselves, still more ridiculous, if possible, than their pretended wit and humour. They flatter themselves that they comprehend the most incomprehensible things, though they remain ignorant of some of the most common; they pretend to calculate, define, and know every thing, and yet entertain doubts concerning the most obvious truths; they despise and forget their duties; extinguish the light of nature; stifle the good principles that were instilled into them in the early part of life; perplex and confound their understandings; lose all sensibility of heart, and every idea of virtue and morality. They become, in a word, useless or pernicious to society; hateful and troublesome to themselves; lose all relish for life, and at last have recourse to a halter or a pistol, in order to deliver themselves from the insupportable burthen of living alone.

What sentiments, Sir, must we entertain of you and your philosophers, if such deplorable evils can only be imputed to the contagious licentiousness of your writings? But I shall dwell no longer upon the horrid profligacy which the rage of impiety has introduced into our manners. Every good man sees and laments it. How many worthy and virtuous parents are there who, in the anguish of their hearts, are weeping over the depravity of their children, and who have a right to impute to your works?

This is part of what our Author has advanced concerning M. de Voltaire's literary policy, and the influence which it has had upon the taste and manners of the present age; there is a great deal more to the same purpose in his first letter, to which we refer our Readers. He concludes it with shewing the means which M. Voltaire has employed to get possession of the literary scepter, and the manner in which he has treated those writers who refuse to bow the knee before him. If what M. Clement says be true, it is impossible to have a good opinion of M. de Voltaire's heart; nay, if he is capable of such low, pitiful, and illiberal arts, as those which he is charged with by our Letter-writer, his fondest admirers must even think less favourably of his genius; for he himself says, and his words cannot but have weight with them—

Un esprit corrompu ne fut jamais sublime.

In his second letter, M. Clement examines the characters which Voltaire has given of some of the old French writers; such as Rabelais, Marot, Montagne, Malherbe, Regnier, Voiture, &c. and his design is to excite an attention to these writers, whom it is great injustice, he says, to neglect, as they are much more deserving of regard than the generality of modern wits. This letter, though not so interesting to the generality of readers as the first, shews the Author to be a man of taste, and of sound principles in literature; and will afford peculiar pleasure to those who are acquainted with the works of Rabelais, Montagne, Malherbe, &c.

In his third letter, he considers the character which M. de Voltaire has given of Quinaut, Lamotte, and Fontenelle; but we must take our leave of him for the present, yet not without heartily recommending him to our Readers, as a sprightly, ingenious, and animated writer.

B.

A R T. III.

La Politique Naturelle. Ou Discours sur les vrais Principes du Gouvernement.—The true Principles of Government. By a late Magistrate. 8vo. 2 Vols. Paris. 1773.

THE Author of this work is unknown to us; but he appears to be a sincere friend to truth, to virtue, and to liberty; and to be well acquainted with political subjects. He writes in a clear, easy, and natural manner; but he has advanced nothing that is new, and the same sentiments are often repeated; yet the political principles and maxims which he recommends to public attention, are so important in themselves, and look with so friendly an aspect upon society, that every liberal-minded Reader will peruse what he has advanced with great pleasure. In regard to religion, it is very obvious what his sentiments are; it is but justice to acknowledge, however, that he writes upon this subject in a much more modest and decent manner, than the generality of modern French writers.

In a very short, but sensible preface, he observes, that the science of government is far from being dark, perplexed, or intricate; that those who study human nature attentively, and the great ends of civil society, will find nothing mysterious in it, but, on the contrary, a series of truths intimately connected, a chain of principles as clear and certain as in any other branch of human knowledge.

It is generally thought, continues he, that a reformation of abuses in government is impossible; and this maxim is so well adapted to the indolence of mankind, that it is looked upon as indubitable; accordingly, few citizens, and still fewer Princes,

think seriously of those evils from which they both suffer, and in an equal degree. Let not good men, however, indulge such uncomfortable reflections; let them attend to the calamities of their country,—not to heighten them by public confusion and disorder, but to investigate their causes, and point out the proper remedies; such remedies as are compatible with the good of society. Reason, cool, deliberate reflection, knowledge, and a length of time, are necessary to reform a state; passion, ever impetuous and indiscreet, pulls down and destroys, but never corrects or improves. Nations ought patiently to bear those evils which they cannot remove without additional misery. The progress of political systems, to perfection, must, in the very nature of things, be slow, and their improvement can only arise from the experience of ages, which will gradually ripen all human institutions, and render them more wise and happy. Let the good citizen, therefore, communicate his ideas to his country; let him comfort it, under present calamities, with the hopes of better times; let him direct its view to some happy period in futurity, when princes shall be weary of their absurd and oppressive schemes, and their people of the yoke of bondage; in a word, let him hope that the time will come, when both sovereigns and subjects will no longer suffer themselves to be guided by accident and chance, but will at length have recourse to reflection, to reason, and to equity, which are sufficient to put an end to all those calamities which fall so heavy upon both.

No nation can be happy, unless it is governed according to the laws of nature; and the laws of nature always lead to virtue. No sovereign can be great, powerful, or happy, unless he reigns with justice over a wise and considerate people. These are the true principles of that social harmony which government is intended to establish. Woe to that people, whose leaders should look upon such maxims as seditious, or as a malignant satire upon their political conduct.—

Our Author's discourse is divided into nine parts, and each part is subdivided into a great number of short sections. In the first volume, he treats of society, government, sovereignty, and subjection; in the second, of despotism and tyranny, liberty, politics in general, and the dissolution of states.—We shall insert two or three sections as a specimen of the work.

After shewing that *sociality* is a natural sentiment in man, strengthened by habit and cultivated by reason;—that man was born in society—that the laws of nature are plain, clear, and intelligible to all the inhabitants of the earth, &c. he goes on to observe, that ignorance is the source of all the evils of society; let us attend to what he says on this subject.

It will probably be asked, Says our Author, why those laws which nature renders necessary, which reason points out, which every

every man finds within his own breast, are so badly observed? why they are constantly violated by beings, whose interests, desires, and wants are the same, and whose happiness is inseparably connected with the observation of them? I answer, that ignorance and error are the true sources of all the evils which arise in human societies. Men are wicked merely because they are ignorant of their true interest, of the great end of uniting in society, of the substantial advantages that may be derived from such an union, of the charms of virtue, and even frequently of the very nature of virtue. They continue in their ignorance, and in their perversity, because they are deceived both in regard to their real happiness, and the means of attaining it. Men are deceived in regard to their nature, which enthusiasm and imposture conspire to oppose, and the voice of which tyranny endeavours to silence. They are deceived, by being forbid to consult reason or experience, in the place of which, no other guides are substituted but phantoms, fables, reveries, and mysteries. They are deceived, by having their attention diverted from themselves, and from society, to mere chimeras, which they are told are to constitute their supreme felicity. They are deceived, because every thing conspires to fill their minds with errors, false opinions, prejudices, and passions, which engage them in constant quarrels with each other, and make them imagine that doing mischief is the way to be happy.

It is not nature that renders men vain, wicked, and corrupt; it is for want of knowing and attentively considering the nature of a being endued with reason and sensibility, and formed for society, that happiness and virtue are so seldom found upon earth. By a fatal and necessary consequence of that ignorance of their real interests wherein men are held, they constantly mistake both the objects of their various passions, and the paths which lead to true happiness. —

Of social Virtues.

Nothing but virtue can constitute the happiness of society. To abstain from injuries; to deprive no man of the advantages he enjoys; to give to every one what is due to him; to do good; to contribute to the happiness of others; to assist each other—this is being virtuous. Virtue can only be what contributes to the utility, welfare, and security of society.

The first of all social virtues is humanity. It is the abridgment of all the rest. Taken in its most extensive signification, it is that sentiment which gives every individual of our species a right to our heart and affections. Founded upon a cultivated sensibility, it disposes us to do all the good in our power to our fellow-creatures. Its effects are love, beneficence, generosity, indulgence, and compassion. When this virtue is confined

within the limits of the society to which we belong, its effects are love of country, paternal love, filial piety, conjugal tenderness, friendship, affection for our relations and fellow-citizens.

Strength and activity ought to be ranked among the social virtues, because they defend society or establish its security, and their effects are magnanimity, courage, patience, moderation, and temperance. Those virtues which have the good of society for their object must not be lazy and indolent, like the chimerical virtues introduced by imposture, which often makes a merit of being useless to others. Idleness is a real vice in every association.

Justice is the true basis of all the social virtues. It is justice which holds the ballance between the several members of society, and keeps it in an equilibrium; which remedies those evils that might arise from the inequality that nature has established among men, and even makes it contribute to the general good; which secures to individuals their rights, their property, their persons, their liberty, and protects them from the attacks of force, and the snares of treachery; which obliges them to be faithful to their engagements, and banishes fraud and falsehood from among men; in a word, it is justice, which by means of equitable laws and a wise distribution of rewards and punishments, excites to virtue, restrains from vice, and leads those to reason and reflection who might be tempted to purchase a momentary good by doing a lasting injury to their fellow-creatures.

Of the origin of Government.

To pretend to ascertain the origin of the different forms of government among men, would be absurd and ridiculous. It would be very unphilosophical to suppose that they were all formed in the same manner, or to reduce them to one model. Different circumstances, different views, different passions, in a word, wants variously combined and infinitely diversified, must have given birth to them; and a variety of events must have contributed to their support and establishment.

Let us try, however, to trace the progress of the human mind, and that of societies in their institutions of government; we shall be in little danger of being mistaken, if we keep in view the general sentiments of humanity, those ideas that are most natural to our species.

Men, strictly speaking, have always been governed. This truth will not appear strange to those who pay even but a moderate degree of attention to it. If man be the fruit of a society, in which a tender care was taken of him in his infancy, and which his wants rendered necessary to him in his advanced years, he was at least under the government of a father. What-
ever

ever system we adopt in regard to the antiquity of the world ; whether we suppose it eternal, or only assign it a limited number of years ; whether all men have descended from one, or whether the human species has always subsisted in a condition nearly similar to the present, there have always been societies. There was at least one family that acknowledged a chief, and this family must in time have become so numerous, that it could no longer be governed by one man. The power, the respect, the submission that was granted to the first father of a family, who was likewise the first King, must have been divided among those who succeeded him ; nay, must have been weakened, and reduced to nothing. New interests, new wants, and different circumstances, must have produced disputes, wars, emigrations, revolutions, and have given birth to new societies. On the other hand, general calamities, plagues, famine, earthquakes, and inundations, must have subdivided some societies, and driven from their antient habitations those who escaped from them. Whatever was the fate of these wandering bands, torn from their original abode, they could never entirely have forgot that they were once under some form of government.

These scattered tribes being, after some time, in a state of greater tranquillity, must have thought of re-establishing some form of government, and they must naturally have turned their eyes to those from whom they had received most real advantages, and who, they had reason to think, would be still serviceable to them. Goodness and utility are the natural titles for ruling over men, and such, undoubtedly, were the titles of the first sovereigns. The farther we penetrate into the dark night of antiquity, the more we are convinced, by the faint glimmerings of light which we have to guide our researches, that the first kings, like the first gods, were the benefactors of the human race. *Osiris, Hermes, Triptolemus, &c.* were chiefs and leaders of fierce and barbarous nations, which, after having granted them supreme authority during their lives, extended their gratitude beyond the grave, and revered those as divinities whom they had formerly obeyed as mortals.

Men who had been exposed to violent enterprizes, and sudden invasions from neighbouring societies, united for mutual defence, and, in the choice of their leaders, they must have cast their eyes upon those whom they thought most capable of defending them. Bodily strength is the first and the most necessary of all virtues to a society formed by weakness and fear. Accordingly, *Hercules, Theseus*, and almost all the first heroes, are represented to us as possessed of extraordinary strength, of invincible courage, and fable acquaints us with their astonishing exploits.

The

The free choice of men must likewise have frequently fallen upon prudence, wisdom, and virtue, but especially on that spirit of magnanimity, that superiority of reason, of abilities, and of knowledge, which bring the vulgar under subjection; astonished to find in their leaders resources which they looked upon as *divine*, because they themselves were incapable of them. Persons possessed of such superior accomplishments became the legislators of societies; introduced order into them; accounted for those terrible phenomena which had affrighted and dispersed them; taught them to worship the gods; proclaimed to them the decrees of heaven, and often mixed fraud and imposture with real benefits, in order to render their authority the more respectable: *Orpheus, Numa, Minos, the Incas, &c.* were legislators of this kind.

Still farther, several dispersed families may have united for their common interest and mutual defence, without making any change in paternal government. The leaders of different families may have preserved an equal authority, and by their unanimity regulated a society formed by the combination of such detached tribes. On this model aristocratical republics must have been formed.

Many states, too, must have been formed by violence and public disorder. Successful and daring robbers, assisted by other robbers, may have, with unprovoked hostility, attacked peaceful societies, invaded their possessions, overturned their government and laws, defeated or massacred their leaders, and substituted themselves in their stead, while the astonished multitude was obliged, with fear and trembling, to receive the yoke, and so bear it patiently. It was thus that *Nimrod, Sesostris, Alexander, and Clovis*, founded new empires.

Smaller societies may have been joined to larger ones; and this union may have been formed either voluntarily, or by force. In the former case, nations incapable of defending themselves must have courted the protection of a more powerful state; and sometimes too, the consideration of superior advantages enjoyed by their neighbours, must have tempted some societies to renounce their independence, in order to obtain the same advantages. In the second case, the torrent of conquest must have swept along with it reluctant nations, too feeble to resist. To conclude, societies of equal power may have sometimes formed confederacies upon certain conditions, and united with a view to repulse a power greater than either of them when taken separately. Such was formerly the *Athenian league*; and such, at present, are the *Swiss*, and the *United Provinces*.

In one or other of these ways must we account for all the forms of government upon earth. History furnishes no exam-

ples of societies, making choice of leaders in any other way. Be this, however, as it may, nothing would be more idle or useless than to grope thus in the dark night of past ages for the original sources of authority, were it not that flattery and imposture have strove to invent an ideal origin, in order to furnish those who govern mankind with titles to oppress them. Vain titles! They vanish at the appearance of reason, which will clearly prove to those who consult it, that whatever were the motives, wants, or circumstances of societies when they submitted to government, they never could invest their chiefs with a right to render them miserable. This is an eternal truth, which violence, imposture, and falsehood may darken and perplex, but which they will never be able to destroy.

The foregoing extracts may serve as a specimen of our Author's manner of writing, which is clear, easy, and natural, without any refinement, or pompous display of erudition.

A R T. IV.

Oeuvres de M. Thomas, de L'Académie Française. Nouvelle Edition revue, corrigée, et augmentée.—The Works of M. Thomas, of the French Academy, a new Edition, &c. 12mo. 4 Vols. Paris. 1773.

WE have here an Edition of M. Thomas's prose-works, much superior to any of the former Editions. The *Eloges* are carefully corrected, and some of them considerably enlarged, and the two first volumes are entirely new, containing the history of literature and eloquence, so far as they relate to panegyrics. This curious and entertaining subject M. Thomas must be supposed to be well acquainted with, and to have studied with care, having published several *Eloges*, which have been favourably received by the Public, viz. The *Eloge de Maurice, Comte de Saxe*, which was crowned by the French Academy; the *Eloge de Daguisseau*, which gained the prize in 1760; the *Eloge de Duguay-Trouin*, which gained the prize in 1761; the *Eloge de Sully*, which gained the prize in 1763; and the *Eloge de Descartes*, which gained the prize in 1765.

He introduces his Essay on Panegyrics with some general but very pertinent reflections on praise, and the love of glory; part of what he advances is as follows:

Praise, says he, which is so ardently desired, and so lavishly bestowed among men, neither is, nor possibly can be, a matter of indifference; it is either useful or pernicious, very noble or very mean. If it is an instrument employed by self-love and self-interest to arrive at riches and honours, or the flattery of a slave to deceive a man in power, it is contemptible; but if it is the homage which admiration pays to virtue, or gratitude

to genius, it is one of the noblest things on earth. It renders genius more extensive, gives wings to the imagination, and elevation and dignity to the soul; it strengthens and improves every intellectual, every moral faculty. The labours, the sublime meditations, the enlarged views of the philosopher and legislator are derived from it; it inspires the orator with eloquence to defend the rights of humanity, and the citizen with courage to fight and to die for the liberties of his country.

Whence does the love of glory arise? from the very nature of man. As he is both ambitious and weak, a mixture of imperfection and greatness, the esteem of others is the only thing that can justify the esteem which he endeavours to have for himself. It stamps a value upon his labours. Inspires him with confidence in his virtues; supports and encourages him under his frailties, and gives employment to the restless activity of his nature.

Much has been said, against the love of glory; nor is this to be wondered at, as it is much easier to speak against glory than to deserve it. Would we know the effects of this passion? Banish it from among men, and the whole face of nature will be instantly changed—In reading the history of arts and of empires, I every where see some men upon eminences, and below, the mob of mankind following at a distance, and with slow steps; I see that glory guides the former, and that they guide the universe.

It has often been asked, whether a sense of duty alone might not supply the place of fame and glory. The question does honour to those who put it, but the answer is easy and obvious. Make all governments just, and all men truly great, and then perhaps glory will be useless. I am far from calumniating humanity; there have been persons, undoubtedly, who, in acting a virtuous part, have been influenced by a regard to duty, and by that alone, and who have performed great actions in silence. Unknown in life, and forgotten after death, the less solicitous they have been about fame, the more they have deserved it. But let us not flatter ourselves; the number of those who tread the paths of virtue with firm and steady steps, without any other guide but reason, without any other motive than the divine approbation, is very small. Men, in general, are naturally weak; their natural weakness is increased by example, and the temporary advantages which too frequently arise from meanness and vice. Sometimes they tread the paths of virtue, and sometimes those of vice, but have not courage or resolution to be uniformly good or uniformly bad. In such a situation they stand in need of some support, and when a passion for fame is joined to a sense of duty, it chains them down to virtue.

To whatever cause it is owing, whether to justice, vanity, or interest, honours have ever been bestowed upon great men; statues, inscriptions, triumphal arches, and especially panegyrics, which have been universal. I intend to shew in this essay, what panegyrics have been in different ages and nations; on whom they have been bestowed, and to whom they have been refused; and how what was instituted for the benefit of nations has sometimes proved their scourge by corrupting their rulers. I shall examine the character, and enquire into the merit or the meanness of those writers who have cultivated this species of composition. I shall trace from age to age the revolutions of eloquence and arts, and mark their declension or their progress. With history for my guide, I shall frequently enquire into the characters of those who have been praised, in order to form a better judgment of the genius of the panegyrist, and the spirit of the times, and shall conclude the essay with some general reflections upon that species of eloquence which appears to me to be best adapted to panegyric.

Such is the view M. Thomas gives of his design in this essay, which, our Readers will readily perceive, opens a wide field for entertainment. Heroes and tyrants, orators, philosophers, and politicians pass in review before them; many of the noblest, and many of the meanest actions, that ever honoured or disgraced human nature, are placed before their eyes; the spirit and genius of different ages and nations is distinctly marked, together with the characters of the most celebrated panegyrists both ancient and modern. We travel with our Author through a vast extent of country, some parts of which are rich and fertile, others overgrown with rank and poisonous weeds; and some are quite barren and uncultivated. In one place we are delighted with the view of noble and stately monuments raised by genius and gratitude to virtue and public spirit, in another we behold with indignation statues erected by slaves and flatterers to monsters and to tyrants.

As to the merit of the essay, we shall only observe that he must be a very nice and fastidious critic indeed who is not much pleased with many parts of it. The judicious Reader, 'tis true, will not always agree with the Author in opinion, but an uniformity of opinion in matters of taste is impossible; he will have occasion too, though not often, to find fault with his style, which is frequently turgid, and sometimes obscure and affected. Upon the whole, however, the Essay has a very considerable degree of merit; M. Thomas appears through the whole of it, to be a man of taste and genius, a friend to liberty, and a lover of mankind; and there are many noble sentiments in it, expressed with great beauty and elegance.

Panegyrics, he observes, derive their origin from the first hymns that were addressed to the gods; accordingly he sets out with a concise view of the hymns of the ancients, shews from what principles in human nature this species of composition took its rise, but confines his account of it to those nations that were unenlightened by the true faith. He closes this part of his subject with the following reflections.

The more a people is civilized, the less enthusiasm there is in their hymns. In the first stages of society, men are most struck with the view of Nature, and consequently with the idea of a creating power, and this impression is stronger among those who live in the country, than among those who are shut up in cities. The reason of it is obvious. In cities, man may be said to see nothing, to converse with nothing, but with man. The objects which surround him, and fix his attention, are the magnificent buildings he has raised, the metals he has drawn from the bosom of the earth, the riches he has brought from distant countries, the different parts of the world united by navigation, in a word, every thing that is splendid in the picture of society, of laws, and of arts; but in the country, man disappears, and the Supreme Power alone displays itself. There, the heavens are seen on every side; there, the day makes a more majestic, and the night a more awful appearance. There, the regular return of the seasons is more clearly and distinctly marked. The eye, whilst it views the vast expanse around it, is more struck with the immensity of the universe, and with that invisible power which formed and governs it. It is not at all surprising, therefore, that the beauties of nature were more sensibly felt, and that the songs of praise and adoration addressed to the invisible powers were; in the early ages of the world, when almost all men were shepherds, especially in the fine climates of the East, marked with a character which is now no where to be found. In the West, particularly in great part of modern Europe, we were at first; almost all of us, a kind of savages without imagination, shut up in forests, and under a cloudy sky. Afterwards, a conjunction of extraordinary circumstances, and the mixture of various nations, rendered us both corrupt and barbarous. At last, we are become both corrupt and polite. It is easy to perceive that, in each of these periods, religious *Eloges* must be feeble and frigid. One sole merit, at present, is a little purity of style in a species of composition; of all others, the most susceptible of force and energy, and which, like the picture of Nature, should be marked with grandeur and sublimity.

These reflections are very ingenious, and, in general, very just; we cannot agree with our Author, however, in what he says concerning modern hymns or religious *Eloges*, viz. that they have nothing to recommend them but purity of style. He must,

must, surely, either never have read, or not have sufficiently attended to the poetical productions of Milton, Young, Addison, Thomson, &c. otherwise a person of his taste must have been struck with the noble and exalted sentiments that are to be met with in their hymns;—but this by the bye.

After treating briefly of panegyrics in the early ages of the world, and observing that, in every nation, praises were bestowed upon those who had done real and substantial services to mankind, he proceeds to consider the different forms of *Eloges* in every country where the arts have been cultivated. He begins with Egypt, the native land of wisdom and of superstition, famous for its magnificent buildings and laws, the nurse of arts, sciences, and mysteries. This country, it is well known, was the school of Orpheus and Homer, of Pythagoras and Plato, of Solon and Lycurgus. It gave to Rome its obelisks, to Greece its laws, to a considerable part of the East its religious institutions, and to many countries, both in Asia and Europe, its colonies and its customs. It had vast ideas almost in every thing: its very ruins astonish us, and its pyramids, which have lasted four thousand years, seem to carry back the traveller to the first ages of the world.

M. Thomas makes a few general observations upon the public and solemn trial after death, from which even the throne itself, in Egypt, was not exempted, and shews the beneficial tendency of so memorable an institution.—The panegyrics, says he, which were pronounced upon this occasion were, in many respects, like our funeral orations; there was this remarkable difference, however, that they were bestowed upon virtue, and not upon rank. The husbandman and the mechanic were entitled to them as well as the sovereign. It was not, among the Egyptians, a vain ceremony, in which an orator whom nobody believed, talked of virtues which he himself did not believe, and affecting to be warmly interested for what had long been the object of the public contempt and of his own, heaped harmonious and mercenary lies upon one another, and flattered the dead in order to be praised or rewarded by the living. A general was not celebrated for his humanity, when his character was marked with cruelty, nor a magistrate for his disinterestedness, who made a traffic of law and justice. Princes themselves, as well as their subjects, underwent this trial, and they were only praised when they deserved it. It is highly reasonable, indeed, that the tomb should be a barrier between flattery and the prince, and that truth should begin where power ends. History informs us, that several kings of Egypt, who had oppressed their subjects in order to raise immense pyramids, were condemned after death, and denied admittance into those very tombs which they themselves had built. When such a prince

prince died, and the people were assembled, there appeared different accusers to attack his memory. One came in a habit of mourning, and charged him with the death of his wife and children; another came in chains, and complained of being deprived of his liberty, though innocent. Thousands of unhappy wretches made their appearance in rags, and said, we were torn from our houses and families to build pyramids and palaces, every stone of which we watered with our tears. Men, women, and children, in vast crowds, stretching out their hands all at once, called aloud, saying;—he occasioned the death of our fathers, of our brothers, of our husbands, who all perished in an unjust war; ye judges, when ye pronounce upon his character, think of the blood of our dearest relations.—But when a beneficent and humane prince died (and many such, it must be acknowledged, there were) while the priests were enumerating his virtues, and celebrating his praises in the presence of the people, tears and acclamations were mingled with the panegyric; every one blessed his memory, and, with the most genuine expressions of sincere sorrow, accompanied him to the pyramid, where his ashes were for ever to remain.

It is three thousand years since this custom ceased, and there is no country now upon earth, where magistrates are appointed to judge the memory of princes. Fame, however, performs the office of this tribunal; its voice is the more awful, as it cannot be bribed; its decrees are irrevocable, and the impartial pen of the historian transmits them to future ages.

Our Author now proceeds to the Greeks, who of all the nations on earth, he observes, had the strongest passion for glory. The salubrity of the climate, by its effects upon the imagination, marked their character with enthusiasm and sensibility. Liberty exalted their minds. The equality of the citizens made them set a high value upon the opinion of each other; and as each individual might aspire after the highest offices of the state, this flattered their self love, and made them entertain a favourable opinion of themselves. The public games and exercises brought them frequently together, and made them well acquainted with each other's characters. The great number of petty states excited a spirit of emulation in each. In a word, great interests and victories gave them those elevated sentiments which aspire after renown. Upon returning from the combat, in which thousands of Persians were defeated by a handful of free men, was there a Greek whose soul was not exalted and warmed with the love of glory? Add to all this the particular institutions of each city, the public festivals, the funeral games, the assemblies of all the states, the races and combats on the banks of the Alpheus, the prizes bestowed upon superior strength, address, talents, and genius; kings mingling with the combat-

and;

ants; heralds proclaiming the victory; fathers embracing their victorious sons with transports of joy, and the country which gave birth to such citizens distinguished by peculiar honours.

Such was the ardent sensibility of the Greeks for glory; and this principle was cultivated with great care by the several states. No rewards were bestowed that could debase the soul, or give it a narrow and contracted turn. Talents and virtues were never so far degraded as to be rewarded with gold: glory, and not interest, was the universal pursuit. Crowns, inscriptions, vases, statues—these were the rewards of superior merit; these produced heroes. In Greece, which way soever a man turned his eyes, he saw monuments of glory. The streets, the temples, the galleries, the porticos, conveyed useful instructions to every citizen, and were schools for public virtue. In such a country, therefore, it is not at all surprising that panegyrics were common. The Greeks, like the Egyptians, had funeral eulogiums, but they applied them in a different manner. In Egypt, where policy and religion were closely connected, the principal view was to promote and encourage morality among all ranks of people: in Greece, which was composed of free and warlike republics, their chief study was to exalt the soul and inspire it with a contempt of danger and death. Accordingly funeral *eloges* were only granted, in the name of the state, to those who lost their lives in its service.

After these general reflections, our Author proceeds to consider briefly the principal panegyricists of Greece; and here Pericles, Plato, Demosthenes, Xenophon, Isocrates, Lucian, &c. pass in review before the Reader. M. Thomas points out some of the principal beauties of those celebrated dialogues of Plato, which are real panegyrics upon Socrates, though they are called by a different name; and he makes some very pertinent and striking observations upon the character of that truly great and excellent man. On this part of his subject he dwells with pleasure; and indeed the writer or the reader, who in contemplating such a character as that of Socrates, is not warmed and deeply affected, must be utterly void of sensibility, and dead to every noble and generous feeling.

The death of Socrates, as our Author observes, is even at this day more interesting than most of the revolutions of states and empires, which are little else than monuments of ferocity or weakness, and the history of which is, for the most part, the history of cruelties committed by mercenary savages in the pay of tyrants.

The curious traveller, says M. Thomas, still goes to Athens, (now, alas! subject to a barbarous power) in order to visit the ruins of some ancient temple. As for me, I could wish, that, instead of the ruins of the temple of Minerva, time had preserved

served the prison where Socrates died ; I could wish that the following inscriptions were still to be seen—" here he took the cup ; here he blessed the slave who brought it to him ; this is the place where he expired."—What crowds would visit such a sacred monument ! The sight of it would inspire a kind of religious awe, and fill the breast of every man of courage, and steady, persevering virtue, with the most exalted sentiments, and a just sense of the dignity of his nature. History informs us what emotions Alexander felt at the sight of the tomb of Achilles, and with what profound and pensive silence Cæsar viewed the tomb of Alexander. Instead of this monument, however, which time has destroyed, Plato has left a monument which will be immortal. All the judges, I hope, who condemned Socrates, (the thought, I own, gives me pleasure) read the three discourses, in which his character is drawn in such beautiful and striking colours, once at least, before they died.—These are some of our Author's sentiments on this interesting subject ; there are others which are equally just and pleasing, but we must refer our Readers to the work itself.

M. Thomas proceeds to Xenophon, another panegyrist of Socrates ; part of what he says is as follows :—This philosopher, like Plato, had been both the disciple and the friend of Socrates ; but the one was satisfied with instructing mankind, the other, engaged in the active scenes of life, was both a writer and a statesman. It is well known that he commanded the Greeks in the retreat of the ten thousand, but it is not so generally known that he was banished his country in reward for his services. In his exile he composed several political, moral, and historical works ; and he who had in his soul all the vigour of a Spartan, had in his genius all the graces of an Athenian.

This grace, this gentle and easy flow, which adorns at the same time that it seems to conceal itself, which is so distinguishing an excellence of composition, and which it is so difficult to define ; this charm which is as necessary to the writer as to the statuary and the painter, which Homer and Anacreon had among the Greek poets ; Apelles and Praxiteles among the artists ; which Virgil had among the Romans, and Horace too in some of his Odes ; which Ariosto possessed perhaps more than Tasso ; which Michael Angelo was a stranger to ; which bestowed all its favours upon Raphael and Corregio ; which, in the age of Lewis the 14th, Fontaine alone perhaps had in poetry, (for Racine had more beauty than grace) and none of our prose-writers excepting Fenelon ; which our customs, our manners, our language, our climate, possibly, will not admit of ;—this grace, in a word, which cannot even be perceived without fine and delicate organs, was the distinguishing excellence of Xenophon's writings. It may not be improper

to observe, that, at that time, this was the general character of the liberal arts in Greece. A school had been opened a little before, in which grace softened that severity of beauty wherewith the sublime correctness of Phidias had marked all his compositions. Parrhasius begun; his successors followed his example, and Praxiteles, the most celebrated of them all, diffused over all his productions, his Cupid, his Venus, &c. that inimitable grace, which was his characteristical excellence. The Graces, we are told by the ancients, had, at this time, adorned the genius and the character of Socrates. He visited Aspasia in order to study them; he inspired the artists with a relish for them, and it is probable that Xenophon and Plato received them from him: but Plato who was born with an unbounded imagination, gave them a more exalted character, and, if I may be allowed the expression, joined an air of grandeur to their native simplicity; Xenophon left them in possession of their native softness and elegant purity.—Xenophon, like Plato, has left us an apology for Socrates, and four books likewise concerning the genius, character, and principles of his master. His apology is a real panegyric without the form. Plato, undoubtedly, is more eloquent; Xenophon, perhaps, is more persuasive. Plato has more elevation, more dignity, and a bolder pencil; in Xenophon, the painter disappears, and we think we see Socrates himself. In a word, if Socrates could have read the panegyrics of his two disciples, he would perhaps have admired Plato most, but Xenophon would have been his beloved disciple.

Xenophon has likewise left us a panegyric upon Agesilaus, whom he accompanied in his expedition to Asia, and where he distinguished himself by his courage and conduct. There was the greatest intimacy and friendship between the Prince and the philosopher; the Prince, from a principle of vanity or real greatness of mind, forbade any statue to be erected to him; the philosopher raised a more durable monument in honour of him, and celebrated those virtues which he himself had seen and admired.

His panegyric is divided into two parts. The first is only a kind of historical narration, in which the orator enumerates the Prince's exploits, his wars, his victories, and the principal events of his life; in the second, he celebrates his virtues, his justice, his courage, his republican spirit, his sensibility, and, above all, that simplicity of conduct, which was a distinguishing feature in the character of those ancient heroes, who performed great actions without any pomp or shew, while we do little and sometimes mean things with great parade and ostentation. In the whole of this panegyric the orator never appears. We hear a virtuous man talking upon virtue, in a plain, easy manner, and with that sensibility which virtue naturally inspires.

This, in general, is the merit of the ancients. Our manner, both of acting and writing, is much more ostentatious; whether it is, that having no real greatness, we are the more solicitous to appear as if we had; or whether the luxury of our manners infects our taste and genius, and spoils our relish for genuine simplicity; or, lastly, whether it be, that, among a giddy and trifling people, who cast a rapid and superficial glance upon every thing, but fix their attention upon nothing, every object must be presented *en relief*, if I may be allowed the expression, in order to be perceived.

If there be any of our modern writers to whom Xenophon may be compared, it is Fenelon. We find in both the same elegant simplicity, the same graceful manner, the same political views, the same regard for legal authority, the same love of mankind, an unaffected taste for virtue, that sweet, natural and easy turn, which carries persuasion into the heart of the reader, without fatiguing him. There is, undoubtedly, a resemblance between the institution of Cyrus and Telemachus; nay, we might, perhaps, extend the comparison to the characters themselves. The Archbishop of Cambray, 'tis true, did not command armies like the Athenian philosopher; but the philosopher was the counsellor and the friend of a virtuous and austere King of Sparta: and the Duke of Burgundy, the friend and pupil of the Archbishop, was nearly of the same character. Both the philosopher and the Archbishop were banished, but they lived in tranquillity; and, till the close of life, cultivated the three most pleasing things on earth, virtue, friendship, and literature.

From the Greeks our Author proceeds to the Romans, and in passing from the one to the other, he observes, that we have nearly the same sensations with a traveller, who, after having visited the islands of the Archipelago, and the delightful climate of ancient Ionia, should, all at once, be transported to the Alps or the Apennines, where he would have a more grand and majestic view of Nature perhaps, but where the sky, far less serene and pure, would not make that lively and pleasing impression upon his senses which he felt in the soft and delicious climes of Greece. At Rome, every thing was grave, slow, and austere. The Romans during five hundred years, were rather disciplined robbers than men of genius; and, in all that time, had neither arts, taste, sensibility, imagination, nor eloquence. They borrowed every thing, even their very errors. The Greeks of Sicily, Calabria, and Campania, gave them their deities, their fables, and their alphabet; the Etruscans, their superstitious rites, their augurs, and their gladiators; Athens, Sparta, and Crete gave them their laws of the twelve tables; the artists of Tuscany and Samnium, their rustic temples and wooden gods; the Kings and nations that were conquered by them, the form of their arms, and their manner of attack and defence.

defence. As they extended their conquests, they only pillaged the monuments of the arts, but never knew how to imitate them. They had carried off a vast number of statues from the cities of Hetruria, *Magna Græcia*, and Macedonia; had plundered Corinth and Athens; had transported to Rome all the treasures of the arts, which religion, genius, and avarice had heaped up at Delphi, during the space of six hundred years, before a single Roman Artist arose. After Greece was conquered, the Greeks were the only persons at Rome who cultivated the liberal arts with any degree of success. The Greeks adorned the walls of their palaces with paintings, built their temples, their porticos, their triumphal arches; they were indebted to the Greeks for all the arts which flow from genius; in a word, they were their disciples, their admirers, and their tyrants.

Their language, formed upon the old Tuscan, was composed of harsh and disagreeable sounds, and, at first, had neither variety, precision, nor harmony. Language is the picture of life; it is the assemblage of all the ideas of a people expressed by sounds. Now the Romans, in the infancy of their state, having their time divided between the exercises of war and agriculture, could not possibly acquire a great number of ideas, nor create those signs which represent them. Their poverty and austere way of life prevented their having that variety of delicate sensations, which, when expressed by words, contribute so greatly to enrich languages. Ignorant of what is called society, which in every country is the effect of idleness and luxury, they had not that multiplicity of ideas and sentiments which naturally and necessarily arise from it; and lastly being little accustomed to thought and reflection, that part of language which expresses abstract ideas must have been, in a great measure, unknown to them.

It is not at all surprising, therefore, that eloquence, which is so nearly connected with the perfection of languages, and which even among the Greeks themselves arose after all the other arts, should be so long before it made its appearance at Rome. Notwithstanding the storms of civil liberty, the great national points that were publicly debated, and the pleasure of governing a free people by public speaking, there was not an orator worth naming, before Cato appeared.

The greatness of this empire, which was constantly enlarging; this city which swallowed up every thing, which summoned Kings and Princes to appear before her; those Generals and soldiers who went to conquer or govern remote provinces, and were incessantly traversing Asia, Europe, and Africa; all contributed to prevent the Roman language from assuming or preserving an unity of character. Even the facility, perhaps, of borrowing from the Greeks whatever was wanting in the system of their language or their ideas, retarded the industry of

the Romans, and contributed to form a people who had nothing original, and who could only imitate others. They looked upon language and the arts as objects of conquest; usurping every thing, and creating nothing.

The language of a warlike people, however, had a tendency to boldness and precision; of a people who commanded Kings, to a certain degree of dignity; of a people who discussed the interests of all the nations upon earth, to a kind of gravity; of a free people, whose passions were strong and impetuous, to vigour and energy: accordingly, when this language was enriched with all the spoils of Greece; when the conquerors found masters and models in the countries of the conquered; when the riches of the whole earth had introduced politeness and luxury into Rome, and together with them, the principles of taste; then eloquence rose to the greatest height, and Rome had a Cicero to oppose to a Demosthenes, a Cæsar to a Pericles, and an Horatius to an Æschines.

These are some of the reflections wherewith our Author introduces his account of the Roman panegyrist, after which he gives a general view of those who preceded Cicero, upon whose character, both as a statesman and an orator, he makes some very just observations; but they are such as have been often repeated. He concludes this part of his subject in the following manner:

After speaking of those praises which Cicero bestowed upon others, it may not be improper to say something of those which he bestowed upon himself. It is well known that he was fond of glory, and that he did not always wait for it. He pursued it eagerly, as if he had entertained some doubts of being able to overtake it. Let us pardon him; however, especially after his exile; and let us consider that he had both hatred and jealousy to combat. A great man under persecution has privileges which the rest of mankind have not. Cicero, after his return from banishment, might well invoke those gods of the Capitol whom he had preserved from flames when Consul; he might well call upon that senate which he had saved from slaughter; that Roman people whom he had delivered from slavery: he might well mention how his monuments were destroyed, his name effaced, his houses demolished and reduced to ashes, as a reward for his services: he might well make mention, when standing upon the ruins of his own palaces, of the day and hour when the senate and the people of Rome had proclaimed him the FATHER OF HIS COUNTRY. Ah! who could reproach him for enumerating his public services, in those tender moments, when the soul, protesting against the injustice of mankind, seems raised above herself by those noble and exalted sentiments which naturally flow from persecuted virtue and integrity? He praised himself, 'tis true, upon other occasions, and

In earlier moments. His conduct, in this respect, has been often, and no doubt will be often censured. As for me, I neither blame nor vindicate him. I shall only observe, that when a nation has more vanity than pride, it sets a higher value upon the important art of flattering and being flattered; is more desirous of setting itself off by little things instead of great, and is more offended with the noble freedom or native simplicity of a character which esteems itself, and is not afraid of declaring it publicly. I have seen men offended with Montesquieu for daring to say, *et moi aussi, je suis peintre*. The most candid and impartial persons, at present, even whilst they express their esteem, are desirous of preserving the right of refusing it. Among the ancients, republican liberty allowed greater energy of sentiment, and greater freedom of language. That weakness of character, which is styled politeness, and which is so fearful of shocking self-love, that is to say, a restless and vain imbecillity of character, was then unknown. Men were less ambitious of modesty, and more of real grandeur and dignity. Ah! let weakness sometimes allow strength to feel its own importance; and, if it be possible, let us consent to have great men, even at this price!—

These sentiments, whatever opinion may be entertained of Ciegro's vanity, are candid and liberal, and do honour to M. Thomas.—We could, with pleasure, accompany him in his progress through the several periods of the Roman history, but the bounds prescribed to this article will not admit of it. We shall conclude, therefore, with a short view of what is contained in his second volume. It is introduced with a general account of the barbarous ages, of the revival of letters, and of the *Eloges* that were composed, in modern Latin, in the sixteenth and seventeenth centuries. In this part of the work, the Reader will find some judicious and ingenious observations, and particularly a very just character of the celebrated Christina Queen of Sweden.

The Author goes on to treat of the *Eloges* of P. Jovius,—of funeral orations in the early ages of French literature, from Francis the 1st to the reign of Henry the 4th,—the panegyrics upon Lewis the 13th, Cardinal Richelieu, and Cardinal Mazarin; after which he proceeds to the age of Lewis the 14th, which is generally called the age of great men, and which, M. Thomas says, might, with equal truth, be called the age of panegyrics. Praises were never more liberally bestowed than in this age; it was indeed a kind of national distemper. Happily, however, taste, we are told, and eloquence, were already formed. *Au défaut de la fierté du caractère, says our Author, en avoit du moins le mérite du génie*—Praise, continues he, was sometimes bestowed with delicacy, sometimes with pomp; and po-

lite courtiers, under a government in which there was a great deal of *eclat*, mingled dignity with their homage, and, by their eloquence, did honour to those masters whom they flattered.

M. Thomas goes on to enumerate the principal obstacles to the revival of eloquence, and to point out some of the causes which contributed to its revival at this particular period. He bestows a long chapter on this subject, and what he says upon it will give pleasure to every Reader of taste and observation. After this he proceeds to Mascaron, Bossuet, Flechier, Bourdaloue, de la Rue, Massillon, and C. Perrault, whose characters, as panegyrics, he marks very distinctly, especially that of Bossuet; and then endeavours to give a just estimate of the character of Lewis the 14th himself. What he says of this Prince appears to us very candid and judicious, but it is too long to be inserted, and an abridgment of it would give little satisfaction to an inquisitive Reader.

He proceeds to trace the history of panegyrics in France, from the death of Lewis the 14th to the year 1748; after which he gives an account of academical *Eloges*; of those by Fontenelle and some others: and concludes the volume with a general view of panegyrics in Italy, Spain, England, Germany, and Russia, together with some very pertinent observations on the present mode of panegyrical composition in France.

R.

A R T. V.

Art Militaire des Chinois, ou Recueil d'Anciens Traittés sur la Guerre, composés avant l'ere chrétienne, par différents Généraux Chinois. Ouvrages sur lesquels les aspirants aux Grades Militaires sont obligés de subir des examens. On y a joint dix préceptes adressés aux troupes par l'Empereur YONG-TCHENG, pere de l'Empereur regnant. Et de Planches Gravées pour l'Intelligence des Exercices, des Evolutions, des Habillemens, des Armes et des Instrumens militaires des Chinois.—The military Art of the Chinese, or a Collection of ancient Treatises upon War, composed before the Christian Era, by different Chinese Generals. To which are added, ten Precepts addressed to the Troops by the Emperor YONG-TCHENG, Father of the present Emperor. Translated into French by the P. Amiot, Missionary at Peking. Revised and published by M. Deguignes. 4to. Paris. 1772.

AN advertisement prefixed to this curious publication informs us, that the treatises upon the military art of the Chinese, which are contained in it, were sent from China, by the translator, to M. Bertin, minister and secretary of state; that M. Bertin, with the King's permission, maintains a regular correspondence with some learned Chinese, who transmit memoirs every year to France, and which are communicated by the minister to the Public.

Of

Of the military treatises composed by the Chinese, there are six to which they give the name of *King*, or classical performances; these every officer is obliged to study carefully, and to undergo a public examination concerning them. The first is entitled *Sun-tse*, the second *Ou-tse*; the third *Se-ma-fa*, the fourth *Lou-tao*, the fifth *Leao-tse*, the sixth *Tai-tsung*, *Li-suei-kong*.

P. Amiot has only given the first, second, and third of these works, and, if they are favourably received by the Public, he seems inclined to translate the whole. The originals, in the Chinese language, are all, we are told, in the King of France's library, in a collection entitled *You-king*, that is, *the Soldier's Classics*.

In a short preliminary discourse by the translator, he acquaints us, that the Chinese have had generals who may be ranked with the Alexanders and Cæsars of antiquity; and that the first of the above-mentioned works is more valued than any of the rest. It was composed by *Sun-tse*, one of the bravest and ablest generals that China can boast. The Chinese set so high a value upon it, that they consider it as a master-piece of the kind, as a real model, and as an abstract of whatever can be said on the art of war. This work consisted originally of eighty-two chapters, of which thirteen only remain. An Emperor of China, named *You-ti*, who lived about the beginning of the fifth century, wrote a commentary upon it, which is much esteemed.

This work will certainly be more admired by the European reader as a curiosity, than for the sake of any instruction which it may afford with respect to the art of war; yet there are in it particulars well worth our attention.

The *ten precepts* by the Emperor, contain some good moral rules, according to the genius and manners of the Chinese. They are so general as to be no less useful in civil than in a military life: they relate rather to the forming and discipline of troops considered as *men* than as *soldiers*. This is a point of infinite moment, and highly worthy of our imitation.

The preface to the *thirteen articles* on the military art, by *Sun-tse*, and published for the use of the army by the Emperor Kan-He, in 1710, is intended to shew that severity of discipline will make the most ignorant, and awkward, good soldiers, in a few hours. The proof given of this, is however very childish, and by no means *proves* the fact. The example is thus related: The General boasting of this his art in the presence of the Emperor, his Majesty ordered him 180 of his women, headed by his two favourite ladies; and upon these he was commanded to try the experiment. The General hereupon arms and accouters them like soldiers, and with great formality gives them instructions

tions to turn to the right and left at certain signals given by the drum. They burst out into fits of laughter at the General's gravity, and at their own ridiculous figures, and do not obey. After he has admonished them, and reiterated his orders several times, so as to be well understood, he again repeats them, and is again laughed at : upon which he tells them they have disobeyed orders, and by the military law they must suffer death. This he particularly addresses to the two ladies who were the commanders. The King, informed of this sentence, sends in a great hurry to forbid the execution ; but the General is inexorable. He cuts off the heads of the two ladies with his own hand ; and then, with great coolness and composure, places two other ladies at the head of the troop. They now turn to the right and left with profound silence and exactness : and thus the General accomplishes his undertaking, to make good soldiers in a few hours.

The next section contains thirteen articles, composed entirely on a principle of *defence*. The greatest *caution* is every where recommended. The General is never to attack but when he is much superior in number, or has evidently the advantage in situation. He is to see his way clear before him, for many leagues, before he advances, lest his army should suffer any inconvenience from want of forage or provisions. If he should attack, and gain the victory, he is directed to take particular care not to push it too far, lest he should reduce his enemy to despair, and they, becoming desperate, should vanquish him in their turn. When he lies near them, he is to use every art to debauch their officers and soldiers, and to entice them to betray their country : the words are, ' endeavour to debauch the best of their party ;—offers, presents, caresses, let nothing be omitted ; and even deceive them, if it should be necessary. Engage, if possible, the most worthy, in actions the most base and unbecoming their reputation, that they may have reason to be ashamed when these actions are known : and do not you fail to divulge them.'

To instil such maxims as these into the minds of officers and commanders of armies, is surely most unworthy of a great Emperor ; and it is also bad policy. He who commits unworthy actions in the service of his Prince, will make use of them against him, whenever his own interest is concerned. There can be no dependence upon a man whose actions do not result from the principles of honour and integrity.

We find here some good general rules for the management of an army ; but *caution* and *care* are so recommended and enforced, almost in every line, that we may venture to pronounce, that an army guided and governed by such rules, would never make a brilliant figure ; and that such an education would never produce either a Cæsar or an Alexander. A General entirely
occupied

occupied by the care of preserving his army, will ever be incapable of great actions. Something must frequently be risked; and where a mutual confidence subsists between a General and his army, they will think that nothing is beyond their power to accomplish; and they will very seldom be disappointed.

In the *six articles* by Qu-tse, there are several just reflections, which he desires kings to make before they go to war. 'Enemies, says he, among whom virtue is recompensed and vice punished, without distinction, are ever formidable. They are not content with loving justice, but they practise what they teach. What then could you obtain from them by arms, that you could not obtain by negotiation?' Nevertheless we still meet with the same disheartening cautious maxims. For instance, 'never fight with enemies either more numerous or better armed than yourself.'—*Bing* would never have been shot by this people.

The observations of Se-ma-fa, appear to us to be written by a much abler hand than any of the foregoing pieces. There are excellent rules for a General in most of the branches of the art of war; especially as to the well governing his troops. The knowledge of grounds, with the advantages of posts and of encampments, are treated in a masterly manner: and the Author's idea of the firmness requisite in his General, does him honour.

To govern with firmness, he says, is to employ all lawful means to preserve good order: to make a sacrifice of all self-interest, even of life itself, if that should be necessary. Hence he will govern without fear, without respect to persons, without passion; he will exact of each individual the performance of his duty; but he will do this with strict attention to justice, prudence, and humanity; that is to say, without harshness, without caprice, without obstinacy, without partiality.

This General, nevertheless, preserves the national character of caution and circumspection. One of his maxims is 'never to attempt to pass a river in the face of an enemy:' a rule which has been broken by almost every General of reputation, both ancient and modern, and most frequently with success.

The last section contains the manual exercises and evolutions of the Chinese troops. These exercises, like those of every other nation, serve to make the soldier ready and active in the use of arms.

There is no account of the state of knowledge of the artillery, or the science of engineers, in China; nevertheless, supposing this book to be genuine, which we have no reason to doubt, we must conclude the Chinese to be well versed in, at least, the theory, of the art of war. Perhaps they are, and have been, for many years, as far advanced in military knowledge as ever they will be. Their genius seems to exclude them from that enthusiastic fire, that spirit of adventure, which forms the great man and

and the hero,—who finds resources within himself beyond all rules. What confirms us in this idea, is their maxim that the excellence of any custom is to be estimated by the length of time wherein it has been practised; believing that it would not have been so long adhered to, had not its utility been proved.

Mons. de Pauw, author of *Philosophical Enquiries concerning the Chinese*, &c. (of which an account is given in the ensuing Article) takes notice of this *Art militaire des Chinois*; and observes, that the Chinese army is composed of five classes, viz. First, the cavalry, who are armed with bows like the ancient Scythians and Tartars, and can use them in full gallop, as well as the Parthians. The second division comprehends the cannoners and arquebusiers. The third consists of the pikemen. In the fourth are the foot, who use the bow; and in the fifth, those who are armed with the shield and sabre.

‘The exercises of all these troops, so different in their arms, resembles’ (says M. de P.) ‘a theatrical entertainment, or a ballet dance; in the plans given of them in the book published by *le Pere Amiot*.’ He gives a description of the most curious of them, for which we refer to his work; and he concludes with observing, ‘that they are such an heap of confusion, that he can comprehend nothing of the matter; that he believes the good Father himself comprehended as little; and that the drawings sent from Peking to Paris, seem to represent, for the most part, mere ideal manœuvres, or military diversions.’ This is possibly too severe: but we were willing to let our Readers know what opinion had been formed of *this part* of M. De-guignes’s publication, by a writer so ingenious and penetrating as M. de Pauw.

Da...n.

ART. VI.

Recherches Philosophiques, &c.—Philosophical Enquiries concerning the Egyptians and the Chinese. By M. De P——†. 12mo. 2 Vols. Berlin. 1773.

HOWEVER reprehensible the philosophy of the present time must, in some respects, be thought, there is no doubt but that in others it has been productive of great advantages. The infernal zeal of superstition seems to have abated under its influence. Fanaticism appears to be grown more sober, and intolerance somewhat less intolerable. Polemical divinity, too, has, apparently, reposed her arms. Her military officers, the learned Abbés, have, Alexander-like, turned their ambition toward the East. The spoils of Oriental learning are the objects of their emulation and acquisition. This is quite the *ton* in the

† Author, as we suppose, of *Recherches Philosophiques sur les Américains*: see Appendix to Review, vol. xlii.

politest and most celebrated academies on the continent. St. Xaverius and St. Ignatius have given way to the Bonze and the Bramin, and St. Ann and St. Ursula to Isis and Osiris. Disputes, indeed, still subsist, but they are by no means sanguinary. Whether the Egyptians had twenty-five, or twenty-two letters in their alphabet 1100 years before the Christian æra, the contest is not likely to produce either massacre or revolution in Europe; and the Orientalists in dispute concerning the tomb of Zoroaster, are much less dangerous than were the Jansenists at the tomb of their Abbot de Paris. So far society is the gainer.

Some years ago * an attempt was made to prove that the Chinese were originally Egyptian emigrants, from a similarity in their writing-characters, the figures on their statues, &c. their methods of computation, and other circumstances. To overthrow this argument, which seemed to have taken place in Europe, and to represent it as groundless, is the object of the enquiries before us.

The Author divides his work into three parts.

In the first he treats of the Chinese and Egyptian women, the state of population among both people, and the food they live upon.

The second part is on the state of painting and sculpture among the Egyptians, the Chinese, and the people of the East in general; concluding with the state of chemistry and architecture amongst the Egyptians and Chinese.

The third, which is the largest part, is wholly on the religion and government of the Egyptians and Chinese.

From these several comparative views, the Author deduces his consequence, viz. that there never was any migration from Egypt to China; at least, that the Chinese were *not* originally a colony from Egypt.

For our own part, as we have never looked on Mr. Needham's or M. De Guignes's arguments for the Egyptian origin of the Chinese, to be any thing more than a curious and ingenious conjecture, we wanted no conviction of their being insupportable; yet a book that treats of the arts, laws, and manners of different nations of antiquity, may, exclusively of the final importance of the argument, have its utility, and be read with pleasure.

From the treatise on the state of painting and sculpture, among the Easterns, we have selected the following passages:

‘ It is a melancholy consideration, that the greatest part of the history of the arts in Egypt is lost. All the remains that can be collected, make but a mutilated body, yet such as is

* See Review, vol. xxix. p. 31, & *seq.* Also vol. xlii. p. 118.

sufficient to excite our admiration; and to prove, more effectually than all arguments, the antiquity of our globe.

* Pliny fell into an unpardonable contradiction, when he maintained that the art of writing was known from all eternity, and denied that the art of painting had been exercised in Egypt six thousand years, which are certainly nothing in comparison of time immemorial.

* Plato found no difficulty in believing that the Egyptians had applied themselves to painting ten thousand years. It is true, Plato was a bad chronologer, being justly reproached as ignorant of the chronology of his own country; but every reasonable man will allow that we are not here to dispute about a day or a month, as might be the case with respect to the institution of the Olympiads, or the reduction of Troy. The birth of the arts is not a momentary thing. It is the effect of a multitude of circumstances, borne on the current of many ages. The first colony that came from Ethiopia into the Thebaid, brought with them a kind of hieroglyphic writing. Thus, before Egypt was inhabited, or even habitable, the art of design had made some progress among the Ethiopians, whose gymnosophists, or priests, were, certainly, possessed of annals.—No books, however, are more totally lost to the world, none more to be regretted!

* To descend into the dark gulf of these times would be vain, or to attempt to fix the era of the art of painting among the Egyptians, when they tell us that their King Thothorthres amused himself with this art, or at least with delineating hieroglyphics, at a time when Greece and the rest of Europe were yet covered with forests, beneath whose shades a few savages fed on acorns.

* The Egyptians have been exceedingly blamed for making the several professions hereditary in certain families; and it has been supposed that painters and sculptors were among the number of those who followed successively the occupation of their fathers, without even the power of chusing any other. M. Gouget * had the reputation of having written very judiciously, when he attempted to demonstrate that this fatal custom had given a mortal blow to the fine arts. It is, however, astonishing no one should discover that this custom never existed, and that the question had nothing in it.

* It was not customary in Egypt, as in Rome, to hang the walls of the temples with a number of votive tablets. Such as

* See an account of his *Origins of Laws, Arts, and Sciences*, Rev. vol. xiv. p. 174.

had any reference to shipwreck, were always suspended in the temple of Neptune; but when the worship of Isis, propagated through Europe, had absorbed almost every other kind of worship, that goddess too was complimented with these tablets, and it is with truth that Juvenal says, she maintained the Italian painters, *Pictores quis nescit ab Iside passi?*—At the same time she did not maintain her own, whose principal occupation seems to have been that of figuring a kind of fine earthenware, painting glass cups, boats, mummy cases, and furnishing designs for tapestries, and for certain coloured linens. For as to the walls of their large edifices, after they were once coloured, the colours lasted for ages, or, to speak more properly, they were never effaced. This appears from the paintings that still exist in the sepulchres of *Biban-el-Muluk*, and are undoubtedly antiques, while many others, that have been taken for such, were the manufacture of Greeks and Romans, or the first Christians.

‘ I have my doubts whether the Egyptians had any secret processes to make their colouring and their gilding last, as some travellers have suspected; for the Greek artists seem to have known preparations of the like kind. These are what Isocrates, cited by Pollux, calls *Pharmaca*, and under this general term are included almost all the ingredients made use of by the painters of antiquity.

‘ There never was, since the beginning of the world, an Egyptian painter who acquired the least reputation by his works; for Antiphilus and Polemon were Greeks of Alexandria, who had learnt the principles of design under European masters. The city of Alexandria itself, in the midst of inconceivable opulence, and unexampled luxury, was still poor in these works of art; for Augustus, when, after the death of Cleopatra, the whole wealth of the family of the *Lagides* devolved upon him, carried nothing away but one mulberry-vessel, and a single picture, which represented Hyacinthus, and was painted by the Greek, Nicias: from whence one may conclude that he did not think the rest worthy to be exhibited in the capital of the world.

‘ It was owing to prejudice and a vitiated taste, that the Emperor Hadrian shewed so much fondness for Egyptian statues.’

In this we cannot altogether agree with our Author. We entertain a higher idea of the Egyptian statuary in particular, and have ourselves seen an Egyptian antique of Cleopatra, which must have done the artist the highest honour. There appears, however, to be much weight and truth in the following reflections.

‘ Independently

‘Independently of the general causes that have hindered the progress of the fine arts among the people of the East, it seems that the Egyptian mythology, in particular, was founded on speculations that afforded the painter and the statuary but few resources. They were to place human heads on the bodies of brute animals, and the heads of those animals on human bodies. It was their business to decompound real existences, and multiply monsters: in which circumstance it was impossible to consult Nature, either to polish rudeness, or to rectify design. Without models they created fantastic beings that seemed to belong to another world; and it is on this account that Apuleius and Ammian. Marcellinus, speaking of certain symbolical figures of ancient Egypt, call them *animals of another world*; for this expression of theirs was plainly metaphorical, and no intimation, as some commentators have supposed, that America was known to the Egyptians*.’

The following circumstance, making a part of the confutation of M. De Guignes’s system, is pleasant enough:

‘When the ridiculous system of the Egyptian origin of the Chinese was adopted in Europe, it was alleged that there was a visible resemblance between the physiognomy of the Chinese and those of the Egyptian statues: and, by the most unaccountable illusion, people were led to believe that they could recognize Chinese features in the mummies, whose lineaments must not only have undergone great alterations from the lapse of ages, and the dryness of the flesh, but even from the violence they suffered in taking away the partition of the nose, which was done in order to extract the brain through the nostrils, and fill up the cavity with gums. This cartilage being taken away, which is always the case, the whole form of the countenance is changed, and it acquires a flatness somewhat like that of the Chinese. Founded on this, possibly, is what we read in Dion, who assures us that the Emperor Augustus, when in Egypt, disfigured the mummy of Alexander the Great, by touching it precisely on the spot where the cartilage of the nose had been taken away by the embalmers.

‘But how absurd,’ adds our Author, very judiciously, ‘to have recourse to ill made statues and dead carcases, when the modern Copts who inhabit Egypt, and are undoubtedly descended from the ancient Egyptians, may be consulted on the argument. Now these Copts do not in one single feature resemble the Chinese, who, sprung from a race of Tartars, retain their original character, have thin beards, small eyes, and flat noses.

* See this opinion maintained, by M. De Guignes, *Review*, vol. xxix. p. 517.

‘From

‘ From this single circumstance we may infer the futility of those proofs which are collected to establish so important a conclusion.’

Our Author brings many other proofs that equally invalidate this system of the Egyptian origin of the Chinese; among the rest, the remarkable difference in the structure of the two languages, that of the Chinese being monosyllabic, that of the Egyptians consisting of words of many syllables. And this, indeed, is one of the strongest arguments that can be alledged against the system.

The resemblance between the dragon of China and the asp of Egypt is shewn to be perfectly ideal.

Neither is there any connection between the bird *Fom-beam* and the *Phoenix*. ‘ The Chinese know nothing, nor ever did know any thing of the canicular cycle, composed of fourteen hundred and sixty-one years; of course it is to no purpose to talk of the phoenix.’

‘ The arts which the Egyptians cultivated with the greatest success, were unknown to the Chinese, even in their first principles. Not to mention the glass-manufacture, the operations of which were unknown in China till the reign of *Can-hi*; it is certain they had made no progress in engraving fine stones, which they hardly know how to polish. It should seem, says M. Antermomy, that these people set no value on diamonds. They have but few among them, and those are as ill cut as all the rest of their colour-stones.’

The following observations on the effects of climate on genius may possibly be new to many of our Readers.

‘ Of all the effects that the continual fervor of the air produces on the human body, the most singular is that which has, hitherto, been very little known. In hot climates, men sleep much less than those that live under the temperate zone, less still than the inhabitants of the northern regions, where the vital heat centered at the heart of the stomach occasions the sleep of the Greenlanders and the Esquimaux to continue a long time. The ancients have observed that under the tropics men sleep without dreaming. They would have been nearer the truth, if they had attributed this exemption to the inhabitants of the polar regions. It is a circumstance already observed by Boerhaave, that in all hot-blooded animals, sleep most probably diminishes in proportion as the weakness of the stomach increases: now, in hot climates that weakness is such, that if Nature had not providently produced a number of aromatic plants, which it is absolutely necessary for men to use in great abundance, no one could long enjoy the power of digestion. The result of this observation is, that the natives of those countries here spoken of have their vital spirits highly exalted,

because they enjoy but little repose; for nothing but sleep, natural or artificially procured by drugs, can calm the vital spirits. Hence what we call in our poets *enthusiasm*, is in their *violence* and *extasy*. Expressions the most hyperbolical appear to them inadequate to the description of what they imagine they see or feel; insomuch that the verses of Pindar seem only a kind of *prose rampante* in comparison of theirs. I have long been convinced that the monsters and chimæras that grew beneath the pencil of the painters and the chissel of the sculptors of the East, sprung from the same source with the metaphors, the allegories and exaggerated figures of the Eastern poets. It was the exorbitancy of imagination that led both the one and the other beyond the bounds of common sense, without which all we think and all we say is monstrous.

‘Were it made a matter of enquiry, we should probably find that versifiers of this cast compose with the greatest rapidity, where they appear to exert the strongest emphasis. “When we see the verses of Corneille so pompous, and those of Racine so natural, we can hardly imagine, says Montesquieu, that Corneille wrote with ease and Racine with labour.” The reason of this is, that to exhibit Nature well, requires much care and reflection; and that from a variety of thoughts to draw forth the properest and the best, much time and application must be requisite. To strike out of the direct road of Nature is but to abandon ourselves to the torrent of ideas, which bears us along with wonderful rapidity. The main art, however, is always to take the greatest pains, and produce works that seem to have been done with the greatest ease: but these are not objects for men of common genius.’

We entirely agree with this Writer, in respect to the labour that is requisite to productions of ease; and we can readily believe that Racine took infinitely more pains than Corneille. Nature herself works slowly in her best productions, and those who would imitate her successfully must do the same. Her features are not to be caught by a casual glance, nor her operations to be followed but by the nicest eye. Like the Egyptian goddess that represented her, she wears a deep veil, and no real view of her is to be obtained without the most religious assiduity. Nothing so easy to a dramatic writer as general declamation: nothing so difficult as the discrimination of the passions,—as those finer and happier strokes that unlock the springs of Nature, and open all the situation of the soul! These are not the effects of the hasty hand. The eye of genius alone is privileged to penetrate the recesses of the heart; the hand of genius alone can give the passion its genuine outline, but perfection will depend on the indulgence of time and unprecipitated judgment. For the selection of thought, the deliberate
consultation

consultation of unembarrassed memory, the patient attention to the growth and improvement of the half-formed idea, the result of comparative observation, and the final reference to the style and character of Nature—For all these purposes, great labour must co-operate with great genius; and to attain the summit of success, let it be remembered, that even the best talents will not avail, unless exerted to the best advantage. **L.**

ART. VII.

Chymie expérimentale & raisonnée. Par M. Baumé, Maître Apothicaire de Paris, Démonstrateur en Chymie & de l'Académie Royale des Sciences.—Experimental Chemistry. By M. Baumé. 3 Vols. 8vo. Paris. 1773.

THE work now before us, is perhaps one of the most complete systems that was ever published, in any science. It is the result of much experience in the practice of chemistry, and in its application to the most useful arts in life.

The Author's reasoning is extremely chaste; he has carefully avoided every theory which is not founded on induction, and which is not derived from experiment and observation; and we recommend this valuable work to our chemical Readers, not only for the science which it contains, but for the perspicuity and method with which the Author has treated his subject.

M. Baumé, who is a public teacher of chemistry at Paris, and has, for many years, given lectures on that subject, in concert with M. Macquer, has published many important discoveries in the Memoirs of the Royal Academy of Sciences at Paris, of which he is a member, and has given us an excellent treatise upon æther, all of which, together with most of the new discoveries and improvements in chemistry, are to be found in this valuable publication.

The following observations will afford our Readers an opportunity of judging for themselves, with respect to the philosophical genius of our Author:

‘I have, says he, considered Nature as a large chemical laboratory, in which compositions and decompositions of all kinds are constantly taking place. I am sufficiently aware that we, as yet, know nothing of the secret means which Nature employs in forming all the bodies which present themselves to our notice, and am therefore content with observing, that vegetation is the principal means which the Creator has employed, in exciting the action of all Nature.

‘Vegetables are organized bodies which grow in the dry parts of our earth, and in the bottom of the waters. Their function is that of combining the four elements together, and of providing pasture for the nourishment of animals: and both ani-

imals and vegetables are employed by Nature in forming all the combustible matter which exists.

‘The immense classes of shell-animals, and polypusses of all kinds, produced in the sea, change the elementary vitrifiable earth into a calcarious earth; and all the calcarious earth which exists seems to be the production of animals.

‘Nature, after having wrought these productions of which we have now spoken, distributes, by a thousand means, the phlogiston and calcarious earth, which have been formed by organized bodies.

‘Nature appears to confound and bring together bodies that are very different from each other. In the waters she forms many saline matters, sulphur, metals, &c. and prepares an infinite number of bodies, into which the inflammable principle enters. On the other hand, she buries in the earth, by the conveyance of water, immense masses of combustible matter, intended to diffuse and supply that heat which we frequently observe in the interior parts of our earth, and which form there combinations of infinite variety. But this kind of *confusion*, of which we have spoken, is only such in appearance; for a little attention will show us, that bodies of similar kind are separated from other bodies, for the formation of veins in mines, of the same kind of matter.

‘While Nature is thus employed in forming, in the bowels of the earth, combinations of every kind, she has established another laboratory in the air, for the purpose of diffusing bodies necessary for the formation of others. This fluid, which we breathe, cannot be charged with bodies very gross or very heavy; nor will it unite with them; but combustible matters, whether buried in the earth or lying on the surface of our globe, under their decomposition, furnish, in air, an inflammable substance, in its highest degree of rectification; this substance is dissolved by air and water, which the sun forms into vapours, and thus effects all those combinations, necessary for the production of fiery meteors.’

We cannot too much applaud the ingenious and philosophical researches of this Author. His opinion that the phlogiston is originally formed by vegetation, and that all inflammable bodies in the bowels of the earth are originally produced from the destruction of vegetable and animal matter, appears well founded, from bituminous masses being only discovered where there is a visible decay of such matter; that probably Nature has, by various means, combined it with the elementary earth, for the formation of metals; and that the vitriolic acid finding it in metals, is formed into a sulphur constituting their ores.

Our Author, after describing the various furnaces, vessels, and utensils, which are employed in chemistry, proceeds to describe, very minutely, their uses and manner of application, together with the various lutes which are in use. He then gives us a definition of chemistry, and briefly explains its application to natural philosophy, the arts, and natural history. He distinguishes the several classes of Nature into the vegetable, animal, and fossil kingdoms; he gives a definition of each; but he will not admit, with Buffon, and other naturalists, that these kingdoms differ only in their degree of perfection, or that any chain of connection can be perceived. He seems rather to think, that the most imperfect animals have as little similitude to the sensitive plant, as man himself.

He then proceeds to explain the principles of analysis and combination, which he treats in a short though masterly manner.

He is full and satisfactory on the subject of affinity; after the discussion of which, he proceeds to treat of the elements of bodies; fire, air, water, and earth.

He has very modestly observed, that we are not acquainted with those elements in their greatest state of purity, and that therefore we can only attend to their properties in a more compounded form.

He then proceeds to treat of the chemical history of different bodies.

On the subject of phlogiston, he has made some observations which are worthy of our attention.

‘Phlogiston, says he, is a secondary principle, composed of two primary elements, pure fire, and vitrifiable earth. This combination is entirely deprived of air and water; it is the residuum of charcoal (*résidu charbonneux*) arising from the decomposition of oily matter.’

He considers phlogiston as the principle of odour, colours, and opacity in bodies.

This substance, says M. Baumé, ‘is so universally diffused over all Nature, that there are, perhaps, very few bodies, which do not contain more or less of it. It is found in the hardest vitrifiable stones: when they are rubbed one against another, they exhale a phlogisticated odour; because all the bodies in Nature have, at one time or another, been in contact with organized bodies; even perhaps in the very center of our globe.

‘The phlogiston is neither hot nor cold; it cannot be put in action, nor produce fire, but when it has been excited by the contact of bodies actually on fire.

‘As soon as it burns, the elementary fire is dissipated, and the earth remains behind, fixed; but when it is deprived of air and

water, its flame is less vivid, less luminous, than that of combustible bodies, in their natural state, because water and air, which they contain, increases their flame.

‘ The phlogiston is of great fixity in the fire, when it is not in contact with air; which we may see, by shutting up charcoal in an iron vessel.

‘ This property renders it fit to be combined by fusion, with other bodies; when it is united with glass by fusion, it communicates to them their colours and opacity.

‘ When it is combined with metallic calces, it restores them to their metallic state, it gives them their colour and absolute opacity, without communicating to them either heat or light; they are rendered more fusible and volatile by it, and it increases their specific gravity.

‘ The phlogiston serves frequently as a medium, for uniting bodies, which could not otherwise be united, such as the calces of metals, which cannot even be united with metals of the same kind; and these calces, for the most part, cannot be dissolved in acids, because they are deprived of their phlogiston.

‘ The phlogiston may pass from one combination into another, without producing flame.

‘ The phlogiston does not unite with all bodies that are presented to it: it admits of no immediate union with water; although, as we have already said, it is frequently formed under the water.

‘ The phlogiston is always the same, from whatever body it is separated; it is always fire, combined with a vitrifiable earth; it only therefore exists in different degrees of purity, producing effects according to that state of purity; it is not necessary, that it should be perfectly pure, in order to produce the greatest number of effects.

‘ There are instances where it produces no effect, or nearly none, when it is in its greatest state of purity.

‘ We have hitherto considered the phlogiston as a dry body, deprived of air and water, fixed, and incapable of evaporating in the heat of our atmosphere; it remains, however, to shew, how the same principle in a number of circumstances, may be reduced into vapour, producing mortal effects; sudden inflammation, noisy explosions, and other effects of the same kind, which happen every day.

‘ These objections do not destroy any thing I have advanced upon this subject; on the contrary, they are very favourably adapted to illustrate what I have already said.

‘ I have proved what are the intermediate states between pure fire, the inflammable principle in its greatest degree of purity, and in its oily and grosser form; how the inflammable principle

ciple may change its properties agreeably to the state in which it is found, according to the proportion in which it is united with more or less of the earthy principle.

‘ The quantity of elementary fire may remain the same, while that of the earth is constantly diminishing.

‘ A very small quantity of the earth, from the infinite minuteness of its integrant particles, fixes more or less a quantity of the elementary fire; as the earth is so fixed it communicates to the fire with which it is united, a part of its fixity: when it is found in a very considerable proportion as in charcoal, the phlogiston is then highly fixed; but when, on the contrary, the elementary fire is found united in a great proportion, with a very small quantity of earth, sufficient however to destroy its properties as pure fire, the phlogiston participates more of the properties of fire: in this state it is more easily reduced into vapour, it produces then effects not as pure elementary fire, because it is still a compound body, but as phlogiston it destroys every where the spring of the air, and death follows, if the effects of these vapours are not avoided as soon as they are felt.

‘ All this tends to prove, that the phlogiston is fixed when there enters a great deal of the earthy principle into its composition; and that, on the other hand, it is very volatile, when the proportion of elementary fire chiefly prevails.

‘ The phlogiston, in being reduced into vapour, carries along with it some part of the bodies in which it was produced, especially when these bodies are of themselves volatile,—at least we might presume as much; because the vapours of the phlogiston are not always inflammable, although they constantly produce mortal effects: when they are accompanied with oily ætherial matter or sulphur reduced into vapour, they inflame with an explosion, as happens in some mines.

‘ The same effect takes place when they are produced by combustible matter in putrefaction.

‘ The vapour of phlogiston which rises from burning charcoal, is not inflammable, although it produces mortal effects.

‘ It appears evidently from all these properties of the phlogiston, that it differs essentially from pure fire.

‘ Every body knows, that when charcoal is burnt in a close chamber, the organ of smell is affected in a very sensible manner; but the invisible vapour which exhales from charcoal or lighted coals, affects very powerfully the head; and death immediately follows, if the person does not retire as soon as these effects are felt. This is not the case with spirit of wine, when burnt in the same manner, nor even with charcoal when burnt in a chimney or stove, through which the external air may circulate freely. The effects which happen in the first case, proceed from the charcoal's not containing either air or water.

A portion of the phlogiston being reduced into vapour by burning, these vapours cannot, in so short a time, burn so as to become elementary fire; they circulate in the room, and absorb the water dissolved by the air, destroying in a great measure its elasticity. These vapours are invisible, because they are not accompanied with smoke. The effects which the phlogiston produces on those who are exposed to it, proceed, probably, from the great disposition which it has, when reduced into this state, to combination with such bodies as it meets with.

‘The vapours which arise during the burning of spirit of wine, do not produce the same effect, because there enters into the composition of this fluid a great deal of air and water, which are disengaged while it burns, and the one compensates for the other; otherwise the water contained in the spirit would retard its burning, and give time for the thorough consumption of the inflammable matter. Oil, burned in lamps, produces, in close places, almost the same effects as the vapour of charcoal, in a degree, however, less powerful, because it contains always a small quantity of air and water, of which charcoal is entirely deprived. A wax candle in burning, exhales less smoke than a tallow candle, and it diffuses less of the smell of phlogiston; because wax is more difficult to melt by heat: the quantity attracted by the wick is almost entirely consumed; while, on the other hand, tallow being more easily liquified, is attracted by the wick in a greater quantity than can be burned. The heat which is produced in tallow, converts it into vapours of foot, which incommode us almost as much as those of charcoal.

‘Oil burned instead of tallow, is still more dangerous; because, being commonly in a fluid state; it is attracted by the wick in a greater quantity, and produces more phlogisticated vapours. All those accidents, which happen by these vapours confined in a chamber, do not take place if at the same time you evaporate water in a large quantity. This I have proved upon myself. Such accidents do not equally happen when you burn charcoal in a chimney or stove, where the air circulates freely; because these vapours are continually carried off by the current of air. It is only the pure elementary fire which is transmitted through the sides of the pipe or chimney of the stove. The portion of phlogiston in vapour, which is raised during the burning of charcoal, is neither so loose nor so subtle as pure fire; it cannot therefore pass in the same manner through the pores of the tube; it has so little disposition to pass through the pores of bodies, that a leaf of paper is almost sufficient to intercept it.’

Notwithstanding the great accuracy of our Author, in ascertaining such facts as have induced him to conclude that the phlogiston is a compounded body of pure elementary fire and vitrifiable

vitriifiable earth, we cannot admit the justness of his conclusion. When the phlogiston is in a fixed state of union with another body, it does not follow that it is necessarily so to constitute it phlogiston. In the same manner we might as well say, that because fixed air is generally found in combination with alkaline and earthy bodies, that alkalis and earth constitute a part of fixed air. It is not improbable that the phlogiston is a compound body; but as we have never been able to collect and obtain it in its pure and separate form, no analysis or decomposition has probably ever been accurately made. Were we allowed to indulge a conjecture on this subject, we should say, that as inflammable bodies require the presence of air to support their flame, and as under their inflammation they send forth a vapour possessed of the properties of fixed air, we might conclude, that the phlogiston was compounded of fixed and common air, and that its being with difficulty excited in particular bodies, as in charcoal and metals, in these bodies it is strongly attracted by some earthy principle; while in phosphorus, pyrophorus, and sulphur, it is in a state less attracted, and therefore more easily excited.

We differ likewise from our Author in thinking, that the phlogiston has any gravity or weight; we are disposed rather to believe that it differs from all other bodies in nature in this respect; for we find by experience, that from whatever bodies it is separated, they become absolutely heavier by such a separation; as in the calcination of metals, the burning of sulphur and phosphorus, and perhaps all inflammables, if burnt under circumstances when no dissipation but that of their phlogiston is allowed to take place.

For these reasons, a very celebrated chemist has considered the phlogiston as a principle of absolute levity, which, repugnant to the general laws of Nature, is repelled instead of being attracted by the center of the earth.

We are very sorry that our Author seems not to understand, or not to believe, the doctrine of fixed air, as delivered to us by the ingenious Dr. Black, on the subject of Magnesia, which has been incontestibly proved to bear such relation to alkaline salts and calcareous earths as to determine their causticity or mildness; and we must do that justice to our countrymen to declare, that the united labours of Black, M'Bride, Cavendish, and Priestley, have contributed more, by their experiments on the subject of fixed air, toward the reformation of chemical philosophy, and toward removing many difficulties that occurred in explaining some of the phenomena of chemistry, than the philosophers of other countries.

D^r S.

A R T

A & T. VIII.

- R. *Plan Général et Raisonné, &c.*—General Plan and Argument of the several Objects and Discoveries that compose a Work entitled, *The primitive World analysed and compared with the modern World; or Enquiry into the Antiquities of the World.* By M. Court de Gebelin, of the Oeconomical Society of Berne, and of the Royal Academy of Rochelle. 4to. Paris. 1773.
- IF. *Allégories Orientales, ou le Fragment de Sanchoniathon, &c.*—Oriental Allegories, or the Fragment of Sanchoniathon; containing the History of Saturn, together with the Histories of Mercury and Hercules, and an Explication of his Twelve Labours; being an Introduction to the Knowledge of the symbolic Genius of Antiquity. By M. Court de Gebelin, &c. 4to. Paris. 1773.
181. *Monde primitif analysé et comparé, &c.*—The primitive World analysed and compared with the modern World; in a View of its allegoric Genius, and of the Allegories to which that Genius led. 4to. Paris. 1773.

THESE separate publications, which, in order of time, appeared as we have placed them, constitute the first volume of a work that has excited the attention and curiosity of Europe. The greatness of the object, the spirit of the attempt, the idea of erudition requisite to such an enterprize, have filled the *Atheni* with astonishment in general;—with doubts and suspicions, hope and admiration, expectation and contempt in particular, as envy or benevolence, prejudice or enthusiasm prevailed. We seldom sit in sober judgment on extraordinary objects. Private passions often interfere, although such objects ought ever to be viewed with the most dispassionate eye. If we are offended with high assumptions of learning, adieu to sobriety of judgment! Our envy is alarmed, beyond a doubt.—Yet this is rank folly. Is the man who assumes this superiority of knowledge an object for envy? How far from it! How perilous the eminence on which he has placed himself! What horror would not pursue his fall? Should we envy him?—we should rather behold him with the same sensations which we might feel for a man standing on a pinnacle; in a storm.

Literary enterprize has always a right to encouragement; and labour is entitled to respect, at least, and attention, even where success is uncertain, and reward un hoped. Let M. de Gebelin, therefore, plead his claim to a candid and impartial hearing. His researches bear immediate relation to the business and interests of man; if he succeed, let us applaud him; if he fail, let us forgive him.

The Author's design will be most effectually understood from the Introduction prefixed to his General Plan; and we must, for that reason, lay it before our Readers, though it is somewhat longer than we could wish.

‘ The

‘ The study and knowledge of those remains, says M. de Göbelin, which bear the character of remotest times, have ever been, in polished nations, an object of application, and have employed the attention of the learned in every country. In these dark and painful researches, they were supported by the complacency that resulted from the idea of those advantages which must unavoidably arise to society from a discovery of the original institutions of men. Their languages, their manners, their laws, the arts and customs which our wants and our resources first introduced, and afterwards brought to perfection, have ever been considered as the key to all modern institutions, and as the chain that shews the connection of innumerable things, which to the present inhabitants of the earth seem not to have the least resemblance. The materials collected for this purpose, are become immense. Hieroglyphics, alphabets, inscriptions, manuscripts, bas reliefs, coins, engraved stones, all these have been duly collected, and diligently studied;

‘ The immensity of this collection renders it difficult to conceive, why, with such innumerable materials, the ancient edifice, which was the cradle of human race, and the additions made to it during the first ages of the world, should not now be exhibited with such a degree of precision, that it would be impossible to mistake it. It is obvious, however, that the number of materials collected for the purpose, is the principal cause why it is not.

‘ Such a multitude have we of these, that the longest life, and the most unremitting application, would scarce be sufficient to go through them. Much less then can it be hoped from the industry of man to compare them, to attend to their several relations and connections, in order to assign to each not only its proper but its exclusive place.

‘ The impossibility of supporting so heavy a burthen, has too hastily put the learned upon taking different routs which could never bring them to the same destination. Each attached himself to a part of the materials, and possessed himself of the idea that it would be sufficient to construct and exhibit the whole edifice of antiquity. Feeble analogies have been the false cement made use of to consolidate a multitude of pieces which were either altogether impertinent, or had not in themselves more than one point of contact. Thus when you attempted to approach these insulated edifices, you presently saw the disagreement between them; or, more properly speaking, the existence of one appeared to exclude that of another. So that efforts upon efforts to overcome a difficulty so great in itself, have only contributed to make it greater; and the veil we have attempted to raise or pierce, hides more than half of time, and cuts it off from the annals of the world.

‘ Yes

‘ Yet to censure those learned men who have pursued this variety of insufficient systems, would be at once ungrateful and unjust. To the profoundest erudition, they joined the most artful sagacity, and evidently possessed that peculiar characteristic of genius, which consists in creating where observation fails, or where, at best, it is insufficient to lead us to the point we pursue. To the labour of these indefatigable men we owe that collection of remains, which, otherwise, we must have been compelled to seek. Perhaps, too, we are no less obliged to them for having attempted so many different methods. The routes they have taken teach us to avoid all they have pursued without success; and the roads yet untried being less numerous, the right way will be less difficult to find.

‘ The inconsistency of the known systems, shews that an exact inspection and comparison of antique remains is but a bad guide. Those remains acquaint us, indeed, what men of the primitive times have done, but leave us uninformed of the motives which led or determined them to action. The want of that knowledge, suffers us not to see whether the materials are capable of answering the end assigned them, and whether, when systematically arranged, they will not leave a void in the place from whence they are taken. Besides, in the disposition of the several monuments of antiquity, how shall we extricate ourselves from that wilderness of doubts which must arise with respect to the disposing of each piece in particular, whilst we have not before our eyes the general plan of that mighty monument, with which all earthly existence is so precisely connected? How should we be able seriously to combine such different materials, in themselves so variously related, borrowed from such a variety of people, cut, if I may so express it, at such a distance from each other; whose forms must have been infinitely varied by those natural revolutions of our globe, which have had so great an effect on the moral world?

‘ Is it not obvious that, for want of one common chain, these innumerable materials remain as much unconnected, as much scattered, as silent while we approach them, as they were in that state of dispersion, wherein the night of ages and the amnesia of primæval institutions had retained them.

‘ Dejection of mind, and particularly the inutility of the efforts of those who have preceded us in this kind of studies, seemed to have given birth to these reflections. But, at the same time, the difficulty itself of overcoming these obstacles, suggested that, in considering the remains of antiquity as the effects of a first cause, and in looking for that cause in nature, which is, and always will be, the only guide in the estimation of human labours, it might not be impossible to find the path
which

which has conducted the first generations of men down to us, and which may enable us in idea to go up to them. This first step has directed the second; and it has been found, that to unite all the links of this immense chain, it was necessary to refer to some principle inherent in human nature, the effects of which would unavoidably be the same in all ages, climates, and generations of men.

‘ This principle, equally pregnant and solid, seemed to present itself in those wants that are inseparable from our constitution, and in those means of satisfying them which Providence has so plentifully scattered around us. Every thing, in fact, has its origin in our wants. Those wants exist universally in all times, places, and countries; and this has perpetuated the means employed to gratify them. No possibility of cessation or suspension! While the species was continued, its wants and resources were continued too. The infant is born without the power of subsisting itself. It learns from the father the known means of its support. It was in the necessity of observing, comparing, and bringing together physical existences, in the faculty of forming, if I may so express it, new existences, by accommodating them to new combinations, that the inexhaustible source of fresh means to supply our wants was found.

‘ There is then a continual chain which connects the whole with man. To know what was in former times, we need only know what is now. The moral and physical series exist from necessity. They are under our eyes, under our hands. Every thing around us presents to us arts, laws, manners that commenced with our wants, which new wants have brought to perfection, and which, by reason of that perfection, they have obtained, have their origin in the remotest antiquity. Thus, abstracting what is nothing more than a bringing to perfection, we are in possession of the greatest certainty, a certainty of fact, that what existed in the primitive times, exists now in its improved state, and has undergone no other alterations than those which it necessarily received from that improvement; that the remains of antiquity are only so many testimonies of the means made use of to supply the wants of human nature, as the standing monuments of our own labours are only so many proofs of our necessities and resources; and by comparing what these exhibit of the past and the present, we shall not only have a true system, but a history of all times and all ancient remains.

‘ To view this system in its full extent, it will be sufficient to ascend for a moment to where the chain begins. What should we have done then? what would those do now who should find themselves in such circumstances? What we suppose we should do, is, in fact, precisely what they did; and they

they did it from the same principle that would have compelled us to do it,—they did it from necessity.

Individual insufficiency united men in society. Society shewed the necessity of making known the wants of individuals, and of pointing out such means of assistance as might either relieve or remove them. Hence a primitive language, and from the formation of that language, the necessity of transmitting it from age to age, and of preserving it entire, notwithstanding all popular separations and migrations. Hence the invention and preservation of the arts, laws, &c. and hence their perfection, because the sum of human wants accumulating with the discovery of the means of gratifying them, every means made use of for that purpose, became at once the source of new wants and of new means.

‘ We are not to suppose, nevertheless, that these means were so invariably necessary, that man had neither power to chuse, nor to deceive himself in the choice; or that his conduct in this point was the immutable effect of necessity: that would be reasoning upon false and delusive principles. Such are the riches of Nature that she always presents to man a multitude of means for his subsistence, and thus it is that she employs his understanding and sagacity in discovering her laws and operations. Hence the infinite variety of human industry: yet every means made use of in the compass of that variety was first drawn from Nature, and when some were preferred to others, the motives were not easy to be accounted for. The different means employed by each people exhibits the difference of their genius and situation, and empowers us to judge of the success that must have attended their application. This variety was the source of that perfection which has been advancing from age to age, sometimes availing itself of the means already known and employed, and sometimes of the discovery of more fruitful expedients.

‘ The transmission from age to age of these accumulated discoveries must have been attended with great embarrassments; but a division of the arts, and different classes of professions, took place and removed this. At the same time all inventions were exercised and preserved by real or artificial wants on one hand, and by the choice that each individual made of some occupation on the other.

‘ Thus every art that administered to the primary wants of society, as language, agriculture, &c. still retains both what it has been, and what it is become by human industry. Its first elements still remain entire: and the records relating to it are to us only so many monumental tokens of the times when it received any capital improvement.

‘ In

* On following these principles we are more and more convinced that in labouring to lay open antiquity by means of antiquity remains alone, we do nothing more than remove a map of incumbrances that will successively fall back upon us: whereas, by considering them only as so many proofs of the wants of human nature, and of the means whereby those wants were supplied, these principles, these primitive and necessary facts will challenge the several monuments of antiquity respectively, and each will fall into its proper place. The pumber, or rather to say, the immensity of these, far from being, as in the systems where they have already appeared, an obstacle to their re-union, will rather promote it. They will concur in completing the edifice by filling up the void spaces. Illusions and obscurity follow all artificial arrangements. Uncertainty and contradictions attend every thing that is fabricated by the hand of man. Enquire of Nature; her answers are precise and determinate. The same inherent light that illustrates every natural object around us, extends itself without interruption to the monuments of remotest ages.

* Nature, the same for ever, is that eternal clue which leads us in the right and easy path wherein we propose to conduct our Readers. They will see all human notions, all monumental remains mutually explain and class themselves, while the nature of every object determines its proper place by its relations and wants; and the more pressing those wants are, the more conspicuous the object will be found.

* When we have taken good observation of man himself, of his necessities, and of the means with which Nature has furnished him to supply them, it is impossible to consider those essential words, which we still find subsisting in all languages, as the effect of a merely fortuitous choice. It is evident that they are the precise paintings of determinate objects, the necessary effect of the natural wants of man, and of the natural organs of the human voice.

* Universal grammar is no longer considered as the eventual result of the customs or humours of different nations. It appears to be inseparably connected with the necessity of being properly understood, of describing correctly and circumstantially the object in view. Of course it stands upon the basis of antiquity, unshaken by caprice, and evermore the same.

* It is equally evident that the art of ascertaining the reproduction of substances, an art which distinguishes man from other beings almost as essentially as language itself, and all the other arts which have their origin and source in him, are the necessary production of our wants, and of the resources wherewith successive observation of the properties of different animals has furnished us.

‘ It is by this route, constantly followed from the first ages to the present time, that history acquires a degree of certainty which neither the dignity nor unanimity of historians could give it. It is connected through all its parts by comparative circumstances, not only analogous but identical, existing through all times, and among all people. By this means we reduce to indisputable principles all that antiquity has transmitted to us concerning the population of the earth, and respecting the prosperity, the revolutions, and the fall of empires. By this means historical facts, established or set aside by these demonstrative principles, separate themselves from fables, and in the various mythology of different nations, exhibit only circumstances that announce the same wants, the same arts, without any other alteration than such as might be occasioned by local influences and the effects of different climates. All existence, in short, presents only so many different rays shooting from the same centre, and inclosed in one circle which connects the whole, arranges the whole, and shews not only the relations of things, but their origin and causes.

‘ The work we now announce to the Public will serve as a key to all ages, and to all human intelligence. It will demonstrate that the remotest, the middle and the present eras are only inseparable parts of each other, and that they form but one entire whole.’

We have now laid before our Readers the general principles on which the Author proceeds. The plan of his work, and the specimens he has given, we shall attend to hereafter.

[To be continued.]

L.

A R T. IX.

Les Saisons, Poème.—The Seasons, a Poem. 8vo. Amsterdam. 1773.

WE think it incumbent upon us to acquaint our Readers, and we take pleasure in doing it, that this is the fifth edition of this excellent poem. The ingenious Author has taken great pains to correct and improve it, by emendations throughout; by adding several new lines, and by leaving out many more. He has likewise added a few notes, one of which, upon gardens, deserves particular notice: he compares the English and French taste in gardening, and gives the preference to that of the English, upon which he bestows the highest commendations.

The first person, he observes, who introduced symmetry into gardens was an architect, who, for want of knowing the limits of his art, was desirous of extending them too far.—Architecture, says he, of all the fine arts, is that which gives least pleasure to the senses, and makes the weakest impression upon the mind. *Si vous lui forcez la grandeur & l'utilité, elle ne vous dit rien.*

The theory of gardens, continues he, has been perfected by the English; they knew, wonderfully well, the effects of mountains,

rocks,

rocks, forests, groves, torrents, rivers, rivalets; cascades, vallies, &c.; and it is by contrasting, combining, mixing, and separating these different forms of Nature, that their gardens make correspondent impressions upon the mind, and inspire it with correspondent sentiments.

In the most beautiful gardens in France, the principal effect produced upon the mind of the spectator is astonishment, while the English gardens fill the soul with a variety of ideas and sentiments.—The French gardens, with their angles and their circles, seem designed for geometricians to sport and amuse themselves in; while the English gardens seem intended for poets, and philosophers endowed with sensibility.—The plan of our gardens is impressed at once upon the memory; but the English gardens inspire us with a desire of studying them. The English gardens promise us useful productions of different kinds; they are the luxury of a wise and public-spirited people: while ours only shew the power of Art over Nature, the riches of the possessor, and a taste which sacrifices productions that are useful to mankind to arbitrary forms, and barren ornaments.

There are, undoubtedly, instances in England of bad taste in gardening; but, in general, the system of their gardens is that of an ingenious people, who study Nature, and are fond of her.

We have only to add, that, in the prose-pieces which are subjoined to this poem, there are six new oriental fables; the titles of which are—*L'Esprit des différens Etats*; *Les Lumières*; *Le Besoin d'aimer*; *La Visité*; *Le Danger et l'Espérance*.

* * Those who have been conversant with our late Appendixes, will remember that we gave a very ample account of the first edition of this excellent poem, in the Appendix to our 41st volume; with a translation of a passage, in which the Author admirably describes the effect produced by a fine morning in the spring: in which translation we endeavoured to render some degree of justice to the genius and spirit of the original; and if our friends are not flatterers, we were not wholly unsuccessful.—The Author of *Les Saisons*, is, if we mistake not, the Marquis de Lambert.

A R T. X.

Recherches sur les Modifications, &c.—Enquiries into the different Modifications of the Atmosphere; containing a critical History of the Barometer and Thermometer, &c. By J. A. De Luc, Citizen of Geneva, &c. 2 Vols. 4to. with Figures.

[Continued from the Appendix to our last Volume, page 576.]

WE return with pleasure to the consideration of this ingenious experimental Enquiry, from which we have already extracted some of the more material particulars, relating to the history of the barometer, contained in the two first chapters of the work. The Author's historical description of that instrument is followed by an enquiry into the cause of the light which is observed in the upper part of the tube, on causing the mercury to vibrate in it; and which M. De Luc takes more pains than perhaps are necessary to prove to be an electrical

phenomenon. In the next chapter he gives his readers a concise but perspicuous and instructive history and discussion of the different hypotheses which have been invented to account for and explain the motions of the mercury in the barometer, as corresponding with the changes in the atmosphere; particularly the hypotheses of Wallis, Halley, Leibnitz, Mairan, Bernouilli, Musschenbroeck, and several other philosophers of the last and present century. He shews the insufficiency of these theories to account for the phenomena, and proposes his own in which he supposes that the changes observed in the weight of the atmosphere are principally produced by the presence or absence of *vapours* floating in it.

According to M. De Luc's theory, a compound of air and vapours is specifically *lighter* than an equal bulk of pure or dry air. His reasonings on this subject are accordingly founded on this *postulatum*, or principle; that vapours *diminish* the specific gravity of the air, or, to use, nearly his own words, 'that the introduction of vapours into the air diminishes the specific, and consequently the absolute, gravity of those columns of the atmosphere into which they are received, and which, notwithstanding this admixture, remain of an *equal height* with the adjoining columns which consist of pure or dry air.' The Author here only briefly indicates the principles of this new theory; but he afterwards enlarges upon it, and endeavours to shew that it is consonant to experience, and well adapted to explain, with the greatest facility, the principal phenomena of the barometer, as connected with, or produced by, the varying density and weight of the atmosphere.

In the following chapter M. De Luc enters into an historical and critical discussion of the various attempts which have been made, at different times, to apply the motion of the mercury in the barometer to the measuring of accessible heights: beginning with the first trials of the celebrated Pascal and Descartes, who originally suggested the idea of applying that instrument to this purpose; and concluding with the more accurate experiments made by M. Bouguer and the other French academicians in Peru. In the course of this examen, M. De Luc shews the disagreement observable between the principles, rules, or *formæ* given by the different enquirers into this subject; and finds sufficient reason to attribute these differences, in part, to the imperfection of their instruments, and partly to the small number of good observations.

The abundance and variety of matter contained in these two volumes, and the very complicated nature of some of the Author's enquiries, particularly those relating to the measuring of heights by the barometer, prevent us from attempting a regular or circumstantial analysis of this performance. Indeed the work

itself is not constructed on a strictly regular plan. We mean not however by this observation to intimate that M. De Luc is a desultory or immethodical writer. The breaches of method which are observable in his performance are accounted for, and at the same time justified, by the circumstances attending the composition of it: many parts of it having been written, and even printed, at distant periods of time, and enlarged by supplemental articles added afterwards; the produce of subsequent experiments and reflections. We should add, however, that the inconveniences and obscurities arising from this circumstance, are considerably diminished by the useful expedient of affixing numbers to all the paragraphs; and making frequent references from one to the other. For these and other reasons we shall not confine ourselves to the order observed in the work; but shall select and extract from the different parts of it such new observations, as appear most likely to interest our philosophical Readers in general; insisting chiefly on those which relate to the more familiar or popular parts of the different subjects treated in it.

Enquiries into the various densities, or other modifications, of the air at different heights; the effect of these variations on the theory of astronomical refractions; and the application of the barometer to the purpose of measuring accessible heights with ease and accuracy, were the original and principal objects or motives that led the Author into the extensive train of experiments and reasonings that constitute the subjects of this work. In the prosecution of these enquiries, the Author very early found the barometer, or the instrument which was to be his principal guide in these researches, in a state not sufficiently advanced toward perfection, to second his views, or to answer the expectations that had been founded upon it. Through a commendable love of accuracy he appears to have been successively led on from one improvement to another, in the construction of that instrument, till he had reduced its deviations from truth, or, at least, from uniformity, within the narrow limits of a *fortieth*, or at farthest the *eighth* of a *line*. We sometimes even find him lamenting that he has not been able to conquer this minute aberration.

We shall not undertake to accompany the Author through the *minute* attending this part of his subject; nor is the accuracy which he appears to have attained, necessary to the common purposes for which the barometer is usually employed, though it is indispensably requisite to the accurate mensuration of heights by that instrument. But there is a certain degree of precision, or approach towards perfection, which every person, who takes pleasure in making philosophical observations, would wish his instruments to be possessed of. For the sake of this large class of our Readers, we shall dwell upon two of the cir-

cumstances which more materially affect the accuracy of the indications exhibited by this instrument. The first of them relates to the construction of the barometer itself: the other respects a correction which is proper to be attended to in the observations made with it.

The barometer cannot justly indicate the weight of the air, if the upper part of the tube contain any sensible portion of that fluid. M. De Luc, in consequence of repeated observations, found that a barometer, however carefully constructed in other respects, is not to be depended upon, unless the mercury and the tube have been thoroughly deprived, by means of a violent heat, of the air which adheres to, or is contained in them, and which, when that operation has not been performed, will ascend into the vacuum. The following observations will fully evince the necessity of this process.

He placed in the same room several barometers, *in some of which the mercury had been boiled in the tube, while the others had been prepared in the common manner.* Having marked the height at which the mercury stood in each, he gradually increased the heat of the room to as great a degree as possible. On this occasion all the barometers, that had been prepared *by fire, rose uniformly*; while those, which had been prepared in the common manner, *descended, and in different proportions.* On putting out the fire, the first mentioned barometers, which had ascended regularly, *descended with the same uniformity, and finally corresponded with each other*: whereas the others *rose, with the same irregularity with which they had before descended*; nor were they found, at the end of the experiment, to stand at the same heights, with respect to each other, that they did at the beginning of it.

Some of the *phenomena* attending this experiment may perhaps require explanation. In explaining them, at least, the advantages arising from the boiling of the mercury in the tubes, will be better understood. The ascent of the mercury in those barometers from which the air had been expelled in this process, was the natural effect of the dilatation of the mercurial column, in consequence of the increased heat of the room. A barometer in every respect perfect is subject to variations proceeding from this cause alone, which are unavoidable in different temperatures of the air with regard to heat and cold; but in such an instrument these variations will be uniform, and proportional to the cause which produces them; and the quantity of the effect can now, in consequence of M. De Luc's accurate experiments on this head, be easily ascertained and allowed for; provided that every other source of error has been previously annihilated. We shall afterwards show that the error hence arising is of sufficient magnitude to require the attention of those who are curious in these matters. — The mercury contained

ruined, in the other barometers descended, and in a very irregular manner, though equally acted upon by the same cause; evidently because, in them, that cause was counteracted in its operation, and overcome, by the spring of the air contained in the upper part of the tubes, now increased by the heat, and acting with more or less force in the different tubes, according as they contained more or less of that fluid.

It is not one of the least considerable advantages attending the Author's method of boiling the mercury in the tube †, that by this process, independent of the greater degree of perfection possessed by the barometers thus prepared, they all speak nearly the same language; and that instrument thereby becomes an accurate or common measure of the weight of the atmosphere; though in the hands of persons who have no communication with each other, nor consequently opportunities of comparing their respective instruments. We shall therefore, for the gratification of the curious, relate the most essential parts of the Author's manner of conducting the operation; describing some of the more singular phenomena that accompany or are connected with it.

The Author chuses a tube of about two lines and a half or three lines bore, and not exceeding half a line in thickness; as a thicker tube is more liable to be cracked or broken by the violence of the heat to which it is exposed in this operation. He fills it with pure mercury to within two inches of the top, and then holds it, with the sealed end lowest, in an inclined position, over a chafing-dish of burning coals placed near the edge of a table; in order that all the parts of the tube may be successively exposed to the action of the fire, on moving it somewhat obliquely over the chafing-dish. We scarce need to observe that the sealed end is first gradually presented to the fire. As soon as the mercury becomes hot, the internal surface of the tube is perceived to be studded with an infinite number of minute air bubbles, which increase in size by running into one another, and ascend towards the higher part of the tube; where meeting with a cooler fluid they are condensed, and nearly disappear. In consequence, however, of successive emigrations toward the upper parts of the tube, which are successively heated, they finally acquire a bulk which enables them, in their united form, entirely to escape.

When the mercury boils, 'its parts,' says the Author, 'strike against each other, and against the sides of the tube, with such

† Our countryman, Mr. Orme, executed a process of this kind on the barometers prepared by him, as is cursorily observed by the Author. See Phil. Trans. No. 448. for the year 1738.

violence, that a person who is not accustomed to this operation will naturally apprehend the destruction of the tube.' As soon as the ebullition commences, 'it is easy,' he adds, 'to keep it up from one end of the tube to the other, by moving it successively over the coals.' The facility, however, of this last-mentioned manœuvre is not clearly evinced in M. De Luc's too laconic description of the operation; nor, though he is on other occasions frequently and laudably minute, is he sufficiently circumstantial with regard to the manual part of it, or in the article of expedients to enable the philosophical *amateur* to repeat the process without burning his fingers:—a slight consideration however, we confess, with experimental philosophers.

The advantages that result from this operation appear to be these: The whole body of the mercury, and the interior surface of the tube, are hereby freed from all the minute and imperceptible particles of dust and moisture which they generally contain, and of the little *atmospheres* that are seen to surround them; which, during the tumultuous motions of the mercury, are visibly driven up towards its surface, and expelled. The tube and the mercury are deprived likewise of all the air that can be expelled from them, and particularly from the surface of the former, by the violent heat and agitation of boiling quicksilver. As that heat too is a determinate or fixed quantity, its effects in expelling the air from different tubes will be nearly equal; so that though some small portion of air may still be left in them, there can be no great difference in the quantity of it remaining in different tubes thus uniformly treated. Accordingly, the barometers thus prepared not only stand higher than those which have not undergone this process; but at the same time they pretty accurately correspond with each other: while those that have not been subjected to this operation have been observed to differ six or eight lines from each other in the height of the mercury.

We cannot overlook a curious circumstance consequent to this operation. M. De Luc observes that the greatest part of the air which is expelled during the process, proceeds from the internal surface of the tube, where it seems to have formed a thin *stratum* or *lining* of air, which cannot be dislodged from thence by the mercury introduced into the tube in the common manner, but requires the violent heat and agitation of boiling quicksilver to detach it. But it is very remarkable that, after this *aerial coating* has been ~~once~~ ^{effectually} separated and expelled, if the tube be emptied, and some other, even cold, mercury be introduced into it, the barometer thus ~~restored~~ ^{renewed} ~~made~~, will be nearly as perfect, or as free from air, as before. It will stand nearly as high as it did when it contained the mer-

cury

cury that had been boiled in it; and if the same process be now repeated, its internal surface will not be studded with bubbles of air, as in the former operation.

The Author endeavours to account for these phenomena by remarking on some circumstances attending the making of tubes at the glass-house, where they are cut into lengths while they are still hot, and lie on the dusty ground with both their extremities open, into which the impure air of the place must necessarily enter while they are cooling, as well as moisture and dust afterwards. He observes, too, that a fresh admission of these substances into a tube that has once undergone the process above described, and has even been kept empty for a short time, is prevented, or at least greatly retarded; as one of the extremities of the tube is now sealed, and the air cannot on that account circulate freely in and through it, or deposit in it its moisture or other impurities.

It is one of the consequences of the preceding process, that a phenomenon which had hitherto been only occasionally observed in the preparing of barometers, generally, if not constantly, attends the construction of them in this manner. On gently inverting the tube into a basin of quicksilver, the *intire* column of mercury remains suspended, nor will the quicksilver descend to its proper level without shaking the tube, and that too sometimes, as we have been told, pretty violently. When, however, the mercury does fall down, it furnishes a proof that *all* the air has not been expelled in this operation: for on immediately inclining the tube, so that the mercury may return again to the top of it, a small bubble of air is perceived, which prevents the mercury from coming into contact with it. Nevertheless on suddenly and repeatedly depressing the upper end of the tube, and thereby strongly impelling the mercury against the top of it, this aerial bubble, M. De Luc observes, may be made to re-enter the quicksilver, and the cohesion will again take place*. Another curious circumstance has likewise been observed to attend this experiment. Sometimes several inches of the mercury will remain suspended, or attached to the top of the tube, while the remainder of the column will separate itself from them, and fall down to the proper height; leaving the vacuum between them.

* The same effect, we have been told by an ingenious person who prepares barometers in a manner not materially different from that above described, will be produced, merely by suffering the tubes to lie in an inclined position for a few days, at the end of which time the aerial bubble disappears, and the contact of the mercury with the top of the tube, and the suspension of the *intire* column, again take place.

Though M. De Luc generally discusses the philosophical questions that fall in his way, we are sorry to find him perfectly silent with regard to the probable cause of the total suspension of the quicksilver in long tubes, which has never yet, in our opinion, been satisfactorily accounted for, though it was observed above a century ago, and the problem largely and variously agitated by Lord Brouncker, M. Huygens, Dr. Wallis, and others, who had occasionally seen the mercury sustained in the Toricellian tube at the height even of 75 inches. Notwithstanding the improved state of natural philosophy the question seems to have lain nearly dormant for a long time past; at least little more has been effected towards its solution, than retailing or commenting upon the hypotheses of the first observers. The instances of the strong cohesion of two polished plates of metal, marble, or other *solid* substances to each other, in an exhausted receiver, suggested by Huygens†, and repeated in different forms by others, with a view to explain this phenomenon by the supposed pressure of a certain subtile matter, or æther, or as resulting from the attraction of cohesion, appear very inadequate, or at least can be ill applied to a *fluid* substance; unless we were to suppose that the mercurial column was on a sudden transmuted, and fixed into a *solid* rod, the whole of which must necessarily remain suspended, if any part of it were attracted by the internal surface of the glass, or pressed against it by the supposed æther, with a sufficient force.

Dr. Jurin has, indeed, in his ingenious papers on the suspension of water in capillary tubes‡, &c. incidentally applied his reasonings on that subject to the present question. He has indeed proved that mercury, notwithstanding the appearances which seem to indicate repulsion, is attracted by glass; but he has shewn likewise that the attraction of mercury to other mercury is greater than that of mercury to glass. This superior attractive power may, nevertheless, we acknowledge, in the present case, be overcome by the inferior, or by that subsisting between glass and mercury, in consequence of certain circumstances, and particularly on account of the increase of *attracting surface* at the arched top of the tube; by means of which a much greater number of mercurial particles may come into contact with the *glass*, than what recede from the contact of *one to another*; so that the attraction of the glass may prevail, and cause the mercury, *immediately in contact* with it, to adhere to it: but still it may be asked, by what power the remainder of the column of this *ponderous* and *fluid* substance, situated towards the axis of the cylinder, and certainly out of the reach

† See Phil. Trans. No. 86, p. 1, &c.

‡ See Phil. Trans. No. 355, and No. 362.

of the attraction of the glass, and, in some cases, extending 40 or 50 inches in height, is prevented from yielding to the power of gravity, and falling down: as its particles are solicited as much downward by those of the mercury below them, as they are attracted upward by those above them.

We have above described one of the most material circumstances requisite to be observed in the construction of barometers, by which these instruments may attain a certain, and not inconsiderable, degree of perfection; or at least may be defective nearly in the same degree, that is, may move uniformly, and stand at the same height at the same time and place, so as to speak the same language and be comparable with each others. Other circumstances however, in the construction, are necessary to be attended to, in the prosecution of delicate experiments, which our limits prevent us from particularizing. But supposing a barometer to be formed which possesses every advantage that can be given to that instrument, its motions will necessarily be affected by the varying temperature of the ambient medium, with respect to heat and cold, and will, on that account, require a certain correction. This is that other circumstance which we proposed to take notice of, and which we shall explain by a familiar illustration.

The barometer is a *balance*, by which we propose to ascertain the weight of the atmosphere; but if the *counterpoise*, by which it is to be weighed, itself sensibly varies, in consequence of an extrinsic or foreign cause, it is expedient to attend to and assign the quantity or laws of that variation. Mercury is this counterpoise, the specific gravity of which is affected by heat; so that the same weight of atmosphere that sustains 29 inches of this fluid in the depth of winter, will be able to support a longer column in the height of summer, or in a hot room, when it is become specifically lighter in consequence of the dilatation produced in it by heat. Nor is the quantity of this variation in the bulk of the mercury so minute as to be safely neglected in experiments that require the least degree of precision. In those relating to the measuring of heights in particular, where a 16th of a line becomes an object of consideration, and where the barometer is alternately exposed to the frozen air of high mountains, and the heated atmosphere of the plains, it forms a very important element in the calculation. How much the barometer is affected, in consequence of the rarefaction of mercury by heat, may be estimated from the following result or general consequence drawn from the Author's numerous experiments, made to ascertain the exact quantity of the error arising from this cause. From these it appears *that by an increase of heat capable of raising the thermometer from the freezing to the boiling point, the height of the mercurial column in the*
barometer

barometer is increased no less than six lines, or half an inch precisely; and proportionably for smaller differences of heat.

On this account a thermometer becomes a proper or necessary companion to the barometer. To lessen the trouble of calculation, the Author has formed a commodious division of a scale for a thermometer adapted to this purpose, which at one view indicates the correction necessary to be made on account of heat. It is constructed on the following principles.

Each line in the scale of the barometer is first supposed to be divided into four parts. These intervals, M. De Luc observes, may easily be divided by estimation, or by the eye, into four other parts, each of which will be a sixteenth of a line. The six lines above-mentioned, which express the additional length that the column of mercury in the barometer acquires, on being moved from the temperature of the freezing point to that of boiling water, may accordingly be considered as divided into 96 equal parts. The Author therefore applies a scale to a mercurial thermometer, in which the interval between the freezing and boiling points is likewise divided into 96 parts; each of which will correspond to the *sixteenth* of a line in the motion of the barometer, as affected by heat dilating the mercury. The following is the substance of one of the Author's experiments, which will at once illustrate the nature, and shew the use and convenience, of this method; and will at the same time serve as a verification of the justice and accuracy of it.

The Author lives in a street which has a considerable descent. In the summer he placed two barometers that perfectly agreed with each other, together with a thermometer graduated as above described, in his cellar, the temperature of which was considerably colder than that of the open air. The thermometer here stood at 14 of the degrees above-mentioned, reckoned from the freezing point. Leaving a person there to observe, he carried one of the barometers, and another thermometer graduated as the former, into an upper room of a house in the lower part of the street, the floor of which he had before found to be exactly level with that of his cellar. In this room therefore the barometer, considered merely as an exact *statical* instrument, unaffected by foreign causes, ought to have stood precisely at the same height as in his cellar. Here however it rose $\frac{1}{2}$ of a line; the thermometer at the same time ascending 5 degrees. The warmth of the room afterwards increasing, the thermometer rose 1 degree more; the barometer accompanying it by rising another 16th of a line. Neither the barometer or the thermometer in the cellar had varied during the course of this experiment. The thermometer therefore in the room now stood 9 degrees higher than that in the cellar; and the two barometers

thermometers exactly differed $9 \frac{1}{16}$ ths of a line. It is evident from the Author's subsequent calculations, that if the effect of the temperature of the air on the barometer had not been attended to and allowed for, in this experiment, the difference in the heights of these two barometers would have indicated a difference of about 45 feet in the heights of these two places; though they were exactly upon the same level.

Although this appears to be the most important correction necessary to be made in discovering the heights of places by means of the barometer; there are many other circumstances, relative to the construction and use of that instrument, requisite to be attended to, the neglect of which will be productive of error in the determination; and which M. De Luc has successfully discovered in the course of his long continued, and accurate investigations. For these we must necessarily refer the Reader to the work itself, and shall proceed to another very material and interesting part of his enquiries.

M. De Luc's observations on the thermometer, and on a variety of matters intimately connected with the theory of that instrument, constitute a very considerable part of this work. He investigates its principles with the same minuteness, precision, and success, that distinguish his observations on the barometer. His first and principal object is to enquire, by a course of experiments instituted for that purpose, what fluid is best adapted to serve as a measure of the different degrees of heat; and having once satisfactorily ascertained that point, he conjures philosophers to concur in the adoption of this fluid, and to agree in one particular construction: so that those advantages may be derived from the future observations to be made with the thermometer, which have been hitherto frequently lost, through the uncertainties produced from the varieties of matter or form that have been adopted in the construction of this instrument. After a very extensive and well conducted experimental enquiry into the *thermometrical properties* of various fluids, and particularly of water, oils, rectified spirits, and mercury, he gives, on many accounts, a decisive preference to this last mentioned fluid.

Although mercury has for some time past been pretty generally adopted in the construction of thermometers, in preference to the other substances that have been used for that purpose, it will afford some gratification to our philosophical Readers, if we extract and collect into one point of view some of the more essential particulars of this enquiry; from which it will appear that this preference is well grounded, after the very strict examen which this and other fluids have undergone in the course of M. De Luc's experiments.

The advantages which Mercury possesses above all other liquids hitherto used in the construction of a thermometer, may be comprehended under the five following heads, which we shall collect from the work, adding an explanatory comment to each of them.

1. *Mercury is of all known fluids hitherto employed in the construction of thermometers, that which measures most exactly equal differences of heat,*

heat, by equal differences of its bulk.* Its dilatations likewise are, in fact, very nearly proportional to the augmentations of heat.

This quality of Mercury, which had never before been ascertained, is alone sufficient to entitle it to a preference above every other fluid in the constructing of a thermometer. But the philosophical Reader, who is acquainted with the bounds that Nature seems to have set to our enquiries on this subject, may probably be surprised at the apparent boldness of the preceding proposition, and may doubt whether sufficient data can be procured to constitute a firm foundation for a conclusion of this kind. The determining, by the thermometer, whether a certain liquid contained in it receives equal augmentations of bulk, on its receiving equal additional portions of heat, while the thermometer itself is the instrument by which the equality of such portions of heat is to be ascertained; this is almost like the appearance of reasoning in a circle. We are ignorant, as we have observed on a former occasion†, of the primary standard, or in other words, are unacquainted with any substance totally devoid of fire, which might serve to constitute the Zero, or basis of a thermometrical scale; so that the absolute quantity of heat contained in any body, is, and will perhaps for ever remain, unknown to us. It is not however impracticable to discover or ascertain the relative augmentations or diminutions of the quantity of heat already existing in bodies.

We shall not describe the various and unsuccessful attempts that have been made to communicate to a fluid equal, though unknown, portions of heat, by exposing it to the action of one or more burning lamps; or M. Buffon's more ingenious proposal of adding equal quantities of heat to a body, the liquor in a thermometer for instance, by throwing upon it successively the light and heat of the sun, reflected from one or more of his combinations of plain specula. M. De Luc's proposition above mentioned is founded on the supposed equal diffusion of heat throughout liquors of different temperatures mixed with each other; and his conclusions are derived from some experiments, much less liable to fallacy or uncertainty than the preceding, the idea of which is not new, but had before occurred to Professor Richmann and others, in which two determinate quantities of water, of different temperatures, are mixed together, and the heat which ought to result from the mixture is calculated, according to a certain formula, which we shall give below †. This rule M. De Luc applies,

* See Appendix to our 4th volume, page 503, &c.

† As M. De Luc gives only an explanatory exemplification of Professor Richmann's rule, we shall subjoin the formula itself, as extracted from the 1st volume of the New Memoirs of the Royal Academy of Sciences at Petersburg. Calling the mass of one of the portions of the fluid, m , and that of the other, M ; and the heat of the first mentioned fluid, (expressed in degrees of a thermometer) b , and that of the other, H ; the heat of the first portion will be $m b$, and that of the other, $M H$: their sum will therefore be, $m b + M H$; and the heat of the mixture will be expressed by the formula,

applies to the ascertaining the thermometrical qualities, or more particularly, the regularities or irregularities in the dilatations produced by heat, in thermometers constructed of different fluids.

By experiments of this kind accurately conducted pretty just data may be procured for the construction of what may be termed, an *'equal-differential thermometer,'* or an instrument that shall measure equal quantities of heat in bodies, superadded to a determinate, though *arbitrary*, quantity already existing in them. The equality, however, or inequality, of the degrees, is a thermometer which is to indicate these equal additions or diminutions of heat, will depend on the particular nature of the fluid contained in it. From M. De Luc's experiments it appears that a mercurial thermometer is almost exclusively possessed of this valuable property; that its scale, on being divided into equal parts, will denote equal increments or decrements of heat, by the ascent or descent of the mercury. The variations, at least, from this law, in the interval between the freezing and boiling points, are regular, and not very considerable. They are given in a table, calculated to every 5 degrees between these two limits, which may be consulted by those who are engaged in experiments that require a very extraordinary degree of accuracy.

We shall only observe further, with regard to this curious subject, that of the other fluids above-mentioned; examined by M. De Luc, some move in an increasing, and others in a decreasing ratio or progression, or are subject to various irregularities. The condensations of *water*, in particular, as it cools, not only proceed in a ratio very different from that of the regular and nearly equal condensations of mercury; but the first mentioned fluid is likewise subject to some very singular anomalies. Its motions in one part of the scale may even be termed capricious. In the interval between 0 and + 8, in the scale of a mercurial thermometer divided according to *Reaumur's* method into 80 equal parts between the freezing and the boiling points, (or between 32 and about 50 in *Fahrenheit's* division) a thermometer of *water* exhibits the following irregularities: When the mercurial thermometer is at about + 4° *Reaum.* [41° *Fahr.*] the water in a thermo-

$\frac{mH + MH}{m + M}$. Or more concisely thus: the two masses being supposed

equal, if the degrees of heat in each be added together, and the sum halved, the quotient will express the heat of the mixture; as the surplus of heat in the hotter fluid is now diffused through a double mass. Thus two equal quantities of water, the one at 40° of *Fahrenheit's* thermometer, and the other at 80°, being added together, the heat of the mixture (indicated by a thermometer constructed of a fluid, the dilatations of which actually correspond with the increments of heat) ought to be 60°: for $\frac{40 + 80}{2} = 60$. But great delicacy and

many minute attentions are necessary in conducting the experiment; as M. De Luc abundantly shews. It must have been owing to a neglect of these attentions, that the *Abbé Nollet* found the motions of spirit of wine to agree with this law, from which, according to M. De Luc's more accurate experiments, they manifestly deviate:—indeed almost as much as they differ from those of mercury, which very nearly correspond with it.

meter made of that fluid is condensed as much as possible, and is accordingly disposed to rise whether the heat increases, and raises the mercurial thermometer from 4° to 8° , [from 41° to 50° Fahr.] or diminishes from 4° to 0 , [from 41° to 32° Fahr.]. At both these points in the scale of a mercurial thermometer (viz. 32° & 50° Fahr.) the water stands at the same height: but if the mercurial thermometer rises from 0 to 4° [Reaumur] the water-thermometer descends $\frac{1}{2}$ a degree: when the former proceeds further from 4° to 8° , the latter rises $\frac{1}{2}$ a degree, or returns to its former station. Finally, when both the thermometers are at 0 , and the cold increases, the water rises in a rapid and irregular manner, if the bulb is not broken, and frozen! The addition of a little salt to the water not only prevents this last effect, but tends greatly to correct these irregularities.

II. *Mercury is of all liquids that exhibits the highest degree of freedom of air.* The truth of this proposition is well known; we are likewise the inconveniences resulting from the air contained in other fluids; and the difficulties of perfectly extricating and expelling it from them. One circumstance consequent on executing this process on spirit of wine is very remarkable. M. Jean-Baptiste Ducrest, an ingenious friend of the Author, communicated to him a method of enabling this liquor contained in a thermometer, to indicate, and to sustain without ebullition, the heat of boiling water; that is, a heat about 40 degrees (of Fahrenheit's scale) greater than that of boiling spirits. This quality is communicated to it, by perfectly depriving it of the air contained in it. The operation is simple, but frequently tedious. The pressure of the atmosphere is first taken off from this liquor contained in a thermometer, by first raising it, by means of heat, to the top of the tube, which is then immediately sealed. The liquor on being suffered to descend in the cold, leaves a vacuum in the tube; and the air contained in the spirit, being now freed from the pressure of the atmosphere, extricates itself from thence and ascends. Breaking off the sealing, and raising the liquor again by heat to the top of the tube, this air is expelled, the thermometer is sealed anew, and on the cooling and descent of the fluid, a vacuum is again formed, into which fresh air ascends, which has been slowly disengaged from the spirit contained in the ball. The process requires dexterity, and is not unattended with difficulties; and sometimes several weeks are required to communicate this property to the spirit.

M. Ducrest, another friend of the Author's, has likewise succeeded in constructing spirit-thermometers, that will sustain and indicate the heat of boiling water, by a very different method. He leaves the upper part of the tube full of air, which by its pressure prevents the spirits being driven out of the tube, as would otherwise happen, on its being exposed to the heat of boiling water: and lest the compression should be too great, he blows a little bulb at the top of the tube. But both these thermometers are subject to irregularities, and have besides been observed, after some time, to lose the quality which they had at first acquired by these methods of constructing them.—One observation connected with this subject deserves particular notice.

M. De Luc found the greatest difficulty in depriving thermometers made with *salt-water* of the air contained in that fluid. He found, beside,

beside, that it produced vapours more readily than fresh water; and which appeared to him to be endowed with an expansive power much greater than those of any other liquids that he had examined. This quality of salt-water, as he suggests, may possibly be applied with considerable advantage in fire-engines, when they are situated in the neighbourhood of the sea.

III. *'Mercury is the most proper of all liquids to measure very great differences of heat.'* It will sustain the heat of melted tin, and of boiling-mercury, which last Mr. Braun has shown, in the Memoirs of the Petersburg Academy, extends to the 300th degree above the freezing point in Reaumur's scale. It will likewise sustain 20: such degrees below that point, produced in artificial congelation, without being itself frozen; that is, 561° in the whole, or more than double that number, we apprehend, according to Fahrenheit's graduation:—a range, the Author observes, seven times greater than the interval between the temperatures of melting ice, and that of boiling water*.

IV. *'Mercury confirms itself more readily than any other known fluid to the variations of heat.'* Of the many singular properties of this mineral, this perhaps is one of the most extraordinary. Though it is about 17 times denser than alcohol, or highly rectified spirits, it is known to acquire, and to part with heat much faster than that or any other palpable fluid. This quality, so different from what might be expected *a priori*, furnishes a very instructive lesson to philosophers,

* The near approach to equality which M. de Luc has shown to subsist, in what we may call the *middle* part of the scale, between the computed equal increments and decrements of heat, and the observed correspondent variations in the bulk of the mercury, is in this calculation supposed to be continued throughout, or towards each of the *extremes* of the scale. The calculation however rests only on a hypothetical foundation, with respect to the dilatations and condensations of the mercury above the boiling and below the freezing points. At least no direct experiments appear to have been made beyond these limits by the Author. To those who may be inclined to prosecute this inquiry experimentally, and to proceed on the foundation of Professor Richmann's rule above-mentioned, enriched with the practical improvements of our Author, we would suggest that mercury may properly be substituted for this purpose in the room of water, by mixing together determinate portions of it, more or less violently heated by fire, or more or less intensely cooled by being exposed to the action of frigorific mixtures. But as the extreme *sensibility* of this fluid will tend to render the results uncertain, perhaps some expressed oils, which will likewise sustain an extreme degree of heat, without boiling, and a very considerable degree of cold, without freezing, and which besides do not very readily acquire heat, or lose that communicated to them, may in some parts of the scale be employed with more advantage. The increasing difficulties, however, attending the accurate execution of a plan of experiments of this kind, arising from the great acquisitions or losses of heat produced in the mixtures, by the different and *different* temperature of the vessels in which they are made, and by that of the medium, and other circumstances, are such as will require a share of philosophical knowledge, zeal, patience, and address, equal at least to those of our Author.

not

not to be seduced by the most plausible analogy; but in all practicable cases to have recourse to actual and direct experiments.

Notwithstanding the great utility derived from this quality, in the construction of thermometers, particularly in certain experiments, M. Dureau, the Author's friend above-mentioned, has, in a work published some years ago, endeavoured to prove, that the comparative *tardiness* of spirit of wine, in receiving the impressions of heat and cold, may be sufficiently compensated for by its superior *dilatability*; so that a spirit-thermometer may be constructed which shall be equally *sensible* with one of mercury: because in consequence of the greater dilatability of the spirit, the bulb may be made comparatively smaller than that of a mercurial thermometer. M. De Luc, however, satisfactorily shews, that the extent in which this expedient can be reduced to practice, is insufficient to put a spirit thermometer on an equality with a mercurial one in this respect. The *inferior dilatability* of mercury, can be compensated for by using a capillary tube; whereas the *defect of sensibility* in spirit of wine cannot be remedied, as he proposes, by using a small bulb, without losing the advantage derived from its superior dilatability; as the bore of the tube of a spirit thermometer must, on account of certain properties of that fluid, necessarily be considerably larger than that of a mercurial thermometer.

We shall take this opportunity to observe, that a considerable part of the great advantage derived from this extraordinary *sensibility* of mercury is lost, in consequence of the manner in which the mercurial thermometers are usually filled up. The bulb is generally received into a circular hole made in the plate of metal on which the instrument is mounted, so as not only to rest on the lower part of it, but frequently to be in contact with it throughout a considerable part of its circumference. By these means the motions of this nimble fluid are retarded; and the activity and *quick perception* of the mercury are checked and blunted, by the sluggishness of its *unfeeling* companion: so that the linking them together, seems a species of tyranny not unlike that of *Mezentius* in Virgil;—the coupling of a living body with a dead carcass:

Mortua quinetiam jungebat corpora Fivis.

We shall add an observation relative to this matter below †.

V. The

† Having been engaged, a few years ago, in a course of experiments, in which it was of some importance to have as early a notice as possible of any changes in the temperature of the room; the influence of this cause was inquired into, and the quantity of the effect found to be more considerable than was suspected. We shall give the only minute that was taken of an experiment which was made to ascertain it. An accurate Fahrenheit's thermometer, a very small part of the bulb of which appeared to be in contact with the metal, stood in a room at 50°, while the temperature of the outward air was 32°. Marks being previously made on the tube at both these divisions, the thermometer was taken off from the plate, and suspended in the open air; where it soon fell to 32. On bringing it, thus insulated, to its former station in the room, it rose up to 50 in eight minutes. Replacing the ball in its copper frame, it was suffered

V. The last material advantage mentioned by M. De Luc is, that *all mercury is equally dilated or contracted by equal variations of heat.*—Any one thermometer made of pure mercury is, *ceteris paribus*, possessed of the same properties with every other thermometer made of other pure mercury; whereas the variable strengths or other qualities of different inflammable spirits or other liquids, which cannot be easily assigned, occasion considerable differences in their dilations or motions, productive of endless uncertainty, when philosophers would compare the observations of others with their own.

For these and other reasons, as well as with a view to produce uniformity in thermometrical observations, M. De Luc solicits philosophers to adopt the mercurial in preference to every other thermometer. He then proceeds to ascertain the two fixed points of the scale; particularly the upper, or that of boiling water. This part of his subject leads him into a train of curious experiments and discussions relating to the nature of evaporation, and the ebullition of fluids; particularly that of water, as affected by the varying weight of the atmosphere, and other circumstances. In prosecuting this last inquiry, he may possibly be thought too circumstantial, and to have aimed at a degree of accuracy scarce attainable or necessary in practice: but independent of the gratification which the experimental philosopher will receive from the Author's experiments with respect to the *phenomena* of ebullition in which the combined and complicated agency of the three important elements, water, fire, and air, is developed and explained; it appears that a minute degree of precision is requisite, in fixing the two fundamental points in the scale of the thermometer; not only on account of the subserviency of that instrument to the accurate mensuration of heights by the barometer; but likewise, and more particularly, as it constitutes a necessary part of an astronomical apparatus: a difference in the heat of the air equivalent only to 1 degree (of Reaumur's scale) producing, according to M. De Luc, nearly as great an effect in the computation of astronomical refractions, as a variation of a line and a half in the height of the barometer.

We shall here close our account of this excellent performance for the present; with a resolution, however, to return once more to the consideration of the remaining subjects treated in it, very shortly.

B.

A R T. XI.

Elegies de Propertius, traduites par M. De LONGCHAMPS.—The Elegies of Propertius, translated, &c. 8vo. Paris. 1772.

THOSE who are best acquainted with Propertius will most readily grant that to translate him into any modern language is no easy task, and will be disposed to make favourable allowances

to stand abroad till the metal as well as the mercury had acquired the temperature of the external air, where it stood as before at 32. Being now brought into the same room (where the heat had been increased 1 degree) the small part of the zone of cold metal with which the bulb was in contact, retarded the ascent of the mercury so much, that it took no less than *nineteen* minutes in rising up to 50. We need not suggest the different expedients by which this imperfection may most effectually and conveniently be removed.

for any defects that may attend such an attempt. His peculiar turns of expression, the rapidity of his transitions, his metaphors, and his frequent allusions to mythology, create no small difficulty to the generality of readers, even to those who have a tolerable acquaintance with the writings of the Augustan age.

M. De Longchamps appears to have studied his author with great care, and, in his notes, which are subjoined to each book of the *Elegies*, has very happily illustrated many difficult passages. The translation, which is in prose, and accompanies the text, is not a cold, literal translation; but, if proper allowances are made for the different genius of the Latin and French languages, has much of the force and spirit of the original.

In a very ingenious preliminary discourse, the Translator compares the characters of Ovid, Tibullus, and Propertius, and gives the preference to Propertius. What he says upon this subject will afford pleasure to every reader who is conversant with the Roman poets, and shews him to be a man of taste and judgment.

R.

A R T. XII.

Histoire de la Littérature Française depuis les Temps les plus reculés jusqu'à nos jours, avec un Tableau du Progrès des Arts dans la Monarchie.—

The History of French Literature from the earliest Times, &c. By Messrs. De la Bastide-Senior and D'Ussieux. 12mo. 2 Vols. Paris. 1772.

THE Authors of this History appear to be men of taste, judgment, and learning, and well qualified for the laborious task they have undertaken.—In the two volumes now before us, the history of French literature is carried down, from the earliest times of which we have any accounts that can be depended upon, till the death of the Emperor Honorius, and we shall be extremely glad to see the work continued. The plan of it seems much better adapted to give the reader a clear and distinct view of the progress of literature and the fine arts; and likewise of the causes that influenced this progress, than the plan which is followed by the learned Benedictines in their *Literary History of France*.

As the progress of letters is always connected with civil policy, and as letters have their revolutions as well as empires, our Authors, in the arrangement and distribution of their materials, follow the natural and progressive order of historical events, and while they trace the progress of the human mind in literature, arts, and sciences, they carefully mark those civil revolutions which precede or follow this progress. Accordingly, their work is not divided into fixed and regular periods, like that of the Benedictines, nor into distinct and separate articles; but they observe the natural order and progression of events.

* * The Articles of CORRESPONDENCE which we proposed to insert in this Appendix, are transferred to the Review for Jan. 1774.

††† The *Memoirs of the Foreign Academies*, printed in the year 1773, arrived too late for any account of them to be given in this Appendix, but they will certainly appear in our next.

R.

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